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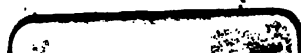
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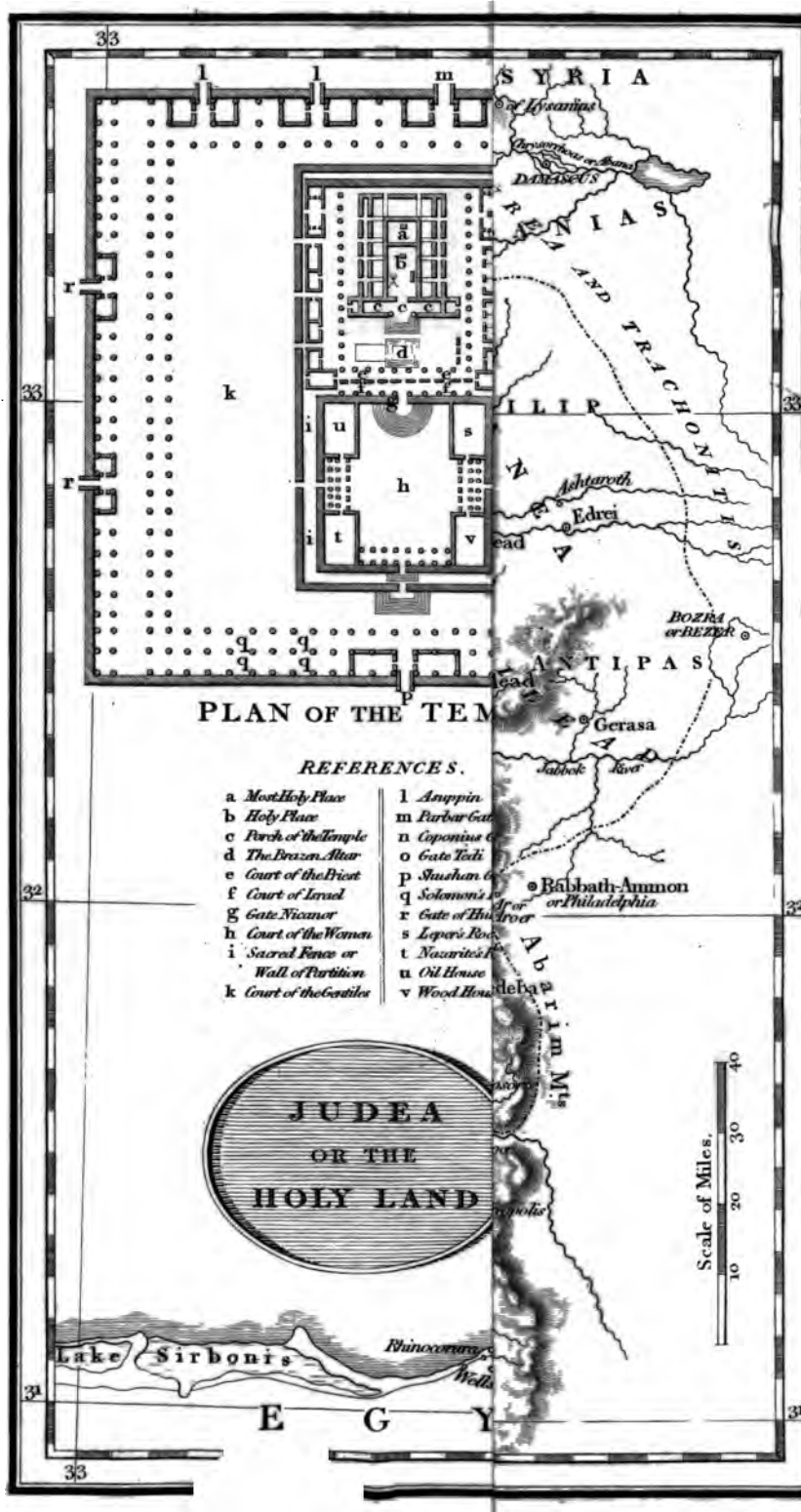
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POPULAR INTRODUCTION  
TO  
THE STUDY OF THE  
**HOLY SCRIPTURES,**  
FOR THE USE OF  
ENGLISH READERS.

---

BY WILLIAM CARPENTER.

---

Ignorance of the Scriptures is ignorance of Christ.—AUGUSTINE.

ILLUSTRATED WITH MAPS AND PLATES.

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1826.

361.



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furnish such general rules as should lead, if carefully adopted and followed up, to a correct acquaintance with the letter of Scripture.

PART II. was designed to comprise a discussion of the various subjects usually classed by biblical writers under *historical circumstances*, sufficiently ample to give a correct general view of these matters—a task which, it will be conceded, was not easily to be accomplished within so small a compass. It is hoped, nevertheless, that this object has been attained to some extent.

*Chapter 1*, contains a series of *Prefatory Observations* on the several Books of Scripture; comprising a distinct notice of their authors, chronology, scope, the persons to whom they were primarily addressed, analyses of their contents, &c. &c. And although it formed no part of the author's design to exhibit the general evidences of Revelation, he has yet judged it expedient, in treating of the respective Books, to offer a few remarks on the leading features of that evidence which attests their genuineness and authenticity. In reviewing the Old Testament Scriptures, the utmost conciseness, compatible with intelligibility, has been aimed at; but in the remarks on those of the New Testament, it has been deemed requisite to be somewhat more diffuse. For this part of his work the author has consulted such publications as he conceives to be the best authorities; and where modern writers have either borrowed from earlier ones, or improved upon their labours, reference has been given to their works, in preference to those which cannot be presumed to be so accessible to that class of persons for whom this publication is designed.

*Chapter 2*, contains a *Sketch of Sacred Geography*, comprising an account of the Holy Land, and also of those other countries whose histories are connected with that of the Jewish people. In the compilation of the former part of this chapter, the author has taken Reland's very elaborate Work—



*Palestina Illustrata*—as his model and guide; having recourse at the same time to the labours of Josephus, Wells, Whitby, Michaelis, Lightfoot, Beausobre and L'Enfant, D'Anville, Calmet and his erudite and industrious editor, the authors of the Universal History, and others. Nor have the contributions of modern travellers been neglected, as the various illustrative information derived from Maundrell, Shaw, Hasselquist, Clarke, Richardson, Burckhardt, Buckingham, Jolliffe, and Captains Irby and Mangles, will sufficiently attest. The author much wished that he could have been at liberty to enlarge on the geography of Palestine, but his limits rendered this impracticable. He has therefore been obliged to content himself with exhibiting the general features, divisions, and phenomena of this interesting, and once delightful spot of the globe.

Of the Maps accompanying this chapter, the author will only say, that upon them he has bestowed no trifling labour; and yet, after all, he sees much reason to solicit the indulgence of those who may inspect them. They who know the difficulties of the subject will not be surprised that he should have sometimes erred.

Chapter 3, which treats of the *Political Antiquities of the Jews*, has been drawn up after a careful examination of Lowman, Lightfoot, Michaelis, Godwyn, Calmet, Jennings, Lamy, Fleury, Harwood, and such of the Commentators and other writers as the author was acquainted with.

Chapters 4 to 8, relate to the *Sacred Laws, Festivals, Places, Things, and Persons of the Jewish Church*; and it is hoped that they present a mass of information on these subjects—so important to a correct understanding of Scripture—as is not any where to be met with in so small a compass. The writers to whom the author has here been principally indebted are, Josephus, Lightfoot, Lowman, Lamy, Michaelis, Calmet, Godwyn, Jennings, and Dr. Brown, whose

valuable work on the "Antiquities of the Jews," cannot be too highly commended. Where he has seen occasion to differ from preceding writers, he has generally given the reasons which have influenced his judgment.

Chapter 9, on *the Corruption of Religion, and Religious Sects among the Jews*, does not require to be more distinctly noticed.

Chapter 10, on *the National and Domestic Customs of the Jewish People*, embraces, it is presumed, much information which will contribute to the illustration of Scripture. In addition to the writers who have professedly written on Biblical Antiquities, most of whom have been already enumerated, much aid has been derived from Harmer, Taylor, and Burder, and also from some eastern travellers who have either escaped the notice of these writers, or appeared subsequently to the publication of their respective works. The illustration of Scripture incidents and expression has been constantly kept in view throughout this part of the work.

Chapter 11, contains a notice of various customs and opinions, not adopted by the Jewish people, but to which there are either direct references or incidental allusions in the Sacred Writings. In this Chapter the author has been chiefly indebted to Dr. Harwood, whose "Introduction to the Study and Knowledge of the New Testament" contains some masterly disquisitions on subjects of this nature, but which, it is to be regretted, are mixed up with much that is erroneous and dangerous with respect to Christian doctrine.

In the Appendix will be found a Table, comprising such a distribution of the whole Scriptures as that they may be read through in chronological order, once in the year. For this the author is indebted to a friend, who originally drew it up for publication in the Scripture Magazine, where it may be seen with the addition of the Sacred Seasons and Remarkable events of the Bible.

It is necessary to apprise the reader, that some parts of this volume have appeared as separate papers in the periodical just referred to—a work which it has been the author's pleasure to conduct for some period of time.

These prefatory remarks may be closed, with much propriety, in the words of Lightfoot—a name dear to every biblical scholar:—“What I have done, I leave, with all humbleness, at the reader's feet. If he accept it, it is more than I can deserve; if he censure it, it is no more than I shall willingly undergo; being most ready ever to submit to others, and to acknowledge my own infirmity; and owning nothing in myself but sin, weakness, and strong desires to serve the Public.”

November, 1826.

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A

POPULAR INTRODUCTION  
TO THE  
STUDY OF THE HOLY SCRIPTURES.

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PART I.

DIRECTIONS FOR READING THE BIBLE.

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*Introductory Observations.*

ASSUMING the facts of the authenticity and inspiration of the Holy Scriptures ;—that they contain the only satisfactory revelation of the will of God—the only disclosure of his great and beneficent purposes towards our fallen race ;—that they are amply sufficient “to make us wise unto salvation ;”—that they are the storehouse of truth, the fountain of wisdom and piety, the repository of all that is great in idea, awful in importance, desirable in experience, and venerable in goodness—assuming all this as true, what, it may be asked, is of higher moment, than a correct understanding and an intimate acquaintance with a Book, upon which our present happiness and our eternal destiny are thus suspended ?

Without the remotest design of discouraging those studies which more properly belong to the *literary* part of the Bible—as a critical acquaintance with its languages and structure, with Sacred History, natural, civil, and political—and with

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sacred philosophy, natural and moral—we may be allowed to remark, that however excellent in themselves, and valuable for the purposes of Scriptural illustration and exposition, these branches of knowledge may be, there is, nevertheless, in the prosecution of such studies, a necessity for the exercise of the utmost caution and circumspection, lest, instead of ministering to our individual edification and improvement, they should become the means of obscuring our spiritual perception of the deeply interesting and momentous truths of the word of God. In such investigations the mind is chiefly occupied with the *modes* and *circumstances* of revelation; and while thus employed, we are too apt to forget that there is something beneath the surface of the letter, and so in danger of becoming imperceptibly estranged from its influence. While intently occupied in surveying the external beauties of the Sacred Temple, we lose sight of the resident *schechinah*, which should awe us in all our pursuits, and shed its hallowing influence over all our investigations.

Such being the case, we design, in the first place, to offer some remarks on the *moral* qualifications which are requisite, in order to ensure our success in deriving from the Holy Scriptures those important benefits which they are designed by their benevolent Author to convey to the human mind.

## CHAPTER I.

OF THE DISPOSITION AND HABITS OF MIND WHICH  
ARE REQUIRED FOR A PROFITABLE PERUSAL OF  
THE BIBLE.

Importance of the subject—Gratitude for the fact and character of the Divine Revelation—Humility of Mind—Devout Prayer—Freedom from all undue bias of Sentiment, and a Determination to submit to the whole will of God.

IN submitting to the candid consideration of the reader the following directions for a profitable reading of the Sacred volume, it is scarcely necessary to remark, that the state of mind which is brought to this employment is of the first importance, and demands the most serious regard. It is well known to every one that facts and circumstances are susceptible of a high degree of colouring, from the disposition with which they are regarded; and that a correct apprehension of *moral truth*, especially, is not to be expected, unless there be an unprejudiced and teachable state of mind. If a person be not convinced of his want of information, and be not animated with an upright intention of submitting without reserve to the discoveries of Truth, however opposed they may be to his previously adopted sentiments and his present pursuits, it is hardly to be expected that the clearest statement or the most cogent reasoning will exert any beneficial or lasting influence upon him. But if this is true in the ordinary affairs of human life, much more is it true in the pursuit and acquisition of Scriptural knowledge. The stream of revealed truth runs contrary to the current of our fallen nature: the revelations of the Spirit oppose the deeply-rooted prejudices of a depraved heart, which they cannot without Divine influence either controul or subdue. Nor is this the utmost. The human mind is as destitute of the ability rightly to apprehend the revealed will and purposes of God, as the human heart is opposed to their authority and controul—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14. From these causes arises the necessity of preparing the heart to seek after God (1 Sam.

vii. 3, &c.), by cultivating those dispositions of mind which accord as well with the divine communications as with our own relative and responsible character.

This preparation of mind may be resolved into the following particulars.

**I.—DEVOUT GRATITUDE FOR THE FACT AND CHARACTER OF THE DIVINE REVELATION.**

If we have any thing like just conceptions of the high and holy character of God, and of our own debased and abject condition, we shall not fail to approach the volume of inspiration with sentiments of the profoundest gratitude to HIM, for having favoured us in such circumstances with any communication of his will; but especially for the character and design of those communications which are presented to us in the Bible. Separated from the Author of our being by a course of sinful disobedience, and totally incapacitated by the depravation of our will and affections, for both his service and presence, He might have justly abandoned us to the imaginings of our own hearts, destitute of the guidance of any further light from his own infinite intelligence. In that case, how deplorable must have been our moral condition! Cut off from God—under the domination of the powers of darkness—following the dictates of the most fierce and turbulent passions, we could only have proceeded from one stage of depravity and wretchedness to another, until we should have found ourselves placed beyond the reach of even the Divine compassion itself. But “the day-spring from on high has visited us;” the light of HIS truth has pierced through the gloom with which we are surrounded—“they who sat in darkness and in the region of the shadow of death have seen a great light,” and in the midst of our rebellion we are arrested by the voice of God, in accents the most tender and merciful—“Unto you, O men, I call, and my voice is to the sons of men” (Prov. viii. 4): “How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you,” i. 22, 23. Now we say, that the mere fact of a divine revelation intended to benefit our condition, is amply sufficient to excite our warmest gratitude, and to inspire us with the most intense interest and reverential feeling, whenever we approach the oracles of God.

But if we proceed to examine into the character of these Divine communications, our obligations will appear greatly augmented, and our gratitude should be proportionably ex-

cited. Be it observed, then, that it is in the Holy Scriptures, only, that we have—

*1. Rational and influential discoveries of God.*

In proof of this assertion we need only refer to the state of opinion in those parts of the world where the light of revelation has not beamed, or where it has been quenched by the opposition of sin. Amidst all the speculations of philosophy for which Greece and Rome were so renowned, at what certainty did their most celebrated philosophers arrive, even on the simple but momentous fact of the existence of an intelligent first cause? \* Doubt and uncertainty marked the conclusions of their profoundest investigations, and reduced them to the rank of mere probabilities. † With respect to his character and perfections, and the interest which HE took in the moral government of the world, they were at a still greater loss, and involved in the most bewildering perplexities. In fact, the whole history of man, whether wandering in the wilds of savage independence, or enjoying the higher advantages of civilised society, abundantly confirms the humiliating truth, that “the world by wisdom knew not God,” 1 Cor. i. 21. But turn we to the Scriptures, and what sublime and influential discoveries are there made of the Being and perfections of GOD! How demonstrative are the evidences of His being—how convincing the proofs of His moral government—and how influential the character which He sustains towards us! How rational and just are the exclamations of the regal Prophet, “The entrance of thy word giveth life”—“It giveth understanding to the simple!” Ps. cxix.

*2. An intelligible account of the origin of moral evil.*

Nor let this be regarded as a subject of trifling moment: it is intimately connected with just views of the righteous system of God’s moral government, and the final destinies of the human race. In confirmation of this assumption, as well as that on the former topic, we might confidently appeal to the speculations of those who were either destitute of the guidance of revelation, or who have rashly and impiously abandoned its proffered assistance. A detail of the monstrous notions which have been entertained on this subject,

\* As it would exceed the limits of this work to give even a superficial sketch of the opinions of the ancients on the being and attributes of God, the reader is referred to Enfield’s “History of Philosophy,” or to Skelton’s “Deism Revealed.”

† “The possession of the Bible alone,” said the amiable Montgomery, in a speech delivered before the Philosophical Society of Sheffield—“the possession of the Bible alone—including treasures of history, jurisprudence, poetry, and ethics, capable above all other books of informing, expanding, delighting, and exalting the mind, while the heart is purified,—the possession of the Bible alone, with the power of reading and understanding its wonderful and blessed contents, sets the humblest Christian among us above the most enlightened heathen philosopher in the true knowledge of the true God.”



will not comport with our assigned limits, nor is it, indeed, necessary to our present design. Our own times have witnessed one mighty, but unhappy spirit, who, rejecting the guidance of the inspired records, and turning with disdain from the information which they have brought within our reach, has indulged in his uncurbed and unhallowed speculations, till lost in the bewilderings of his own imagination, he has fearlessly impugned the goodness of his Creator, and blasphemed the name of his God! Such is the boasted wisdom of man, if left to the resources of his own intellect. But this deficiency is supplied by the Bible. In this the mystery which has been hidden from ages is made manifest; the conduct of God stands absolved from every imputation which infidelity has thrown upon it, and every part of the moral government of the Creator is seen to harmonize with the perfections of his character. Through the same medium, also, and exclusively, we learn—

3. *The method by which the salvation of man is effected, and the medium of his approach to God.*

Living, as we do, in the midst of this light, we are not, it is to be feared, sufficiently impressed with a consciousness of its high importance, and of its infinite value. Should this be the case, we shall do well to direct our attention towards those less favoured beings who are deprived of its advantages. Do not the cruel and degrading superstitions of the pagan world, both in ancient and in modern times, shew us in the most convincing manner, that, apprehensive of the wrath of some unknown but offended deity, the great question which agitates the mind and presses its terrors upon the conscience of men is this:—"How shall man be justified with God?" But of this, alas! they are ignorant. The prophet has described in language no less just than forcible, the fearful anxiety and distressing uncertainty which agitate the mind of man in such circumstances.—"Wherewithal shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Mic. vi. 6. On a mind thus fearfully agitated by an overwhelming apprehension of the Divine displeasure, and without any well-grounded hope of averting its impending doom, what must be the exhilarating effects of the merciful announcements of the gospel?—and what must be the thrilling sensibilities of the heart, when these discoveries are first made and apprehended? The design of this revelation is to

announce the gracious purposes of God in the salvation of man from the guilt and punishment of sin;—his purposes of pardoning the guilty—of sanctifying the unholy—of giving strength to the helpless, and power to them who have no might. And it further informs us of the medium through which we may successfully approach the throne of God, and acceptably urge our petitions for an interest in these unspeakably important benefits. In the midst of the overwhelmings of our grief and the despondency of our spirit, produced by a consciousness of having displeased the Author of our being, our hopes are animated with the most encouraging assurances that there is a way opened to his throne, through which we may pass and successfully urge our plea:—"Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession:" "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. iv. 14, 16; vii. 25.

4. *In the Scriptures, only, are the truth and certainty of a future state revealed.*

Upon this, as well as upon each of the former subjects referred to, men, without the light of Revelation, must have remained in utter darkness; or, if this be thought too strong an expression, we say, destitute of all satisfactory information. It is true that some efforts have been made to demonstrate the immortality of the soul, upon principles independent of Scripture; but without any desire to depreciate the labours of those who have employed themselves in the investigation, we may be allowed to remark, that the mere circumstance of no one ever having arrived at any thing like certainty on the subject, till brought within the reach of the light of inspiration, is enough to justify a suspicion that the superiority of modern ratiocination over that of the ancients in this respect, is derived, perhaps unconsciously, from the discoveries of the written word. We have been repeatedly reminded of the sentiments of Socrates, Plato, Cicero, and others, who by the mere exercise of reason, it is said, discovered that the present is not the only state of being—that the existence of man does not terminate with this life, but that there remains a state where virtue will be rewarded and vice punished. Granting that such discoveries as these have been made, and which, indeed, we have no disposition to deny, we ask those who vaunt of philosophy, for the purpose of derogating from the value of

revelation—we ask such persons what it cost these individuals in the pursuit of the knowledge in question, ere they could triumph in its possession? Did the oppugners of revelation ever follow these master spirits in their mental excursions?—Did they ever make an effort to discipline their own minds to the same severe and laborious course of investigation, which these were obliged to prosecute through toilsome months and years? We fear they have not so done; and they are therefore incompetent to determine how many there are who would have attained to the same degree of assurance on this topic as the worthies to whom we have referred. The process by which the truth was thus to be arrived at, was too complex to engage the attention of the great proportion of men, and therefore God in his infinite compassion made known a shorter way. That way is to be found in the Scriptures: and we are prepared for the sneer and laugh of the witling when we say, that the most illiterate man who can read his Bible, and avail himself of the information therein contained, knows more about a future state of existence than either Socrates or Plato. And what is of infinitely more value than this, the knowledge of the former is both more influential and more satisfactory than that of the latter. So dubious did the evidence upon which the conclusions of philosophy rested appear to the minds of the persons to whom we have been referred, that they were far from satisfied of the certainty of the doctrines which they endeavoured to impose on others. In circumstances when the support of such principles were most needed, the confidence of the philosopher forsook him, and in the contemplation of death he viewed the existence of a future state as a problem which was not to be solved. Even Cicero speaks of this doctrine as doubtful, and in his treatise on Old Age he introduces the elder Cato mentioning it as an opinion he was fond of, rather than as a doctrine he could demonstrate; and comforts himself, after enumerating all the arguments he could think of for it, with this reflection upon the whole;—that if the soul dies with the body, the petty philosophers, who opposed themselves to the opinion of the soul's immortality, ceasing to be, as well as himself, would not laugh at his credulity. Plato, in his *Phædon*, makes Socrates speak with some doubt concerning his own arguments, and introduces Simmias saying to him, “We ought to lay hold of the strongest arguments for this doctrine, that either we ourselves, or others can suggest to us. If both ways prove ineffectual, we must, however, put up with the best proofs we can get, *till some promise, or revelation shall clear up the point to us.*” The wisdom of



Socrates and Plato united, did, in fact, only produce such arguments for their favourite opinion, as they were themselves dissatisfied with. Cicero, being so attached to the same opinion; that, as he says, he would rather err with Plato in holding it, than think rightly with those who deny it, poorly echoes the arguments of his master, adds little to them himself, and, at the conclusion, virtually giving up the point, with all the arguments brought to support it, endeavours to comfort himself and others, against the approach of death, by proving death to be no evil, even should the soul perish with the body.\* Such were the conclusions of philosophy, and such was the very doubtful evidence on which these conclusions were built. We turn, however, to the Holy Scriptures, and every doubt is removed—every objection is silenced. What, indeed, appeared as probable, and devoutly to be wished for, is by this revelation rendered indubitably certain.—The speculations of philosophy give place to the certainties of revelation, and “life and immortality are rendered manifest by the Gospel,” 2 Tim. i. 10.

Now, let the several considerations which have here been adverted to, be thrown together:—let them be viewed separately and in the aggregate. Let the important nature and the consolatory tendency of these discoveries be considered. Let the means of knowledge which we possess in the Bible, be contrasted with the wanderings and uncertainties to which they must submit who are destitute of its light and influence; and we may ask, fearless of the consequences, are not these considerations adequate to excite our gratitude, when we approach to God, as speaking in that book? “Gratitude, not only expressing itself in proper terms, but possessing the mind with an abiding and over-mastering influence, under which it should sit impressed the whole duration of the interview. Such an emotion as cannot utter itself in language, though by language it indicates its presence—but preserves us in a devout and adoring frame while the Lord is uttering his voice. Go visit a desolate widow with consolation, and help, and fatherhood of her orphan children—do it again and again—and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name, will come to dilate her heart with a fulness which defies her tongue to utter, but speaks by the tokens of a swimming eye, and clasped hands, and fervent ejaculations to heaven upon your head! No less copious acknowledgment to God, the author of our well being and the father of

\* See Skelton's *Deism Revealed*, Dial. iii.

our better hopes, ought we to feel when his word discloseth to us the excesses of his love. Though a veil be now cast over the majesty which speaks, it is the voice of the Eternal which we hear, coming in soft cadences to win our favour, yet omnipotent as the voices of the thunder, and overpowering as the rushing of many waters. And though the veil of the future intervene between our hand and the promised goods, still are they from his lips who speaks and it is done, who commandeth and all things stand fast. With no less emotion, therefore, should this book be opened, than if, like him in the Apocalypse, you saw the voice which spake ; or, like him in the trance, you were into the third heavens translated, accompanying and communing with the realities of glory, which eye hath not seen, nor ear heard, nor the heart of man conceived." \* With this gratitude to God must be conjoined,

II.—A HUMBLING CONVICTION OF OUR OWN INABILITY RIGHTLY TO ESTIMATE THE VALUE, OR SUBMIT TO THE TEACHINGS OF GOD'S WORD.

This is indispensably requisite, God having declared the constitution of his gracious government and the mode of his merciful procedure:—"He resisteth the proud, but giveth grace to the humble," James iv. 6. ; 1 Pet. v. 5. And surely the disposition of mind of which we are now speaking, is one most befitting persons who are not only "alienated from the life of God through the ignorance that is in them" (Eph. iv. 18.), but whose understanding is also blinded by the god of this world (2 Cor. iv. 4.), and whose corrupt nature "is not subject to the law of God, neither indeed can be," Rom. viii. 7. But, how many are there who, if they spurn not the heavenly visitant from their presence, and refuse to listen in any degree to the voice of God in his written word, yet come to its perusal with unhumbled and haughty spirits:—with high thoughts of their own importance, and deceitful notions of their own dignity? Men who open the Scriptures, and read their humbling and soul-abasing doctrines with the thoughtlessness and destitution of feeling with which they would peruse the pages of a novel or a romance, and never once think of the exceeding broadness of God's command, or the exceeding riches of his grace! Such, however, must not be our conduct, if we would profit by this employment. There must not only be the conviction of our ignorance of

\* Irving's Orations for the Oracles of God, p. 17.

the deeply momentous truths of God's holy word, but there must also be a sensibility of our want of spiritual perception when those truths are laid before us, and of the hostility of our nature towards even those which we do know. Such is the word of promise—"To that man will I look, to him that is poor and of a contrite spirit, and trembleth at my word," Isa. lxvi. 2.

When we are brought under the unrestrained influence of these sentiments—gratitude for the revelation, and deep self-abasement from a consciousness of our own ignorance thereof—they will induce—

### III.—DEVOUT PRAYER TO GOD FOR DIVINE ILLUMINATION, AND A RIGHT UNDERSTANDING OF SCRIPTURAL TRUTH.

The original author of the Holy Scriptures is alone able to convey to our understandings their true meaning; and unless his Holy Spirit cast a ray of heavenly illumination upon our minds, no power of genius, no depth of erudition, can conduct us to a saving knowledge of their contents. Not, indeed, that there is any deficiency in the Revelation itself: to suppose so would be as absurd as for a blind man to maintain that the sun did not shine, because he was unable to discern its splendour. The defect is in ourselves: we are by nature spiritually blind, "having the understanding darkened, and being alienated from the life of God through the ignorance that is in us, because of the blindness of our hearts." "The natural man receiveth not the things of the Spirit of God, because they are foolishness unto him; neither can he know them, because they are spiritually discerned." But these declarations do not stand alone; they are accompanied with an assurance, that "he which is spiritual discerneth all things:" and our blessed Lord declares, "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" While men are entertaining so high a conceit of themselves, as to imagine that Divine wisdom is attainable by the aid of their own unassisted reason, they are neglecting the chief means which God has appointed for securing it, and remain destitute of any other compass to direct them in the perilous voyage of life than their own changeable fancy. Is it surprising, then, that they should be constantly in danger of making "shipwreck of faith and of a good conscience?" They may read and dispute, and put their ingenuity to the rack, but they will still remain ignorant of the very rudi-

ments of the Gospel. The prayer of faith, however, offered from the humble and contrite heart of one who has learned to sit meekly at the feet of Jesus, can never fail to unlock the sacred treasury of heaven, and to enrich the happy supplicant with that inestimable pearl of great price—that which is “more precious than rubies, and with which all things in the world are not to be compared.” It is the peculiar office of the Holy Spirit to “lead men into all truth.” Most justly, therefore, did Luther, in commencing his career of triumph over the ignorance and superstition of Popery, thus express himself: “The Sacred Writings are not to be understood but by that Spirit, by whom they were written; which Spirit is never more powerful and energetic than when HE accompanies the serious perusal of those writings which HE himself has dictated. Setting aside an implicit dependence on human writings, let us strenuously adhere to the Scriptures alone.”\*

In perfect accordance with these sentiments was the practice of the Holy Psalmist, than whom no man, perhaps, has ever formed a juster conception of the value and blessedness of God’s truth. The devout aspirations of his heart are embodied in the beautiful compositions of his pen. “Open thou mine eyes, that I may behold wondrous things out of thy law:” “Teach me thy statutes:” “Make me to understand the way of thy precepts,” Ps. cxix.—Such were his convictions of the necessity of Divine illumination for the purpose of understanding the written word. Such were also the convictions and practice of the prophets and apostles, notwithstanding that they were favoured with extraordinary revelations from on high. And no man, who is truly grateful to God for the revelation of his will, and who also feels his own inability rightly to understand that revelation, will fail to profit by these illustrious examples. He will thankfully avail himself of the advice of one who knew how to estimate its value—“If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him,” James i. 5. And we may assure ourselves that no one, reading under the influence of such principles and the exercise of such devotion, shall fail of his reward. Every annunciation of the Eternal shall be sealed upon his heart, and be reflected in his temper and conduct. Humbly seeking to God for wisdom, and relying upon the word of his promise for grace to consecrate it to practical purposes, His word will become to such an one the Divine seed, giving birth to “the fruits of righteousness which are by Jesus Christ, to the praise and glory of God,” Phil. i. 11.

\* See Christian Observer, Vol. xx. p. 598.



IV.—LET THE SCRIPTURES BE READ WITH A FREEDOM FROM ALL UNDUE BIAS OF SENTIMENT, AND WITH AN UPRIGHT INTENTION OF SUBMITTING TO THE WHOLE WILL OF GOD.

Without attention to this, all other efforts will be lost. And how greatly it is to be feared that multitudes of persons, in whose hearts God has excited a desire after Divine knowledge, suffer themselves to be deprived of the object of their labour and their prayer, by not carefully attending to this rule. The Bible is the exclusive depository of Divine truth, and no sentiment derived from other sources has the sanction of Heaven, or warrants its possessors to expect the approval of God. But O how fearfully do men—and Christian men, too—suffer themselves to lose sight of this important truth! Pre-occupied with some favourite notions which are fondly cherished as *the doctrines* of the Bible, that book is resorted to, rather for arguments to confirm and support these previously acquired sentiments, than to learn with simplicity and without reserve the whole will of God. Is there not reason to fear that there are few who can join, in the integrity of their heart, in the confession of the great but humble Boyle—"I use the Scripture, not as an arsenal, to be resorted to only for arms and weapons to defend this party, or defeat its enemies; but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, or excite my devotion to the Deity there preached and adored"? There is, in consequence of the fall of man, a haughty spirit of independence so inseparably allied to our moral constitution, that we are more apt to bring the truth of God to the level of our finite reason, than to receive it with that humility which our Lord inculcated, when he said, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven;" a temper of mind to which the apostle also alludes, when he speaks of our "becoming fools," in order that we may be wise. From this bitter root has proceeded much of that hostility with which a simple declaration of the doctrines of Christianity has in every age been met, as well as those various ramifications of false doctrine which so frequently harass the seemingly penetrating, but really perplexed and vacillating mind. Much also of the theological warfare which has been maintained among those who have been agreed in the fundamental tenets of vital godliness, and into the lists of which the best of men have sometimes entered, has had its origin in the same cause. How



common is it to see even persons professing piety, so fondly attached to particular systems of doctrine, as to make no scruple of bending, by a laboured explanation, any text which does not seem to favour their preconceived opinions, and thus refusing to embrace "the whole counsel of God." But, surely, if such persons were deeply affected with right conceptions of the inconceivable greatness of that Being by whose inspiration the Scriptures were given, they would not easily fall into snares such as these. They would be certain that the perfect understanding of many of the subjects revealed in the Sacred Writings, especially whatever relates to their great author, is far beyond the province of human intellect. Every attempt to fathom, by our limited reason, the deep things of the Most High, or to reconcile with systematic nicety particular points which, though clearly revealed, may not appear to our contracted view perfectly accordant with each other, or with our idea of what is right and befitting the Almighty, must be utterly vain and futile. Humility, contrition of spirit, steady faith, implicit confidence, a disposition to receive in its unsophisticated meaning all that God says, because he says it—these are the dispositions which become man when his Maker condescends to be his instructor, and in the exercise of which alone we can make any profitable attainments in spiritual knowledge. If we are willing to construe the words of a human author in their plain obvious signification, surely we ought not to refuse to do so with regard to Him that "speaketh from Heaven." This sentiment is very beautifully expressed by Saurin, in one of his sermons. "I freely grant," says he, "that had I consulted my own reason only, I could not have discovered some of the mysteries of the Gospel. Nevertheless, when I think on the grandeur of God—when I cast my eyes on that vast ocean—when I consider that immense ALL—nothing astonishes me—nothing staggers me—nothing seems to me inadmissible, how incomprehensible however it may be. When the subject is Divine, I am ready to believe all, to admit all, to receive all; provided I be convinced it is God himself who speaks to me, or any one on his part. After this, I am no longer astonished that there are three distinct persons in one divine essence; one God, and yet a Father, a Son, and a Holy Spirit. Either religion must tell us nothing about God, or what it tells us *must* be beyond our capacities; and in surveying even the borders of this immense ocean, it must needs exhibit a vast extent, in which our feeble sight is lost. But what surprises me, what staggers me, what affrights me, is to see a diminutive creature, a contemptible man, a little ray of light glimmering

through a few feeble organs, argue a point with the Supreme Being; oppose that Intelligence who sitteth at the helm of the world; question what He affirms; dispute what He determines; appeal from His decisions; and even after God has given him evidence, reject all doctrines that are above his capacity. Enter into thy nothingness, mortal creature! What madness fills thee! How dost thou dare, thou who art but a point—thou whose essence is but an atom—to measure thyself with the Supreme Being; with Him who fills heaven and earth; with Him whom the heaven—the heaven of heavens cannot contain! Canst thou by searching find out God? Canst thou find out the Almighty to perfection?”\*

But the evil does not rest with those presumptuous spirits who would reduce the truths of revelation to the level of their own intellect, and impiously offer their counsel to him about whose word we are discoursing. The picture which has been drawn by an eloquent writer, of the too common practice of professing Christians generally, in this respect, is not less faithful than it is humiliating and distressing. “The points of the faith we have been called on to defend, or which are reputable with our party, assume in our esteem an importance disproportionate to their importance in the word, which we come to relish chiefly when it goes to sustain them; and the Bible is hunted for arguments and texts of controversy, which are treasured up for future service. The solemn stillness which the soul should hold before her Maker, so favourable to meditation and rapt communion with the throne of God, is destroyed at every turn by suggestion of what is orthodox and evangelical, where all is orthodox and evangelical; the spirit of the reader becomes lean, being fed with abstract truths and formal propositions; his temper ungenial, being ever disturbed with controversial suggestions; his prayers undevout recitals of his opinions; his discourse technical announcements of his faith. Intellect, cold intellect, hath the sway over heaven-ward devotion and holy fervours.<sup>1</sup> Man, contentious man, hath the attention which the unsearchable God should undivided have; and the fine, full harmony of Heaven’s melodious voice, which, heard apart, were sufficient to lap the soul in ecstasies unspeakable, is jarred and interfered with, and the heavenly spell is broken, with the recurring conceits, sophisms, and passions of men.”†

O that men who desire to hear God speak, and to do his will thereupon—who seek to put honour upon the Bible—

\* Saurin’s Sermons, Vol. i, p. 78.—Christian Observer, Vol. xx. p. 597.

† Irving’s Orations, p. 14.

would guard against a practice so pregnant with mischief—so dishonourable to God—so destructive of their own highest and best interests! An authoritative message has been sent from the throne of God, accredited by the most ample and convincing evidence. What, therefore, is our duty? Assuredly it is not to prejudge the contents of this revelation—to decide upon its propriety—to find fault with its claims. “Our simple business is to interpret fairly and without prejudice its various parts, and then to submit without any reserve to its paramount authority. Having been visited with the light of revelation, the formation of our religious creed is no longer left to the dreams of imagination or the speculations of philosophy, but it is to be deduced fairly and honestly from the written record alone. And the same principle is to govern equally the learned and the unlearned. It is the office of a translator to give a faithful representation of the original. And now this faithful representation has been given, it is our part to peruse it with care, and to take a fair and faithful impression of it. It is our part to purify our understanding of all its previous conceptions. We must bring a free and unoccupied mind to the exercise. It must not be the pride or the obstinacy of self-formed opinions, or the haughty independence of him who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child, if we want to gain the kingdom of Heaven. It must not be a partial, but an entire and an unexpected obedience. There must be no garbling of that which is entire, no darkening of that which is luminous, no softening down of that which is authoritative or severe. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendancy over the souls and the understandings of men. It will enter into no composition with us, on our natural principles. It challenges the whole mind as its due, and it appeals to the truth of heaven for the high authority of its sanctions. “Whosoever addeth to or taketh from the words of this book is accursed,” is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring every thought into captivity to its obedience, and, as closely as ever lawyer stuck to his document or his extract, must we abide by the rule and the doctrine which this authentic memorial of God sets before us.” \*

Having thus ascertained the revealed will of God, it must be our determination and aim to fulfil it. “Not every one,”

\* Chalmers on the Evidence and Authority of the Christian Revelation, p. 269. The whole of the chapter will amply repay the labour of a careful perusal.

says our Lord, " that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven," Matt. vii. 21. It were better for us to be placed beyond the light and influence of the Divine Revelation, than to enjoy its advantages and yet withhold our obedience. For while the servant who knoweth not his Lord's will, and consequently errs in his duty, shall be beaten with few stripes ; he that knoweth it, but doeth it not shall be beaten *with many*, Luke xii. 47, 48.

Such appears to be the preparation of mind and the disposition of heart which are required in those who would derive from the study of the Scriptures those benefits which it is the intention of the Divine Being to impart through their medium. The Bible is the ordinary channel through which he conveys his blessings to man, and it is only by placing ourselves in a proper situation and providing ourselves with suitable means that we can rationally expect to become partakers of the stream of the water of life.



## CHAPTER II.

## RULES FOR READING THE HOLY SCRIPTURES.

The Literal Meaning to be sought after—Of Method in Reading—  
Of the Scope—Of the Context—Of Parallel Passages—Of the  
Analogy of Faith—Cautionary Rules for Practical Reading.

HAVING treated of the preparation of mind which is requisite in order to read the Holy Scriptures with advantage, we proceed to consider the method by which this duty may be so prosecuted as to secure the benefits for the reception of which we have been thus prepared.

It would be a mere waste of time to detain the reader from the immediate subject of this chapter, for the purpose of directing his attention to its high importance. Upon this there is no room for diversity of opinion. In every study, an object and method in its prosecution are indispensably requisite to the progress of the student: without these he may, indeed, obtain a superficial knowledge, but he will never gain an accurate and extensive acquaintance with his subject. Unless some specific object be proposed, some previous plan be formed, some mode of study be laid down, from which the student will not suffer himself to be diverted, he cannot rationally hope to secure a great acquisition of scientific or historical knowledge. And should not the same reasons influence and regulate our conduct in all our pursuits after scriptural truth? Though the intellect is not the only, nor even the most material part of the man, that is concerned in the study of the Scriptures, yet, that there must be a right apprehension of the truths of the Bible, in the letter thereof, before the heart can be rightly affected, or the affections suitably influenced, must be sufficiently obvious to all upon the slightest reflection. We therefore proceed to lay down some rules which should regulate our conduct in prosecuting the study of the Bible.

I. DILIGENTLY LABOUR AFTER A KNOWLEDGE OF THE  
LITERAL MEANING OF EVERY PART OF SCRIPTURE.

The literal meaning of Scripture, though not to be rested in, is, as we have before remarked, of the utmost importance

to be understood, as it lies at the foundation of every other meaning. It has been for want of a regard to this rule, that so many wild and ridiculous notions have been entertained by really pious men. Unconscious that the words of the Spirit have any absolute or definite meaning, they have supposed that each person is at liberty to spiritualise and interpret the Scriptures according to his individual views and taste. Nay, so far have some—and men of unquestionable piety, too—proceeded in this notion, that they have regarded the literal meaning as so far subordinate to its spiritual intention, as that the *letter* may, and sometimes does, directly and palpably contradict the *spirit*! \* To every intelligent mind the dangerous tendency of such principles, must, one would think, be immediately obvious, as undermining the authority and certainty of divine revelation, and rendering it void through the caprice or folly of men. We advise, therefore, that the *literal* meaning of every part of Scripture be first sought after, and that no interpretation of a spiritual kind be received, which is incompatible with the literal meaning, fairly and obviously deduced. When we have entered fully into the literal meaning of Scripture, it is easy to render it “profitable for doctrine, reproof, correction, and instruction in righteousness.” But there are numerous parts of the Bible relating to morality, which must be understood in the *literal* sense; that is, in the sense which the sacred writers have obviously given them by the inspiration of the Holy Ghost, who was doubtless able to suggest to his amanuenses natural expressions, and such as were proper to express the sense. We must, therefore, search into the Scriptures with the same care with which we endeavour to ascertain the sense of any other author. We are in no case content with guessing at the meaning of a writer, but endeavour to discover his meaning with certainty, by weighing the force of the words of which he makes use. The authors of the sacred books not only speak truth, but they speak it in a sensible and reasonable manner. When, therefore, the literal sense of their words implies no absurdity, it is the true sense—all others should be deduced from it, and recourse is to be had to allegory and metaphor only when the natural or literal sense is absurd. Then, indeed, recourse must be had to figure, because the Holy Ghost cannot inspire men with absurdities; but not otherwise, because no sensible writer always adopts *improper* or *figurative* expressions. †

\* This has been avowed by Mr. Noble in his work on the Plenary Inspiration of the Holy Scriptures; indeed it is the theory that work seeks to establish.

† Lamy's Apparatus Biblicus, Book ii. ch. xi.

## II. LET THE SCRIPTURES BE READ METHODICALLY AND CONNECTEDLY.

With reference to no other work than the Bible is this advice needed. To no other writings is such a perversity of intellect shewn as to those, in comparison of which all others are as the chaff to the wheat. In reading the Holy Scriptures, it too generally appears that persons conceive they are at liberty to dispense with all those rules which are regarded as indispensable in order to ascertain the meaning of any human author, on subjects of even the most trivial nature. To suggest to a person about to peruse the writings of an author, the propriety of reading them in consecutive order—that it would be improper to commence at the latter end or in the middle of his work—that in order to understand him correctly he must give his work a fair reading through—would be justly considered as offering an insult to his understanding. The thing is so obvious, and the opposite conduct so utterly insane, that none but a madman would either need or offer the advice. But, alas! how much such advice is needed with reference to the sacred volume let the too prevailing conduct of those who profess a veneration for its character, and an attachment to its disclosures, speak. Some favourite parts of the holy volume are selected from the rest, and they engage and engross that attention which is equally claimed by the whole.—“Tell it not in Gath!” With what confidence or propriety can such a Christian repel the malignant, but ignorant assaults which are made upon the sacred word by the prejudiced infidel? Never having given to that book, upon the revelations of which all his present and future hopes are founded, a careful and attentive perusal, he himself is equally ignorant with his more mischievous, but less culpable neighbour. That these things are so is a lamentable fact which loudly calls for reform; and it is with a view to promote this, that the following advice is offered.

### I. *Read the Bible regularly, and at stated times.*

A duty so imperative, and a privilege so valuable, should not be attended to by fits and starts. This would be less censurable were the Bible what many appear to consider it—a collection of moral and religious aphorisms, valuable indeed in themselves, but perfectly unconnected and independent of each other. But such is not the fact. It is a congruous and continuous history of God's moral government, in connection with his high and beneficent purposes in the salvation of man; and “the manifold wisdom of God,” as displayed in the accomplishment of these purposes, is not to be perceived but

through the medium of a diligent study of every part of the sacred records. It is a maxim not unfrequently adverted to in religious as well as in other concerns, that "extremes beget extremes:" and because it is true, that without the aids of the Holy Spirit there can be no spiritual perception of the truths of the Bible, there are found persons who substitute prayer for study. These, however, ought never to be disjoined: the former is indispensable, but the latter is not less so.—"This ought ye to have done, and not have left the other undone." Dr. Watts has justly remarked, "If study without prayer be atheism, prayer without study is presumption." God operates by the means he has appointed, and does not supersede his former gifts by latter ones—but rather renders them efficient: neither is it the proper object of revelation to discover that which could be discovered without revelation, in the use of study and method. To avoid such an imputation, then, as well as to secure the benefits which are to be obtained through the medium of the Scriptures, let them be carefully and regularly studied. Let some part—be it ever so limited—let some part of every day be devoted to this high and beneficial employment. Let it be regarded—as in truth it is so—let it be regarded as necessary to the life and nourishment of the soul, as food is to the body; for as Jerome says, "Ignorance of the Scriptures is ignorance of Christ."

*2. Read the Scriptures connectedly, and in order.*

Much of what has been said under the preceding rule will apply with equal weight to this. A considerable proportion of the Bible is historical; and that which is not decidedly so, is yet so intimately connected with the other, that to understand it fully, requires a knowledge of this relation, as well as of the character and circumstances of the penmen, and also of the persons addressed, or otherwise concerned. As this subject will be more fully discussed in the second part of the work, it needs not to be here enlarged upon. It may be well, however, to remark, that the importance of reading the Scriptures in historical and chronological order, is considerably greater than persons generally conceive. History and prophecy, for instance, reflect mutual light on each other, and conduce to a proper understanding of much which would otherwise appear inexplicable. We do not say, there should be no deviation from this practice; but we do say that it should be so far adopted as to give the reader a clear and comprehensive view of the whole scheme of revelation. Such a method of reading, says the learned Lightfoot, "is the most satisfactory, delightful, and confirmative of the understanding, mind and memory, that may be. This settles histories



in your mind : this brings the things, as if done before your eyes : this makes you mark what else you would not ; and this suffers you not to slip over the least tittle of a word ; and sometimes, in things of doubt and scruple, this strikes all out of question."\* But while we would fully impress on the reader's mind the necessity of attending to this direction, we would not willingly magnify its importance, so as to lead him to overlook that for which the whole of his historical reading should be designed—a spiritual discernment of the truths of revelation. This object should never be lost sight of ; and while we are anxious to adopt every means of arriving at an accurate knowledge of the *letter* of Scripture, it should only be pursued for this end.

### III. ATTEND CAREFULLY TO THE SCOPE OR DESIGN OF THE WRITER.

This will materially conduce to the understanding of Scripture. Without it, indeed, we can never feel certain that our interpretation accords with the mind of the Spirit. It will appear sufficiently obvious upon the least reflection, that every part of Scripture must have been written with some particular design, and for some specific purpose. If these can be ascertained, it will materially tend to fix the meaning of the terms employed, and to elucidate the reasoning and illustration of the author ; these having a special reference to the scope or design of the document in question. This direction, it may be remarked, is hardly applicable to the historical books, whose purpose is obvious, and whose method is determined by the order of time or the similarity of events. It is not, however, to be altogether disregarded even in the study of the Gospels, where by its assistance we may sometimes better understand those beautiful discourses and parables of the Saviour which were called forth by the surrounding circumstances, and had a special reference to the character and pursuits of his hearers. But it is in the epistolary parts of the New Testament, and in the Psalms and Prophetic books of the Old, that the aids to be derived from a careful attention to the scope will be more highly appreciated and more extensively felt. It is with a view to assist the reader in the investigation of this topic that the following rules are laid down.

The scope of an author is either *general* or *special* : the former regards his design in the *entire* work ; the latter, his subordinate design in particular passages. Our rules will apply equally to both.

1. *Ascertain whether the scope of a book, or of any part thereof, is stated by the writer in express or implied terms.*

\* Rules for a Student of the Holy Scriptures : Works, Vol. ii. p. 4. 8vo. edition.

This will sometimes be found the case, and when the scope is thus determined, it is of course more satisfactorily ascertained than it can be through any other media. Sometimes it will be found stated near the commencement; sometimes towards the close; and sometimes in both places. Thus, St. John plainly declares the scope or design of his gospel in express terms.—“These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name,” ch. xx. 31. Thus also, St. Peter:—“This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour,” ch. iii. 1. The same may be remarked of St. John’s first epistle, in which the writer declares, “These things have I written unto you, concerning them that seduce you,” ii. 14. Sometimes the scope is suggested by the title of the book; as in the Proverbs—“The proverbs of Solomon, the son of David, king of Israel; to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion,” ch. i. 1—4.\* Now, if the books we have adverted to be read with an eye steadily fixed upon the scope, thus pointed out by their authors, much force and beauty will be perceived which would otherwise be lost. More attention and care will be required where the scope is only implied in the historical circumstances expressed by the writer, leaving us to deduce it therefrom. In illustration of this remark, let the reader turn to the epistle to the Colossians, where he will find that the scope is to be gathered from the circumstances referred to by the apostle. (1) He expressly mentions (ver. 3—8) the conversion of the Colossians, effected under the ministry of Epaphras; and the accounts which had been given him by that servant of God, concerning the present state of their church. (2) The apostle declares, in express terms, (ii. 1.) that he endured a great conflict for those churches which he had not seen in the flesh, and amongst the rest, for this church. No means, therefore, could have been adopted, better calculated to strengthen the Colossians, than letters from himself, who was now absent and a prisoner. (3) He intimates (ii. 7, 8.) that the church was, at that time, troubled with “enticing words, philosophy, and vain deceit, after the rudiments of the world.” He also shews, by borrow-

\* Franck’s Guide to the reading of the Scriptures; Jaques’ translation, p. 75.

ing arguments from *evangelical* doctrines, in order to combat *legal* teachers, and by the inferences which he draws from those arguments, that certain Judaizing teachers burthened the consciences of the Colossian converts, by enjoining on them the observance of the ceremonial law ; the necessity of circumcision (ver. 11.) ; of keeping particular days (ver. 16.) ; and of abstaining from divers kinds of meats (ver 16—21.) ; from which, as an intolerable yoke, the Fathers had deemed it necessary to deliver the Colossian church. Comp. Acts. xv. with Gal. v. 3, 4. &c. (4.) If we rightly consider what is said of Epaphras, at the commencement and conclusion of the epistle, we shall probably infer that, while he was earnestly commending to Paul the faith and love of the new converts, and while glowing with holy zeal for their welfare, he moved the apostle by his entreaties, to dispatch this letter to Colosse and Laodicea, ch. i. 8 ; iv. 12, 13.

These points being premised, it is easy to ascertain the scope of the whole epistle. This was, that St. Paul, in obedience to his duty as an apostle, might confirm the Colossian converts in the doctrines of faith, and in seeking after that holiness which flows from them. It was also, that he might seasonably heal the breaches made by Jewish errors, which had spread, and were perhaps still prevailing ; and that he might deliver the church from the evils which those errors had induced ; as well as avert from it those which he foresaw would be consequent on this vain deceit. It very evidently appears from the whole structure of the epistle, that the sole reason the apostle had for so carefully confirming the Colossians in the purer doctrines of the faith, was a fear lest they should be injured by the pernicious opinions of heretical men. Hence this, like several others of St. Paul's epistles, ought to be termed *polemical* ; and the apostle himself makes all the doctrines stated have a reference to it, when he says, " This I say, lest any man should beguile you with enticing words," ii. 4. The declaration contained in these words should be well considered, as we recognize in it the true and genuine scope of the whole epistle, expressed in Paul's own words.

Here it may be remarked, that the Acts of the Apostles, particularly the fifteenth chapter, is of special assistance in attaining to a right understanding of the epistles of St. Paul. The historical books of the Old Testament render the same assistance in reading the Prophets and the Psalms ; and the books of Moses elucidate the writings of both Testaments. \*

\* Franck's Guide to the Study of the Scriptures : Anal. of the Epist. to the Colossians.



The rules for applying this aid to the investigation of particular passages of Scripture must be nearly the same. Let the whole context be carefully examined, for the purpose of ascertaining whether the scope is expressly stated or fairly implied in the writer's own words. Thus, if we would understand the design of the Apostle in 1 Cor. x. 25—29, we must refer back to chap. viii. 1. where his purpose in this part of the letter is clearly pointed out. The design of a particular passage is sometimes ascertained by the concluding inference which the writer deduces. So St Paul, Rom. iii. 28. "*Therefore* we conclude that a man is justified by faith, without the deeds of the law:" this fully defines the scope of the passage. Particular attention, then, should be paid to the particles, "*wherefore,*" "*therefore,*" "*then,*" "*seeing that,*" &c. &c. Considerable care and some practice will be requisite, to enable the reader to distinguish between the principal and subordinate conclusions; but the benefits derivable from the practice will abundantly repay the labour.

Where no assistance can be derived from any expressed or implied declaration of the writer's scope, we must endeavour

2. *To ascertain from other sources the occasion on which the book was written, and the circumstances of the parties concerned, at that time.*

Thus, to know that at the time John wrote his Gospel, the Gnostic heresy was spreading itself through the church, and to be acquainted also with the leading features of that corruption of religion, will materially assist in understanding many passages in that important document, which it would appear probable must have some reference to their errors. A knowledge of the state of the church at Corinth, will throw considerable light upon the epistles directed to it by St. Paul, in which it is natural to suppose he would refer to their errors and dissensions. So we perceive the force and beauty of many of the expressions in Ps. xcvi. and cv. by ascertaining from 1 Chron. xvi. that they were sung on occasion of the ark being brought up to Jerusalem by David. The same remarks will apply to the prophetic writings, which will be materially elucidated by observing the circumstances which called forth many of the predictions, and the state of things to which they had an immediate reference.

3. *Diligently read and study the entire book under consideration, as a continuous document, for the purpose of ascertaining from a general view thereof, its scope or purpose.*

This is sometimes the *only* method by which we can ascertain the writer's design, and it should at all times be added to the subsidiary aids which we may adopt for that purpose.

To the epistolary parts of the New Testament this rule is more especially applicable, and in the study of those letters it should never be dispensed with. They should be read, and re-read, from beginning to end; and it is preferable to use a copy where the text is not divided into chapters and verses. It should be read as we would peruse an epistle from a friend, and that three or four times over, without interruption, until we have fully apprehended the meaning, and the subject of the whole letter becomes clear. From this perusal, re-perusal, and repetition of the document, we shall obtain a right knowledge of the scope the author had in writing it, and an acquaintance with the general argument of the epistle.\* For, as it has been well remarked, the composition of every such work, however loose and imperfect, cannot have been fortuitous; we know that by some exertion of mind it has been put together, and we discover in its connections, such as they are, indications of the purpose for which the exertion was made. According to the tendency of the composition, may the inference be safely made to its purpose.†

Nor should this examination be restricted to separate books of the Old or New Testament: it should be extended to embrace all the separate parts of those books as a whole. As every part of the Divine revelation has an ultimate reference to one great subject which is carefully pursued throughout, it is obvious that the continuous reading which has been recommended for the several books should be carried throughout the whole; and that conclusions as to that revelation should not be drawn, till the joint amount of the whole can

\* Franck's Guide to the Study of the Scriptures, p. 62. The following observations of Mr. Locke, on the advantages derivable from the practice here recommended, deserve attention. After having been convinced by long experience, that the ordinary mode of reading a chapter, and then consulting a commentator thereon, failed in giving him a just conception of the sense of an epistle, he says, "I saw plainly, after I begun once to reflect upon it, that if any one should now write me a letter, as long as St. Paul's to the Romans, concerning such a matter as that is, in a style as foreign, and expressions as dubious, as his seem to be; if I should divide it into fifteen or sixteen chapters, and read one of them to-day, and another to-morrow, and so on, it was ten to one that I should never come to a clear comprehension of it. The way to understand the mind of him that wrote it, every one would agree, was to read the whole letter through from one end to the other, all at once, to see what was the main subject and tendency of it; or, if it had several parts or purposes in it, not dependent one of another, nor in a subordination to one chief aim and end, to discover what those different matters were, and where the author concluded one and began another; and if there were any necessity of dividing the epistle into parts, to mark the boundaries of them." In the prosecution of this idea, Mr. Locke determined upon reading each of the epistles of Paul through at one sitting, and to mark as well as he was able the drift and design of the writer. By persevering in this plan, he at length obtained a good general view of the Apostle's main purpose in writing the several epistles, the chief branches of his discourse, and arguments used, and the disposition of the whole.—See his preface to the epistles of St. Paul.

† Cook's Inquiry into the books of the New Testament, p. 204.

be thus collected. Not thus to gather, from all the different books, what each has said of their common subject, must be to narrow the grounds on which it was designed, that our opinion of the revelation should be formed.\*

4. *Remember that the whole scope of the Scriptures refers to Christ in his mediatorial capacity.*

He is the sum and substance—the very soul—of Scripture, and almost every part thereof has some reference to him and his mediatorial kingdom. Some passages treat expressly of him, and inculcate faith in his promise, and obedience to his will; some contain prophecies concerning him, fulfilled, or remaining to be fulfilled; others exhibit types and figures; while others are to be referred to him by the analogy of faith, which, as to all the articles of faith, is entirely founded on him.† Hence the necessity of keeping the eye of faith constantly fixed upon the Redeemer, in reading every part of Scripture. “In him all the promises of God are yea and Amen,” 2 Cor. i. 20. To him all the genealogies refer; all the times relate; all the ceremonies point;—and as the sun imparts his light to all the heavenly bodies, so Christ, “the Sun of righteousness,” gives light and meaning to every part of Scripture.

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In the interpretation of Scripture, from an investigation of the scope or design of the writer, the following cautionary rules should be regarded:—

1. *A proposition occurring in the course of an argument, is not necessarily to be taken in the widest sense which the words will bear.*

A proposition, used merely as a link in a chain of reasoning, is often expressed in more general terms than would be required to establish the conclusion which the writer is proving; in this case, the proposition is not *necessarily* to be taken in the widest sense of which the words would admit: it *may* be subject to various limitations, which the writer did not think it necessary to express, because they did not affect the course of the argument; and we should ever bear in mind that our Saviour and his apostles adapted, for the most part, their instructions to the occasion, without attempting to treat religion in a systematic order. The following passages will at once illustrate and confirm the rule. In Luke ix. 50, our Saviour says, “He that is not against us is for us,” but in Matthew xv. 30, it is, “He that is not with me is against me.” How are these propositions to be reconciled? By taking one of them

\* Cook's Inquiry, p. 84. † See Franck's Guide, p. 108, *et seq.*

in some limited sense; and the occasion on which the first was delivered, evidently points out the limitation which it requires. John having seen one, who was not associated with them, casting out devils in the name of Christ, had forbidden him to do so. Jesus said to him, "*Forbid him not: for he that is not against us is for us.*" "*Forbid him not*"—that is the precept—*forbid him not to do good in my name*—and the reason follows—"for he that is not against us is for us:" he who does not oppose me, promotes my cause: let my Gospel be preached, even though of strife and contention. Here our Saviour inculcates forbearance towards those who, from whatever motives, promote the progress of his kingdom: but in the place in Matthew he teaches us, that mere indifference will not avail to our salvation; that they who would obtain the reward, must profess the character of his disciples; that they who do not confess him before men, and espouse his cause in this world, will be treated as his enemies at the day of judgment.

The manner in which Paul and James have treated the doctrine of justification, will furnish another illustration of this canon of criticism. St. James says, "Ye see how that by works a man is justified, and not by faith only" (ii. 24); and St. Paul says, "Therefore we conclude that a man is justified by faith without the deeds of the law:" and it is a little singular, that each of the apostles illustrates his position by the instance of Abraham. But the apparent discrepancy will be removed, if we examine the course of their reasoning. St. James is labouring to prove, that faith without works is a dead faith, a faith which will not avail to salvation. "What doth it profit though a man *say* he hath faith, and have not works? Can faith—can *such* a faith—save him?" "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace: be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?" What sincerity, what worth is there in such professions of kindness? What benefit do they confer on those who are the objects of them? "Even so faith, if it hath not works, is dead, being alone;" all professions of faith, which do not evidence their truth by a holy life and conversation, are false, vain, and unprofitable. "Yea, a man may say," to such a professor, "Thou hast faith,"—or pretendest to have it—"and I have works: shew me thy faith without thy works;" give me, if thou canst, some other proof of it; "and I will show thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble." Wherein doth thy faith



differ from theirs, if it produce not the fruits of righteousness and holiness? "But wilt thou know, O vain man, that faith without works is dead," wholly unprofitable to salvation? "Was not Abraham, our father, justified?" Did he not shew forth a living faith unto justification "by works, when he had offered Isaac, his son, upon the altar?" Did he not, by that act of holy obedience, prove and display that living faith in the truth, and power, and promises of God, which "was imputed to him for righteousness?" "Seest thou, how faith wrought with his works," producing obedience to the commands of God, however apparently severe and irreconcilable with his promises; "and by works was faith made perfect," brought forth into action, and shewn to be a lively and efficacious principle in the soul? "And the Scripture was fulfilled," which saith, "Abraham believed God, and it was imputed to him for righteousness:" and he was called the friend of God. "Ye see then, how that by works a man is justified, and not by faith only." Ye see that by works a man is justified—proves his title to be acquitted before God, by works evidencing that faith which is imputed to the believer for righteousness; by *such* works a man is justified, and not by faith only, not by a mere barren profession, or even a mere speculative belief, which does not influence the life and conduct. Such appears to be the course of St. James's reasoning. St. Paul, on the other hand, is proving to the Jews, that they, as well as the Gentiles, must be saved by faith: and his argument is this: "All have sinned and come short of the glory of God;" all have broken the moral law of God; no one, therefore, can be saved by that law, which exacts a perfect obedience; and thence he concludes, "that a man is justified by faith, without," apart from, distinct from, "the deeds of the law." In order to be justified before God, he must have that faith which God will impute to him for righteousness; a faith, however, which worketh by love, and maketh those who are influenced by it zealous of good works.

This passage will furnish us with another rule.

2. *A proposition must be understood in a sense sufficiently large to bear out the conclusion which it is intended to prove.*

Thus, in the first part of the epistle to the Romans, Paul's object is to shew, that the Jews, as well as the Gentiles, need the salvation which is by Jesus Christ; and his argument is this—"All have sinned and come short of the glory of God;" therefore all, both Jews and Gentiles, must be "justified freely through the redemption that is in Christ Jesus," Rom. iii. 23, 24. This conclusion will not follow from the premises, unless



we understand the Apostle to lay it down as an *universal* proposition that "*all* have sinned."\*

IV. LET PARTICULAR REGARD BE HAD TO THE CONTEXT, AS THIS IS IN MANY CASES CONDUCTIVE TO THE ELUCIDATION OF A PASSAGE WHICH WOULD OTHERWISE REMAIN OBSCURE.

We have partly anticipated this remark, in the preceding paragraph: it demands, however, a more specific consideration. It is certain that a want of attention to this necessary rule, in the interpretation of Scripture, has given rise to much of the controversy with which the Christian church has been for so long agitated. Every theological doctrine, however monstrous its character, has been surrounded and supported by a multiplicity of *texts*, which, by being forcibly absconded from their respective contexts, have seemed to countenance the opinion in support of which they were adduced.† But if things which are contrary cannot in the same sense be true, so it is certain that neither can the variety of conflicting opinions which have been set forth as the pure and unsophisticated deductions of God's word be rationally considered or received as such. It is for the purpose of guarding against such perversions of the Scripture, that the rule above laid down merits particular attention. The design of the writer being ascertained, by the rules mentioned under the preceding head, let the entire passage relating to the particular subject in hand be carefully considered, and let each particular part be so interpreted, as forming an integral part of the whole. In some cases the context will only embrace a few verses, in others, an entire chapter, or even a whole book. But whichever may be the case, the canon remains in force, and the necessity is unalterable. Thus, to ascertain the genuine meaning of Matt. x. 9, 10, 19, &c. regard must be

\* Christian Observer, Vol. xi. p. 12, &c.

† Since the above was written, I have met with the following judicious remarks, of which I gladly avail myself, and earnestly recommend the entire discourse to the attention of all who wish to attain to a correct understanding of the Bible: "How unfair, how irrational, how arbitrary, is the mode of interpretation which many apply to the word of God! They insulate a passage, they fix on a sentence, they detach it from the paragraph to which it belongs; and explain it in a sense dictated only by the combination of the syllables or words, in themselves considered. If the word of God be thus dissected or tortured, what language may it not seem to speak, what sentiments may it not appear to countenance, what fancy may it not be made to gratify! But would such a mode of interpretation be tolerated by any living author? Would such a method be endured in commenting on any of the admired productions of classical antiquity? Yet in this case it would be comparatively harmless, although utterly indefensible: but who can calculate the amount of injury which may be sustained by the cause of revealed truth, if its pure streams be thus defiled, and if it be contaminated at the very fountain head? Rev. H. F. Burder, on ascertaining the genuine sense of Scripture, p. 21.

had to the context, which carries us back to the commencement of the chapter, and clearly shews that these directions had reference to the twelve apostles, only. So, to understand 1 Pet. iv. 18, we must refer back to ver. 12, whence it is plain that the apostle is speaking, not of a future state—at least, not primarily—but to the sufferings and afflictions which were then approaching.

And here we must remark, that, however useful to some purposes—as for reference, &c.—our present divisions into chapter and verse may be, they do yet generally most materially interfere with the sense of many passages, and prevent the reader from giving that attention to the context, without which he will ever be liable to err in the sense of Scripture.

In consulting the context, particular attention must be given to the frequent parentheses which occur, particularly in the writings of St. Paul. Many of these are pointed out by the characteristic marks in our English Translation, but it has not always been done, nor is it always correctly done even where it has been effected. To the unlearned reader it will sometimes be a task of considerable difficulty to determine a parenthetical passage; but much may be done by perseverance and caution. In any doubtful case recourse must be had to a judicious commentator, whose decision may be adopted, if recommended by its probability, though we cannot decide upon the propriety of the steps by which it has been arrived at, or the validity of the evidence by which it is supported. In some cases the writer points out, in a manner sufficiently obvious to every attentive reader, the extent of the parenthesis into which he has been led, by a *repetition* of his words in the return to his principal subject. Thus in the 3d chapter of the epistle to the Ephesians, the writer, after entering upon his principal topic, with “For this cause I Paul the prisoner of Jesus Christ for you Gentiles” (ver. 1.), diverges, upon the mention of the Gentiles, to a consideration of their call to the blessings of the covenant; and in the 14th verse again returns to his topic, with a repetition of the same words:—“For this cause [I say] I bow,” &c. From an inspection of the passage, we think it will appear more natural to insulate only these 13 verses, than to extend the parenthesis to the first verse of the subsequent chapter, as our translators have done. It is but in very few cases, however, that the parenthesis is so strongly marked: in others it is only to be ascertained by a close attention to the scope and line of argument pursued by the writer. In the first Epistle to Ti-

mothy we have a parenthesis from ver. 8. of chap. i. to ver. 17 inclusive. Taking occasion from the false teachers, St. Paul speaks of the true and proper use of the law, according to the Gospel committed to him; and having given vent to the feelings of his heart, he returns, ver. 18, to the scope he had in view in the third verse, where he intimates, by using the comparative particle *as*, that the completion of the sense was to be expected in the subsequent verses. The whole of the discourse connects thus:—"As I besought thee to charge some that they teach no other doctrine, but seek after godly edifying; and that the end of the commandment was love, out of a pure heart, and of a good conscience, and of faith unfeigned, &c.—so now, I commit the same charge unto *thee*—that *thou* mayest hold faith and a good conscience," &c. Another instance we have in Phil. i. 27, to chap. ii. 16 inclusive. The apostle, in a peculiar parenthesis, discusses a subject, the proposition of which is contained in chap. i. 27; and afterwards, ch. ii. 17, he returns to what he was discoursing of in the preceding chapter. In conformity with this statement, we find (ch. i. 23.) that Paul says he is influenced by two things, a desire both of life and death; but he knows not which of these to choose. Death is most desirable to himself, but the welfare of the Philippians requires rather that he may be spared a little longer; and, having this confidence, he is assured that his life will be lengthened, and that he shall see them again in person. Then, after the interruption which his discourse had received, he proceeds (ch. ii. 17) as follows:—"Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." The intervening charge is happily and judiciously introduced by the apostle, in order that the Philippians might not remit their exertions until his arrival, but contend for the faith of the Gospel with unity and humility. It is proper to observe, however, that the words which are thus insulated are never superfluous; but arise either from some pressing necessity, or from the ardent and overflowing love of the writer. In the Epistle to the Ephesians, for instance, how forcibly does the description of the subject insulated by the parenthesis, elucidate the point which Paul had to prove. For if God had committed to the apostle a dispensation of grace for the Gentiles, and the revealed mystery of Christ, that the Gentiles were co-heirs, members of the same body, and partakers together with the Jews, of the promise in Christ; Paul undertook the ministry through the Gospel, and conformably with the gift of that grace (which is all contained in chap. iii.); and thence it

clearly follows, that the Gentiles were not to be excluded from communion with the Jews in Christ. \*

#### V. MAKE A CAREFUL COLLATION OF PARALLEL PASSAGES.

This is one of the most efficient aids that can be adopted for obtaining a right understanding of the doctrinal parts of the Bible, and it is placed within the reach of all who can read the Scriptures. From some experience in this practice we scruple not to assert, that its adoption will contribute more towards the attainment of Scriptural knowledge, than much time spent in the perusal of commentaries and other biblical helps, however valuable such works may be in their place. In the Holy Scriptures, as in all other ancient writings, there must of necessity be some passages, the meaning of which upon a first perusal will appear obscure and uncertain. And though it is granted that in some cases this results from allusions to facts and circumstances, the knowledge of which must be sought elsewhere, yet it will be found on trial, that a diligent and judicious comparison of parallel passages will generally remove the difficulty, and render the meaning apparent. This, as before remarked, is eminently the case in the doctrinal parts of the Bible, which will be most satisfactorily explained and illustrated, "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." "If the economy of nature is not to be learned from a transient inspection of the heavens and the earth; and if the ground will not yield its strength but to those who diligently turn it up and cultivate it, who can imagine that the wisdom of God's word can be discovered at first sight by every common reader? Nature must be compared with itself; and the Scripture must be compared with itself, by those who would understand either the one or the other." † "He is the best reader," says one of the Fathers, "who interprets sayings by sayings; who brings not an interpretation to Scripture, nor imposeth a sense upon Scripture, but findeth a sense in Scripture, and draws it from Scripture." ‡ The testimony of that eminent biblical scholar, Bishop Horsley, to the singular advantages derivable from the practice here recommended has been often quoted with approbation; and as we despair of exhibiting

\* See the Analysis of the Epistle to the Ephesians, in Franck's Guide to the Study of the Scriptures, Appendix.

† Jones on the Figurative Language of Scripture, p. 2.

‡ Hilary de Trin. lib. 1.

these advantages in so just and forcible a light as the learned prelate has done, the reader will profit by a perusal of the passage. His words are these.

“ It should be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ ; that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar.”—

“ It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, *without any other commentary or exposition* than what the different parts of the Sacred Volume mutually furnish for each other. I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation ; but, by God’s blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled either by the refined arguments or the false assertions of those who endeavour to ingraft their own opinions upon the Oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the Sacred Books ; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the first ages of the Jewish and of the Christian Church as is to be gathered from the canonical Books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these Books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian’s faith. The Bible, thus studied, will indeed prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.” \*

Parallelisms have been divided into *real* and *verbal*. The former embrace *the matter* of doctrine and history ; the latter regard words and phrases, modes of arguing, figures, and style. They are further divided into *adequate* and *in-*

\* Nine Sermons, p. 121, &c.

*adequate* : adequate when they affect the whole subject proposed in the text ; inadequate, when they affect it only in part : \* the former of these are of course the most important, but the latter are not to be undervalued.

Mr. Horne, in his valuable "Introduction to a critical knowledge of the Holy Scriptures,"† has laid down a series of rules for the comparison of parallel passages, from which we select the following, as available to the English reader, subjoining a few remarks and illustrations.

1. "*Those passages are first to be compared which were written by the same author, and on a parallel subject.*"

The propriety of this canon needs scarcely a remark ; for although the Scriptures were written by men under the influence of the Holy Spirit, yet it is evident that the writers were left in a considerable measure to the exercise of their natural faculties, and each has his peculiar and prevailing style. Those persons who are in the habit of closely studying the original Scriptures, well know that a word is sometimes used by one writer in a sense peculiar to himself ; in which case it is obvious that the meaning can only be derived from a careful comparison of *verbal* parallelisms in the same author. The same may be said of modes of arguing and the methods of illustrating doctrinal truths. Now, although a person unacquainted with the original languages, is deprived of the high advantage of comparing the writer's *own words*, inasmuch as he is obliged to have recourse to a translation, yet our version is in the main so faithful, and the translators have so far "seized the spirit and the soul of the original," that the rule laid down for the scholar may be beneficially adopted by the unlearned. We should unquestionably look to an author for his own meaning, rather than to any stranger or second person :—if a man knows his own meaning better than any one else does, his own meaning must be sought from himself to the utmost. Little need be said on the latter part of the rule. It must be obvious, that as an *adequate* parallelism is preferable to an *inadequate* one, so a parallel *subject* must be preferable to one which is only incidentally referable.

2 "*Ascertain whether the resemblance which one passage bears to another be a true resemblance, and whether the passages are sufficiently similar ; that is, not only whether the same word, but also the same thing, answers together, in order to form a safe judgment concerning it.*"

The reason for this rule is to be found in the *several senses*

\* See Franck's Guide to the Study of the Scriptures. P. ii. ch. 1.

† Vol. ii. pp. 524—526. Fourth edition.

in which *one word* may be used by the same or by different writers. If this be so, it is evident that the mere recurrence of a word will not authorize us in concluding that the same thing is meant. The following examples will illustrate our meaning. In Phil. ii. 12. the Apostle exhorts us—"Work out your own salvation with *fear and trembling*:" whereas St. John declares, "there is *no fear* in love," but on the contrary, "perfect love casteth out all fear," 1 Epist. iv. 18. So, in one place, we read of the Samaritans, that "they *feared* the Lord" (2 Kings xvii. 32, 33); but in the following verse, it is said, "They *feared not* the Lord." Our Saviour declared, "If a man keep my saying he shall never *see death*," John viii. 51: whereas it is elsewhere affirmed, that "it is appointed unto *all men once to die*," Heb. ix. 27. Paul declares, we are "justified by faith, *without the deeds of the law*" (Rom. iii. 28); whereas James says, "*By works* a man is justified, and *not by faith alone*," James ii. 24. In these passages, however (and they might be greatly multiplied), there is nothing contradictory. To a superficial reader, indeed, or to one desirous of finding difficulties in the Bible, they appear to be so: but upon reference to the several passages, it will be seen that the discrepancy arises from the various senses in which the same word is used. This will sometimes be apparent on the slightest inspection; but in other cases, it can only be ascertained by attending to the *scope* of the writer, carefully examining the context, &c. As these topics have been treated of in their place, they need not here be enlarged on.

3. "*Where two parallel passages present themselves, the clearer and more copious place must be selected to illustrate one that is more briefly and obscurely expressed.*" \*

This rule is too obvious to need any remark: the diligent reader of the Scriptures will feel its importance, and find the advantages of its uniform adoption. The only suggestion, therefore, that we offer is, that, according to this rule, *parables* are to be compared with their exposition; *visions*, with their interpretation; *laws*, with their explication; *Prophecies*, with their fulfilment; *types*, with their anti-types, &c. As an example, compare Numb. xxi. 9, with John iii. 14—16; Exod. xxi. 15 and xvii. 6, with 1 Cor. x. 3, 4; Matt. xiii. 3, etc. with ver. 18, etc.

4. "*Other things being equal, a nearer parallel is to be preferred to one that is more remote.*"

By this is meant, that in general more advantage is derivable, in the interpretation of history and prophecy especially,

\* See Lamy's Apparatus Biblicus, b. ii. ch. 11.



from a comparison of passages referring to the same event in writers who were contemporary, or nearly so, than from comparing similar passages in those writers who lived in more remote times. It is evident, therefore, that an acquaintance with historical circumstances must be sought after by the reader to render this canon available to him. These will be treated of in PART II.

5. "*No assistance is derivable from similar passages, the sense of which is uncertain.*"

An obscure passage, it is evident, can never be explained by another, or by any number of others, which are equally obscure and uncertain. The comparison of such passages, therefore, will be of no avail.

To the above rules, we may add the following.

6. *Attend to the scope or design of the writer, in comparing passages where similar things are spoken of.*

We have fully discussed this subject in its proper place, but a few remarks are here necessary to shew its importance in consulting parallel passages. Thus our Lord declared, when speaking of his own person, and that of his Father—"My Father is greater than I" (John xiv. 28): but St. Paul, speaking on the same subject, says, Christ "thought it no robbery to be equal with God," Phil. ii. 5, 6. Again, our Saviour says, "If I bear witness of myself, my witness is *not true*" (John v. 31); but he elsewhere says, "Though I bear record of myself, yet my record *is true*," viii. 14. It is said that the kingdom of Christ "shall be an everlasting kingdom"—that "it shall be without end" (Isa. ix. 7; Luke i. 33); yet the Apostle declares that the time shall arrive when Christ "shall have delivered up the kingdom to God, even the Father, that God may be all in all," 1 Cor. xv. 24. Now in these, and in many other passages which might be cited, where there is an apparent contradiction in speaking of the same thing, the discrepancies will be effectually removed by a careful attention to the design of the writers, from which it will be apparent, that they are either speaking of *several parts* of the same thing, or of the same thing in *different respects*.

These appear to be the principal rules that should be attended to in availing ourselves of the assistance of parallel passages. The reader will find that much depends upon practice in the use of this aid: but let him not be discouraged; patience and perseverance will effect wonders. If he can command the time, and submit to the labour, he will find the advantage of making for himself a collection of such passages as are really parallel: this will induce a habit of



careful reading and minute research, which is of the utmost consequence to the biblical student. Where this cannot be effected, he must be content with the references in the margin of our larger Bibles, or those belonging to the English version of Bagster's Polyglott. Assistance, however, more valuable than either of these afford, may be derived from a recently published work, entitled "*Scientia Biblica*," in which the student will find a very extensive collection of really parallel passages, *printed in words at length*, and placed under every verse of the New Testament. A very full index of subjects, gives to this work the character of a copious Common Place Book to the Bible.

#### VI. LET REGARD BE HAD TO THE ANALOGY OF FAITH.

This has been viewed as one of the most important aids that can be employed for investigating and ascertaining the sense of Scripture. But if it be one of the most important, it is also one of the most dangerous, and unless there be the greatest circumspection in its application, it will tend rather to confirm error than to discover truth. Indeed so precarious do we view the aid that is to be derived in the interpretation of Scripture, from the directions which have been given for the use of this rule, that it would have been here passed by unnoticed, but for the imputations which might have been cast upon the work for its omission.

The analogy of faith has been defined, "the uninterrupted harmony of Scripture in the fundamental points of faith and duty; or, the proportion which the doctrines of Scripture bear to each other." Now it is very clear from this definition, that unless there be a total freedom from prejudice in favour of any particular opinions or theological system, every part of the divine revelation will be interpreted with reference to that standard which is assumed as correct, and which will be considered as *the analogy of faith* to which the whole of Scripture must be rendered subservient. Hence there will be as many analogies of faith assumed as the standard of Scriptural interpretation, as there are shades of opinion in the Christian world. And who shall decide in such a case? But further, in order to render this aid available in the study of the Scriptures, there must be, according to those who estimate its importance so highly, a previous knowledge of every part of divine revelation. Thus Mr. Horne has remarked, not, we think, with his usual discernment, that an indispensable preparation for this aid, is "a perfect acquaintance with the whole

*scheme of revealed religion.*" \* If this be true, it is clear that no help is to be derived from the application of this rule, but in the confirmation of the doctrines already ascertained. But, as Dr. Campbell had previously and justly remarked, "What is the reason, the principal reason, at least, for which the study of Scripture is so indispensable a duty? It is precisely, all consistent Protestants will answer, that we may thence discover *what the whole scheme of religion is*. Are we then to begin our examination with taking it for granted that, without any inquiry, we are perfectly acquainted with this scheme already? Is not this going to Scripture, not in order to learn the truths it contains, but in order to find something that may be made to ratify our own opinions?" †

Be it observed, then, that in laying it down as a rule, that regard must be had to *the analogy of faith*, in the interpretation of Scripture, we mean, that where an expression is either dark or equivocal, an interpretation is not to be adopted, which would contradict any other passages, where the sentiment is manifestly declared in clear and unequivocal terms. Proposed in this way as a canon of Scriptural interpretation, *the analogy of faith* will direct us to the sense of many passages which in themselves would admit of more than one sense. Beyond this we cannot venture, for the reasons already assigned. Adopting this principle, then, as our guide in the interpretation of the sacred records, it will be found that for the purpose of preserving entire *the analogy of faith*, several passages which, by some have been construed literally, should have been interpreted as metaphorical, and *vice versa*. Thus, our Lord, on the evening before he suffered, at the institution of the holy supper, "took bread, and blessed it, and brake it, and gave to his disciples, and said, Take, eat; *this is my body*" (Matt. xxvi. 26.); but according to *the analogy of faith*, this must be understood figuratively—the sign being put for the thing signified, by a very common *metonymy*—for Christ's human nature has ascended into heaven, where he will remain until the restitution of all things, Acts iii. 21, &c. So we are commanded to *eat our Lord's flesh*—to *pluck out our right eye*, and *cut off our right hand*, John vi. in several places; Matt. v. 29, 30. But to understand these passages literally would be to violate *the analogy of faith*, according to which violence must not be offered to ourselves or others.

On the other hand, there are passages of Scripture which some persons interpret metaphorically, whereas, according to the analogy of faith, they should be understood literally.—

\* Introduction, vol. ii. p. 557. fourth edit.

† Prelim. Dissert. vol. i. p. 142. third edit. 1814.

Thus, the passages in which Christ is said to "bear the sins of many;" to "bear our sins in his own body on the tree," &c. have been interpreted figuratively, to mean, only, that he occasioned their forgiveness, by introducing the Christian system. But this is an unnecessary departure from the analogy of faith, according to which Christ suffered as a *vicarious atonement*, or bore the punishment of our iniquities.

In the use of this aid, then, it must be seen that we apply those passages which have a clear and obvious meaning to the interpretation of those which are more obscure and doubtful. Thus, if two passages relating to any doctrine or duty appear contrary to each other, that one of which the meaning is apparent must be brought to explain the other, which taken separately, would admit of two senses. The same rule also requires that those passages in which a topic is but incidentally introduced, should be interpreted according to those in which the subject is professedly treated. This requires an attention to the scope or design of the writer, of which we have already spoken.

#### VII. CAUTIONARY RULES FOR PRACTICAL READING.

To the rules which have been laid down for ascertaining the sense of Scripture, we must add two or three cautionary rules which demand attention in the *practical* reading of the Scriptures. By the practical reading of Scripture, we mean that which is instituted for the purpose of personal edification and growth in grace, and which is accompanied with self-examination. It is clear that such a kind of reading will include what is generally comprised under *doctrinal*, *inferential*, and *expository* reading; each of these being requisite in order to render the word the mean of spiritual and practical advantages. The following observations are therefore submitted to the reader's attention.

1. *The most plain and obvious sense of a passage is to be regarded as exhibiting its genuine meaning; and no history or expression of Scripture is to be carried beyond the meaning positively assigned to it by Revelation itself; or that which plain sense and a sound judgment might be warranted in drawing from any other writings of a similar nature, if not inspired.*

A want of regard to this necessary rule has, as before remarked, been the source of much mischief in the Christian Church. Many of the heresies in the early ages of Christianity may be traced up as taking their rise with men who, being more curious than wise, laboured to extract from various passages of Scripture, and particularly from the parables of our Lord, a mystical, remote, and far-fetched sense, while they wholly

overlooked their plain and obvious meaning. And it may be safely affirmed, that scarcely any practice has proved more injurious to the interests of true religion than this wild licence of interpretation. It is not necessary, in order to confirm this representation, that the doctrines which the practice in question is employed to inculcate should be heretical: let it be admitted that they are perfectly orthodox: we shall still, even on that favourable supposition, see sufficient cause to conclude, that such a mode of interpretation is pregnant with incalculable mischief. It is a dangerous departure from the simplicity of the Gospel. It sanctions a principle liable to great abuse, and which may be employed with equal advantage in the propagation of truth and error. It converts one of the ordinances of religion, from a mean of spiritual edification into a mere amusement. It vitiates the religious taste, producing a disrelish for "the pure milk of the word," and exciting a morbid longing for ingenious explications, mystical meanings, and forced and far-fetched inferences and resemblances. It compromises the truth of Scripture, and inharmoniously mixes up what is fallible, at least, and often doubtful, with what is perfectly pure, and essentially infallible. How many high and important truths of Scripture are rendered questionable and ridiculous by the practice which is here denounced! Thus, the doctrine which maintains the necessity of the Redeemer's righteousness, as the ground of our acceptance with God, is sought to be proved from the crafty device of Jacob's clothing himself with the garment of "the profane Esau," in order to deceive his father. The doctrine of the Trinity is sought to be established from the circumstance of Abraham having been visited by *three* persons, as he sat at his tent door, in the plain of Mamre. But the mode of interpretation here objected to is particularly injurious in cases, where, while the fancy is amused, the moral, which the passages were intended to convey, is thrown into the shade or wholly forgotten. When our Lord directed Peter to cast his hook into the sea, and told him that in the mouth of the fish first caught he should find a piece of money, with which he might discharge the demand of the tax-gatherers, he evidently intended to inculcate the duty of cheerfully and readily paying "tribute to whom tribute is due." But what becomes of this practical lesson in the hands of one who is racking his invention to discover a hidden, and what he would call a spiritual sense in the plainest narrations? In his hands the fish taken by Peter is made to represent carnal man, who, when caught by the Gospel hook, becomes dead to the world; and as the fish opens its mouth and drops a piece of money

into Peter's hand, so he opens his heart to more generous views, parts with his former selfish and covetous principles, and devotes his money to the service of God, to the support of Missionaries, and the extension of the Redeemer's kingdom.

Equally contrary to every rule of sound interpretation are the explanations of the parable of the good Samaritan, which have been attempted by some; but who, in their eager pursuit of a mystical sense, have too much lost sight of the grand duty which it was the manifest design of that parable to recommend. When a minister gravely tells us, that the good Samaritan means our blessed Lord himself; the half dead and wounded traveller, Adam and his sinful race; the priest and the Levite, the moral and ceremonial law; the oil and the wine, pardon of sin and sanctification; the two pence, the two ordinances of Baptism and the Lord's Supper; the inn, the Church; and the landlord, a pious minister of the Gospel; or whatever other device, equally ingenious, may be substituted for these; we may admit the evangelical soundness of his creed, but we shall see great reason to regret the costly price at which that admission is obtained—no less than the violation of the common, but invaluable rules of sound interpretation, and the sacrifice of obvious usefulness, in omitting a favourable opportunity of enforcing that very duty which our Lord intended to teach.

Let it not be supposed, however, that we intend to censure that fair and sober accommodation of the historical and parabolical parts of Scripture to present times and circumstances, or to the elucidation of either the doctrines or precepts of Christianity, which is sanctioned by the word of God. Such an accommodation is perfectly allowable, and may be highly useful. Let every truly pious man, however, be aware of the danger of extending this principle beyond its natural and obvious application; lest he should himself wander, and lead others also astray, from that clearly traced and well-beaten path in which we are assured that even a "wayfaring man, though a fool, shall not err." Let no temptations which vanity, a desire of popularity, or the more specious, but equally fallacious, plea of usefulness, may present, seduce him from this tried way. On the contrary, let him adhere with jealous care to the plain and unforced dictates of the word of God; lest, by departing from the simplicity of the Gospel, he should inadvertently contribute to the adulteration of Christianity, and to the consequent injury which must thence arise to the spiritual interests of his fellow-creatures.\*

\* See the Christian Observer, Vol. iv. p. 130, &c.

2. *In deducing inferences or conclusions from the sacred text, care must be had that they flow by legitimate consequence from the text, and that they are in perfect harmony with the plainly declared will of God.*

This must be carefully attended to; lest, while we are anxious to receive the doctrines of Scripture, not as mere matters of speculation, but as active principles influencing our heart and conduct, and leading us cheerfully to obey the practical precepts which the sacred writers derive from them, we should attempt to deduce from them, by the mere force of reason, practical conclusions not warranted by the word of God. An erroneous inference, thus rashly drawn from the doctrines of grace, is reprobated by St. Paul. After laying it down, "that where sin abounded, grace did much more abound; that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord" (Rom. v. 20, 21); he immediately asks, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?" "The objection," as if he had said, "is built in *ignorance* of that grace which is to reign, through righteousness. The grace of which I speak, consists in the renewal of the heart unto holiness, as well as in the pardon of sin: and he who is a partaker of this grace is dead unto sin; he has lost his taste for it, as a dead man has for the pleasures of sense; he has no longer any enjoyment in it; he hates it, abhors it, dreads it, avoids it as the greatest of evils; he no longer lives in it." An equally erroneous inference has been deduced from the Apostle's exhortation—"Work out your own salvation with fear and trembling;" adding, by way of encouragement (lest we should sink under the difficulties of the undertaking), "for it is God that worketh in you, both to will and to do of his good pleasure," Phil. ii. 12, 13. While the self-righteous seek, and seek in vain, to work out their own salvation, without depending on the grace of God, working in them; others seem to give their whole attention to the encouragement conveyed in the latter part of the passage. Because God worketh in us, they seem to infer, in direct opposition to the Apostle, that we need not work, and to forget that we are exhorted to "watch and be sober," to "watch and pray," to "strive to enter in at the straight gate."\* These examples will tend to guard us against rashness in this part of our reading.

3. *We must not rest in external precepts, but solicitously*

\* Christian Observer, Vol. xi. p. 14.



*search out their foundation in Scripture; we should then lay the foundation in our own heart, before we proceed to build any practice upon it.*

Thus we are required to pray for our enemies, the foundation of which precept is sincere and unaffected love for them. We should, therefore, consider, before we offer up such a prayer, whether we really do possess this charity; because, to pray for them, when we have it not, is mere hypocrisy.

4. *In all practical application, we must keep our eye steadily fixed upon Christ; first, as he is to be received by faith for salvation; secondly, as he is to be imitated in our lives, as an exemplar.*

He is "the way, the truth, and the life, and no man cometh unto the Father but by him." We are to adopt other examples only so far as they are conformable to that of Christ (1 Cor. xi. 1); but his example is to be uniformly copied by us, for "he suffered, leaving us an example that we should follow his steps," 1 Pet. ii. 21. This, of course, will not be understood as embracing those things which he did in virtue of his mediatorial office and his divine character: but every thing which regarded his obedience and submission to God, and his intercourse with men, is proposed for our uniform imitation.

5. *We must not suppose that those rules which have been regarded as indispensable at the commencement of our Biblical studies may be disregarded as no longer needed, when we have obtained some acquaintance with the letter of Scripture.*

The Scriptures are an inexhaustible mine of wealth, and the most diligent student will always find amply sufficient before him to excite his diligence and prayer. The continuation of practical application, especially, should occupy our lives. It is assisted partly by our own industry, which would, however, be inefficient without grace; and, partly, by the help of Divine grace, which is poured out in larger measures in their hearts, who receive the seed of the word as into good ground. We are bound, on our parts, to use diligent prayer and constant meditation;—to institute perpetual collations of Scripture;—to be instant in our attention to what passes in ourselves and others;—and to exercise a vigilant observation of mind. Equally essential with these important particulars, are—conversation with those who have made greater advances in spiritual knowledge; and—the cultivation of inward peace; of which, the more we possess, the more we shall enter into the true meaning of Scripture.\*

\* Franck's Guide to the Study of the Scriptures, p. ii. ch. 4.



## PART II.

HELPS TOWARDS A RIGHT UNDERSTANDING OF  
SCRIPTURE.

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 INTRODUCTORY OBSERVATIONS ON THE NATURE AND  
SOURCES OF THESE HELPS.

NOTWITHSTANDING the progress which may be made towards a right understanding of Holy Scripture, by a careful attention to the rules laid down in the former part of this work, there yet remains much demanding consideration before we can attain to that correct and comprehensive acquaintance with these invaluable writings, which must appear so desirable to every Christian mind, and which will so amply repay the labour and application which may be expended in its pursuit, by the delightful satisfaction which it affords.

We have already remarked, that though a knowledge of the *letter* of Scripture is the first thing that claims attention—for without it there can be no understanding of Scripture at all—yet it is not the *only* nor yet the *chief* thing which we are to propose in our studies. It is for the purpose of duly impressing this truth on the mind of the reader that it is again adverted to, and especially as the directions which have been given, with those that will follow, may seem to some persons to manifest too great an anxiety about that species of knowledge which may be derived from Scripture, while the heart remains uninfluenced by the spirit of the Divine word. Nothing, however, can be further from our intention, convinced as we are, that each branch of Scripture knowledge is only valuable in proportion as it leads to a spiritual perception of the truths of Revelation. There is, therefore, the greatest necessity for the exercise of caution, lest a knowledge of *external* points render us less ardent and lively in reading the Bible, with a view to personal edification and spiritual improvement. How many there are who err in this respect, and contentedly

46 *Helps towards a Right Understanding of Scripture.*

feed on the husks, while those heavenly delights which flow from the volume of inspiration remain untasted and unenjoyed !

The object of these introductory observations, is to point out the nature and sources of those helps towards the understanding of Scripture, which may be derived from an acquaintance with historical circumstances. These, we shall divide into *internal* and *external* helps.

I. SOURCES OF INTERNAL HELP.

In the former part of the work, we have anticipated several topics which properly belong to our present inquiry ; but as it is desirable to exhibit at one view, the sources whence the aids to a right understanding of holy writ are to be derived, preparatory to the application of these helps to the respective books of Scripture, the present notice is demanded. The several particulars here requiring consideration may be comprised under the following heads, which regard the historical circumstances of Holy Scripture.

(1.) The *order* of the books, and the relation of their parts.  
—(2.) The *title* of the book.—(3.) The *author*.—(4.) The *persons to whom directed*.—(5.) The *scope* or principal design.  
—(6.) The *chronology* or period of time embraced.—(7.) The *principal parts* or divisions of a book.

That a knowledge of these circumstances will materially contribute towards an understanding of Scripture, must be sufficiently obvious to every mind ; and, indeed, it is plain to perceive, that without such knowledge, no inconsiderable proportion of the Sacred Writings must remain to us involved in impenetrable obscurity. “An acquaintance with these circumstances,” says an old writer, “will promote the solid and judicious understanding of the whole Bible in a short space of time. For, (1.) hereby you shall have the very idea or character of every book, lively describing the nature and contents of it before your eyes, as in a map, before you begin to peruse them.—(2.) Hereby you shall have a clue to conduct you, a compass to sail and steer by, in the perusal of any book.—(3.) Hereby also you shall have a summary recapitulation or recollection of the chief aim and subject-matter of every book, much tending both to help judgment and strengthen memory, after the perusal of any book of the Old or New Testament. And therefore this course must needs be as a useful *key*, to unlock the rich cabinet of the *Holy Scriptures*, and to discover the precious treasures thereof to you.”\*

\* Roberts' Clavis Bibliorum, i. p. 43.

Of these topics in their respective order :

1. *The order of the several books*, and the relation of their various parts, will materially elucidate the different histories, and the allusions made to them by the inspired writers ; and it will further help us to discover the force and propriety of many directions and exhortations which are scattered throughout the Bible. Thus, the second Psalm, the literal meaning of which has been greatly overlooked, is materially illustrated by considering it in its chronological connection. Mr. Townsend refers it with much probability to the end of 1 Chron. xvii. David was at this time in full possession of the throne, all the commotions of the seditious having happily subsided : its sentiments seem most appropriate throughout ; and all its parts were literally verified in the occurrences and characters of this memorable occasion. The frequent change of persons is very observable ; but at the same time perfectly natural and intelligible. Having remonstrated (in ver. 1—3) with those who had been opposed to the king's accession, the writer then (ver. 4—9) declares the Divine appointment of David's authority ; and admonishes all to secure the blessings of loyalty and obedience, ver. 10—12. How appropriate are the references which are made to the late affairs of national agitation and alarm ! ver. 1—3.

Why were the nations tumultuous ?  
And why did people imagine vanity ?  
Chiefs of the land rose up ;  
And princes conspired together,  
Against JEHOVAH and against his anointed :  
“ Let us break asunder their bands ;  
“ And cast off from us their heavy yokes !”

The events here alluded to, were particularly the civil war in Israel (2 Sam. ii. iii. iv.), which ensued on the death of Saul, and which obstructed for a season David's entire possession of the throne ; together with the invasion of the Philistines, 2 Sam. v. 17 to end ; 1 Chr. xiv. 8—16. Over all these “ tumultuous” scenes, the king triumphed ; and the rebels of Israel and Philistia “ imagined a vain thing.” How decidedly is the interposition of God maintained, in verses 4—6 !

He that dwelleth in the heavens did laugh at them ;  
The Lord did have them in derision !  
Then spake he to them in his anger ;

And in his fury did he confound them :  
 " Assuredly I have anointed my king,  
 " Upon Zion, the mountain of my holiness !"

So long ago as Samuel's days, and by the hands of that celebrated man (1 Sam. xvi.), was David "anointed;" and he had repeated assurances, "that the Lord had established him king over Israel," 2 Sam. v. 12. All attempts, therefore, in opposition, were to be "derided;" and must end in the "confusion" of their abettors. In further exposition, this royal proclamation expressly affirms, verses 7—9,

I will declare the purpose of Jehovah :  
 He hath said to me :—" Be thou my son,  
 " This day have I adopted thee !  
 " Ask of me, and I will give to thee  
 " The nations for thine inheritance ;  
 " And the ends of the land for thy possession.  
 " Thou shalt break them with a rod of iron ;  
 " Thou shalt shiver them like a potter's vessel !"

Verse 7 most distinctly refers to the prophecy of Nathan (1 Chron. xvii. 3—15); and it is not improbable that that faithful prophet did, first of all, "declare" the things of these verses. Who was so likely to act the herald on this memorable day? Most appropriately are the "nations" here introduced that had aforetime been "tumultuous;" and the Philistines, or "ends of the land," so fully subdued by the prowess of David's arms, 1 Chr. xiv. 17. This national address then closes in suitable admonitions, verses 10—12.

Now, therefore, O chiefs, be wise ;  
 Be instructed, ye judges of the land.  
 Serve JEHOVAH with fear ;  
 And rejoice with reverence.  
 Embrace ye the son, lest he be angry,  
 And ye should perish in the way ;  
 For his wrath will be kindled in a little.  
 Happy are all they who confide in him !

Thus correspond the chieftains, or kings, of verses 2 and 10; and the Son of verses 7 and 12. The concatenation of thought and expression is accurately and beautifully preserved throughout the Psalm.\*

\* Scripture Magazine, Vol. iv. pp. 20—22.

Let the forty-second Psalm be read as the composition of David, penned when he was fleeing from Absalom, and on the night when he was about to pass over Jordan: let an accurate survey be also taken of the existing circumstances of the pious monarch, and the character of the surrounding scenery, and that beautiful and affecting composition will appear doubly beautiful and affecting. The prophetic writings, and also the epistles of the New Testament are susceptible of the same kind of illustration; indeed, without connecting them in this way with the several parts of the history to which they are related, the meaning of many passages in them will remain locked up from our comprehension.

2. *The titles of the several Books.* These, as we have had occasion to observe when treating of *the scope*, sometimes declare the design proposed by the author, and therefore assist in understanding his reasoning, &c. By the title of the book, we do not merely mean the word or words which stand at its head in the respective versions; as GENESIS—"the generation or production of all things;" EXODUS—"the departure," i. e. of the Israelites from Egypt: the English reader will not unfrequently fail in deriving a notion of the character of the book from these. The real title of the book, however, will sometimes be found in the first verse or verses as given by the original penmen, in which case its importance is obvious.\*

3. *The authors of the respective Books* may generally be known from the titles prefixed to them in our translation. A knowledge of the principal features of their character, circumstances, and style, will materially conduce to our improvement in perusing their works. It is unnecessary to enlarge on this: every reader of the Scriptures, especially of the New Testament, is fully aware of its importance.

4. *The persons to whom the Books were respectively and primarily addressed.*—In the New Testament there is a variety of compositions inscribed and addressed to people, residing in different towns and countries. The circumstances of that people to whom these epistolary admonitions were addressed, and the customs and usages, and other remarkable things by which they were distinguished, are to be minutely and accurately marked. Previously to the critical examination of an epistle sent to Rome, to Corinth, to Ephesus, we should enquire what customs were prevalent in these places; for what such a town was principally celebrated, and what peculiarly ennobled and signalised such a city. Because, in writings addressed to the inhabitants of such renowned places,

\* See page 23, *ante*.

there must be frequent allusions to these distinguishing circumstances, a knowledge of which will illustrate many passages, and place them in a most beautiful and striking point of view. In such figurative allusions consists a considerable part of the elegance and effect of fine writing; for they do not merely soothe and charm the imagination of the reader, but they infix the deepest impressions on his mind and memory. For example; we find an epistle inscribed to the Romans. Antecedently to our attentive and critical perusal of it, let us consider what customs eminently distinguished this people. Now, in their historians we find very frequent mention made of *adoption*; it occurs almost in every page. Their poets are full of it; and it is the perpetual object of the ridicule and banter of their satirists. Families of distinction were continually settling mutual adoptions; and they were ratified with scrupulous and most solemn formality. There was no custom more prevalent at Rome.—It was regarded as the cement of indissoluble friendship and union among families. St. Paul knew this; and in his epistle to the Romans, makes many beautiful allusions to it. And it is a proof of the fine genius and excellent judgment of the Apostle, that in writing to this people, among whom this custom was so predominant, he should take occasion from it to speak to them of the distinguished privilege of being *adopted* into *God's family*, and the signal happiness of being constituted the *heirs* of God, and *joint-heirs* with Christ Jesus, of an heavenly inheritance. The Romans would perfectly understand him, and his words would have all their effect upon their minds, when he told them, that they had not received the spirit of *bondage*, again to *fear*, but that they had, through the benignity of God in the gospel dispensation, received the spirit of *adoption*, and could, with liberal and filial confidence, cry out, *Abba, father!*

So also, before we proceed to an attentive examination of the epistles to the Corinthians, it will be proper to reflect what Corinth was celebrated for; and what principally distinguished that renowned city. Now, most ancient writers make mention of its abandoned luxury and effeminacy, and in their historical monuments eternise its profligacy, voluptuousness, and debauchery. Hence we see with what peculiar propriety it is, that St. Paul, writing to the Corinthians, uses every argument and persuasive to deter them from these vices. Every page is full of the most warm and pathetic admonitions, to fly these fatal excesses; and his epistles to this people, more than all his other writings, abound with remonstrances against them. We learn also from history, that the Isthmian games were celebrated in the

vicinity of Corinth. These were solemnised every fifth year in honour of Neptune, and a vast concourse of people from all Greece, on this occasion, assembled at Isthmus, on which Corinth was situated. At these games great numbers of combatants, who were previously prepared by a regular and strict regimen for this arduous contention, entered the lists, and generously vied with each other in various exercises, for the envied palm. With what an elegant and beautiful propriety is it, then, that the Apostle addresses the Corinthians, in whose neighbourhood these games were solemnized, in the following terms: "Know ye not that they who run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." These are all *agonistic* terms, beautifully applied to our vigorous contention in the *Christian race*; and such an address to the Corinthians was quite in character, and properly introduced with, "Know ye not?" for every citizen in Corinth was perfectly acquainted with every minute circumstance of this most splendid and pompous solemnity.\*

With regard to the epistle to the Ephesians also, we know that the temple of Diana at Ephesus was one of the most superb and magnificent edifices the world ever saw. And from this temple the Apostle borrows some beautiful imagery, in addressing this people, ch. ii. 20—22.† These remarks might be much extended; but what has been said is sufficient to shew the advantages derivable from an adoption of the rule here recommended.

5. *The scope or principal design.* We have already treated of the nature and importance of this aid in PART I. CHAP. II. § III. to which the reader is referred.

6. *The Chronology*, or period of time at which a book was written, as well as the length of time included in it, is another important aid in the investigation of Scripture. Chronology is justly regarded as one of the eyes of history, and it is equally valuable for the understanding of Scripture as other kinds of history. "Distinguish well between times and times, and you dissolve many knots."‡

\* See Chap. xii. sect. 2. *post*.

† Harwood's Introduction to the New Testament, Vol. i. ch. viii. sect. 11.

‡ Roberts' Clavis Bibliorum, p. 45.



7. *The principal parts or divisions of each book.* A knowledge of these is indispensable. Such an analysis of a book will not only afford a clear view of the chief subjects discussed therein, but also of the methodical and orderly coherence of all the parts of each book with one another, and will enable the student to trace the connection subsisting between them, to the perfect understanding of the writer's design. "Books looked upon confusedly, are but darkly and confusedly apprehended: but considered distinctly, as in these distinct analyses or resolutions into their principal parts, must needs be distinctly and much more clearly discerned."\*

Now, we would impress upon the reader's mind, the great advantages which he will derive from a steady and persevering effort to collect the information of which we have been treating, for himself, above what he would secure by placing a reliance upon the compendiums or treatises which are furnished by others. Those persons who spend a considerable portion of their time in wading through commentaries, or in forming selections, and digesting them into common-places, may appear to themselves to make wonderful progress in the acquisition of Scriptural knowledge; but when they come to apply the knowledge thus obtained to the purposes of biblical exposition or illustration, it will be found too superficial and evanescent to be of much service.—It is not by such a process that we must expect to acquire the ability for an accurate interpretation of Scripture; this can only be derived from a personal and attentive study of the word itself. The same may be said of the species of information of which we have just been treating. Let the reader diligently study the Scriptures for himself, and endeavour to form for his own use a series of introductions to the several books thereof, embracing a notice of the principal matters above referred to, with such analyses of their contents as will answer the purposes to which we have adverted. By such a mode of proceeding, he will lay the foundation for solid information, contributive to a right understanding of the Book of God. Compendiums and introductions are good in their places: when judiciously drawn up, they are valuable for the purposes of repetition, and for more forcibly impressing upon the memory what has been previously learned; but they must not rank higher in our estimation, nor usurp that time and attention which should be given to the Bible itself. "Diligence in reading and examining the word itself, is a compendious system of Mnemonics."

\* Roberts' *Clavis Bibliorum*, p. 46.

## II. SOURCES OF EXTERNAL HELP.

These are extremely numerous, and some of them are placed beyond the reach of the unlearned reader. It will be our business briefly to notice those which may be rendered contributive to his assistance, before we proceed to treat of them in a subsequent part of this work. The sources of Scriptural help here demanding notice, may be comprised under SACRED GEOGRAPHY—BIBLICAL ANTIQUITIES—and PROFANE HISTORY and ANTIQUITIES.

That an acquaintance with these subjects is indispensable, in order to understand various parts of the Bible, is too obvious to need any extended remarks. If, to understand the history and poetry of another nation, it be found requisite to cultivate an acquaintance with their customs and manners—their religion and polity—the nature and administration of their laws—the character of their climate and productions—their geographical and political relations—with a multitude of other particulars too numerous to mention here,—how shall we expect to discern the beauties, or even to understand the histories and doctrines of the Sacred writers, while destitute of this information? The sacred books were written in countries far removed from our own, and in ages remote from those in which we live. They describe manners and customs, they prescribe institutions and ceremonies, so different from every thing falling under our personal notice, that without the previous information to which we have alluded, many will appear useless, and not a few absurd.

1. *Sacred Geography and Natural History* will claim some considerable attention, as a mean of elucidating various parts of Scripture. This branch of study may be conveniently divided into HISTORICAL and PHYSICAL GEOGRAPHY: the former relates to the *names, divisions, and history* of the Land of Canaan: the latter regards the *climate, seasons, and other natural phenomena* of the country, with the agricultural and horticultural practices of its inhabitants. Much information on these subjects may be derived from modern travellers, particularly from the volumes of Shaw, Russell, Hasselquist, Maundrell, Clarke, Burckhardt, Richardson, and Buckingham, whose minute and intelligent relations confirm our more ancient accounts and Scriptural allusions. The edition of Wells' Geography, by the editor of Calmet's Dictionary, and the first three volumes of the Modern Traveller, will afford much geographical information to the person whose reading must be limited; and for the natural history of the Bible, he will need little more than the very valuable work of Dr. Harris, two English editions of which have been recently published.

2. *Jewish Antiquities.* This embraces the POLITICAL, SACRED, and DOMESTIC Laws and Customs of the Israelites, and is evidently of much importance in the study of Scripture.

In the prosecution of this branch of our studies, we must be careful to derive our information from authentic sources, and exercise much caution in applying it, when acquired, to the illustration of Scripture. There is one advantage which we possess in this pursuit, arising from the permanency of Oriental customs. The prevailing and singular manners of the modern Syrians and Arabs have been successfully traced up to the patriarchal times, and much light is thrown upon many Scriptural scenes and histories, by a knowledge of these manners. For the purpose of acquiring this, Harmer's "Observations," and the "Fragments" appended to Calmet's Biblical Encyclopædia, will be read with much profit. But to a knowledge of the customs of the Eastern people generally, the reader must add an acquaintance with those customs which were peculiarly Jewish, as these are so closely interwoven with every part of Scripture. For this purpose, recourse may be had to the works of Josephus, Fleury, Lamy, Lowman, Godwyn, Jennings, Brown, &c. A summary of these laws and customs, sufficiently ample for general readers, it is hoped, will be found in a subsequent part of this work.

3. *Profane History and Antiquities.* An acquaintance with the history of the Moabites, Ammonites, Philistines, Egyptians, Assyrians, Medes, Babylonians, Persians, Arabians, Greeks, Romans, and other nations of antiquity, is of the greatest importance to the historical interpretation of the Bible: for, as the Jewish people were connected with those nations, either in a hostile or a pacific manner, the knowledge of their history, as well as of their customs, arts, and literature, becomes the more interesting; as it is well known that the Israelites, notwithstanding they were forbidden to have intercourse with the heathen, did nevertheless borrow and adopt some of their institutions. More particularly, regardless of the severe prohibition against idolatry, how many idols did they borrow from the Gentiles at different times, previously to the great Babylonish captivity, and associate them in the worship of Jehovah! Their commercial intercourse with the Egyptians and Arabs, and especially with the Phœnicians, was very considerable: and, at the same time, they were almost incessantly at war with the Philistines, Moabites, and other neighbouring nations, and afterwards with the Assyrians and Egyptians, until they were finally conquered, and carried into captivity by the Assyrians

and Babylonians. Further, the prophets, in their denunciations or predictions, not only address their admonitions and threatenings to the Israelites and Jews, but also frequently accost foreign nations, whom they menace with destruction. The writings of Isaiah, Jeremiah, and Ezekiel, contain very numerous predictions relative to the heathen nations, which would be utterly unintelligible without the aid of profane history. The same remark will apply to the divisions of time, forms of government, &c. that obtained at different periods, which cannot be ascertained from the perusal of the Sacred writings merely.\* On these subjects, the *Connections of Sacred and Profane History*, by Drs. Shuckford and Prideaux, and the *Ancient History of Rollin*, may be read with advantage.

We have already adverted to the necessity of exercising much caution in the application of these several species of knowledge to the purposes of Scriptural illustration. The authority of the facts may be unquestionable, while the application of them is unfounded; and some writers have even *invented* ancient customs, from passages in the Bible which they have misunderstood. The application of these matters should never be so made as to offer any violence to the sacred text, or to induce a belief that the words have been distorted from their simple and obvious meaning.

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Having thus pointed out the sources whence assistance towards a right understanding of Scripture may be derived, we proceed to lay before the reader whose means or opportunities of study may be so circumscribed as to preclude him from perusing those voluminous works to which reference has been made, so much of the necessary information as our limits will permit, and which we hope will furnish him with the means of deriving from the Sacred Volume that degree of satisfaction and edification which, in some measure, depend upon a knowledge of the various laws and customs, histories and sciences, to which the inspired writers so frequently allude.†

\* Horne's Introduction, vol. ii. p. 549. fourth edition.

† See Appendix.

## CHAPTER I.

PREFATORY OBSERVATIONS ON THE SEVERAL BOOKS OF  
SCRIPTURE.*Preliminary Observations on the Divisions occurring in the  
Bible.*

BEFORE we proceed to the more immediate object of this chapter, it seems desirable to offer a few remarks on the several divisions of the Bible which have obtained in the Jewish and Christians churches.

1. The Old Testament resolves itself into two grand divisions—the *Canonical* and the *Apocryphal* books: the former were written under the guidance of divine inspiration; are part of the rule of faith and conduct of Christians; and have ever been undisputed as regards their authority: the latter are of no divine authority, and are only useful as historical documents. The books of the Maccabees are of considerable value, as helping to fill up the history of that interval of time which elapsed between the ceasing of prophecy and the advent of the Messiah. It is to be regretted that some of the Apocryphal books contain gross and palpable perversions of truth, and some details of an indelicate nature.\*

2. The Jewish church divided the canonical books into three classes, under which form they were generally referred to and quoted. These were denominated THE LAW—THE PROPHETS—and the HAGIOGRAPHHA, or Holy writings. THE LAW contained the five Books of Moses; frequently called the *Pentateuch*, i. e. *the five Books*. THE PROPHETS comprised the whole of the writings now termed *prophetical*—from Isaiah to Malachi, inclusively—and also the books of Job, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther; these books having been either written or revised by prophets—probably the former. THE HAGIOGRAPHHA included the Psalms, Proverbs, Ecclesiastes, and the

\* Much curious and valuable information relative to the Apocrypha may be found in a recently published pamphlet, entitled “A Plea for the Protestant Canon of Scripture.”

Song of Solomon. It is probable that our Saviour alluded to this division of the Old Testament when he said, "All things must be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me" (Luke xxiv. 44.) for *the Psalms* standing first in this collection of Books gave its name to the division.

3. Since the completion of the canon of the entire Scriptures, the general or principal division adopted is that of the *Old and New Testament*. The books included under each of these divisions are too familiar to every reader to need repetition here. It must be observed, however, that the order of the Books as placed in our translation is not according to the times in which they were written, or the course of the history to which they relate. The several books stand as unconnected and independent documents. Their chronological and historical arrangement has recently been completed in a very able manner by Mr. Townsend, on the basis of Lightfoot's well known "Chronicle." Of the importance of this classification to a right understanding of the Bible, we have spoken in Part I. A further division of the Scriptures into *Legal*, *Historical*, *Doctrinal*, and *Prophetical* books has been made, but such a division answers but little purpose, as almost every part of the Sacred writings partakes of these several characters.

4. The division into chapter and verse is a modern invention, which it is to be regretted should ever have assumed a higher character than convenient divisions for the purposes of reference and quotation. They should be totally disregarded in reading the Bible.

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We now proceed to notice, in order, the several books of the Scriptures, and to furnish such information respecting their *authors—dates—titles—scope or design—authenticity—and contents*, as is requisite for attaining to a proper knowledge of the respective matters treated of in them.

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## SECTION I.

### OF THE PENTATEUCH.

Under this title, as before observed, are comprised the five Books of Moses, who speaks of himself in many places as their appointed author. These books are mentioned in seve-

ral parts of Scripture as “the Law,” and “the Law of Moses:” they are cited as his indisputable works, and have been received as such by every sect of the Jewish and Christian Churches. Immediately after their composition, these books were deposited in the tabernacle, and thence transferred to the temple, where they were preserved with the most vigilant care. The Pentateuch was read every Sabbath-day in the Synagogues, and again publicly and solemnly every seventh year. The prince was obliged to copy it, and the people were commanded to teach it to their children, and to wear it “as signs on their hands, and frontlets between their eyes.” By the special providence of God a sufficient number of these books was always preserved; and the high veneration with which the Jews regarded every letter, called forth numerous guardians to watch over its purity and preserve its integrity.\* The Pentateuch furnishes us with a compendious history of the world, from the Creation till the arrival of the Israelites on the verge of Canaan—a period of above 2515 years, according to the vulgar computation; or 3765 years, according to the chronology of Dr. Hales. It blends revelation and history together, furnishes laws and describes their execution, exhibits prophecies and relates their accomplishment. Some of the principal details of the Pentateuch are confirmed by Pagan tradition, and the earliest uninspired historical records which exist, can only be rendered intelligible by the superior and more consistent histories of Moses.†

The duty of studying these venerable records of antiquity, results from their forming part of the revealed will of God, and from the circumstance that many of the events herein recorded adumbrate others under the Christian dispensation. “All these things happened unto them for ensamples [or types], and they are written for our admonition, upon whom the ends of the world are come,” 1 Cor. x. 11.

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#### *The Book of Genesis.*

This book is so named, from the title borne by it in the LXX. ΒΙΒΛΙΟΣ ΓΕΝΕΣΕΩΣ—the *book of the GENERATION or PRODUCTION* of all things. Moses is universally considered to have been its author; and it is believed that he wrote

\* The reader will find some interesting information relative to the Masora, and some good remarks on the authenticity of the Pentateuch, in Butler’s “*Horæ Bibliæ*”—a work of easy access.

† After all the vaunting of infidels respecting the high antiquity of the Hindoo Chronology, the fact appears to be, that the records of these people go to confirm the truth of the Mosaic writings! In a work just published, on the “*Hindoo Astronomy*”, by Mr. Bentley of Calcutta, it is shewn that according to the Hindoo system of Chronology, the Creation took place in the very year of the Mosaic Deluge!



it after the promulgation of the Law. Its authenticity is attested by the most indisputable evidence, and it is cited as an inspired record thirty-three times in the course of the Scriptures. The history related in this book comprises a period of about 2369 years according to the lowest computation, but according to Dr. Hales, a much larger period. It contains an account of the creation (ch. i. ii.); the primeval state and fall of man (ch. iii.); the history of Adam and his descendants, with the progress of religion and the origin of the arts (ch. iv.); the genealogies, age, and death of the patriarchs, until Noah (ch. v.); the general defection and corruption of mankind, the general deluge, and preservation of Noah and his family in the ark (ch. viii.); the history of Noah and his family subsequent to the time of the deluge (ch. ix.); the re-peopling and division of the earth among the sons of Noah (ch. x.); the building of Babel, the confusion of tongues, and the dispersion of mankind (ch. xi.); the lives of Abraham, Isaac, Jacob, and Joseph, ch. xii—l.

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*The Book of Exodus.*

The title of this book, also, is descriptive of the principal event which it records, namely the *Exodus*, or departure of the Jews from Egypt. The book of *Exodus* is universally ascribed to the same pen as the former book, and indeed it is cited as the work of Moses by David, Daniel, and others of the Sacred writers. Rivet has remarked that twenty-five passages are quoted from it by Christ and his Apostles in express words, and nineteen as to the sense. *Exodus* embraces the history of about 145 years, from A. M. 2369 to A. M. 2514 inclusive—from the death of Joseph to the erection of the Tabernacle. It contains an account of the tyranny exercised by Pharaoh over the Israelites, with their wonderful increase (ch. i.); the birth, preservation, education, and exile of Moses (ch. ii.); the divine legation of Moses (ch. iii. iv.); the infliction of the eight first plagues (ch. iv. 29.—x. 21); the institution of the Passover (ch. xii. 1—21.); the two last plagues (ch. x. 21.—xii. 21—31.); the departure of the Israelites (ch. xii. 31—37, 40—42.); their miraculous passage of the Red Sea, &c. (ch. xii. 43.—xv. 22.); their subsequent journeyings in the Wilderness (ch. xv. 23.—xix. 2.); the promulgation of the Law from Sinai, the defection of the Israelites, renewal of the tables, and erection of the Tabernacle, xix. 3.—xl.

It should be remarked, that many events recorded in this book, adumbrate the state of the church in the wilderness of this world, until her arrival at the promised Canaan—the eternal rest. See 1 Cor. x. 1. &c. This idea will help to

point out the consistency of the divine purpose, and the harmony subsisting between the old and new dispensations, with an eye to which the Bible should ever be read. In this book are also presented several types of the Messiah, such as *Moses*, Deut. xviii. 15; *Aaron*, Heb. iv. 14—16. v. 4, 5; the *paschal lamb*, Ex. xii.; John xix. 36; the *manna*, Ex. xvi. 15.; 1 Cor. x. 3; the *rock* in Horeb, Ex. xvii. 6.; 1 Cor. x. 4; the *mercy-seat*, Ex. xxxvii. 6.; Rom. iii. 25.; Heb. iv. 16; the *tabernacle*, Ex. xl.; John i. 14. Gr. *tabernacled*.

#### *The Book of Leviticus.*

This book is probably so called because it principally details the institution of the sacrifices and services, the charge of which was committed to the Levitical priesthood. It is cited as the work of Moses, 2 Chr. xxx. 16.; Dan. ix. 13.; and as an inspired writing, Jer. vii. 22, 23.; 2 Cor. vi. 16.; 1 Pet. i. 16. There are no *data* furnished in the book by which a chronological arrangement of the facts narrated in it can be effected. It contains an account of the laws concerning sacrifices and offerings (ch. i—vii.); the institution of the priesthood (ch. viii—x.); of clean and unclean animals, &c. (ch. xi.); the laws concerning purification (ch. xii—xv.); of the great day of atonement (ch. xvi.); the place of offering sacrifices, things prohibited, marriage and various acts of impurity, the sin of consecrating children to Moloch—consulting wizards, &c. (ch. xvii—xx.); laws relative to the conduct and persons of the priests (ch. xxi, xxii.); laws concerning the sacred festivals, vows, things devoted, and tithes, ch. xxiii—xxvii.

The style in which the rites and ceremonies contained in this book are given, and the manner in which their minute particulars are so often repeated, shew that they were expressive of something beyond the mere letter, and were prefigurative of Gospel appointments. The sacrifices and oblations were significant of the atonement of Christ; the requisite qualities of these sacrifices were emblematical of his immaculate character; and the prescribed mode in the form of these offerings, and the mystical rites ordained, were allusive institutions,\* calculated to enlighten the apprehensions of the Jews, and to prepare them for the reception of the Gospel. The institution of the high priesthood typified Jesus the great High Priest. The prohibition of meats as unclean, taught the avoidance of what God prohibits; and the various kinds of uncleanness, with their prescribed expiations, illustrated the necessity and importance of internal purity and

\* The reader will do well to peruse with care, Outram's Dissertation on Sacrifices, an able translation of which has been executed by Mr. Allen.

holiness. Care, however, must be taken not to overstrain these ideas, nor to run into excess in this mode of interpreting the ritual law; for although it is certain that a great number of its most important institutions were designed to point to another and a fuller dispensation, yet there were some in all probability imposed as punishments on a rebellious people, and as a yoke to restrain them from idolatry; and others, as a mark to discriminate and keep them apart from all other nations.\* The book of Leviticus and the epistle to the Hebrews should be read together, as they mutually illustrate each other.

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The Book of Numbers.

This book has been so called from its containing an account of the numbering and marshalling of the Israelites, in their journey through the wilderness to the promised land. It seems from chap. xxxvi. 13. that it was penned by Moses in the plains of Moab. However this may be, it is certain it was written under divine inspiration, it being cited as an inspired work in various parts of Scripture. See 2 Chr. xxix. 11.; Ezek. xx. 13.; Matt. xii. 5.; 1 Cor. x. 1—10. &c. It contains a history of the Israelites from the first day of the second month of the second year after their departure out of Egypt, to the beginning of the eleventh month of the fortieth year of their journeyings, from A. M. 2514 to A. M. 2552. The whole of the book may be considered as a diary, and indeed as the most ancient *book of travels* ever published. The route taken by the Israelites under the direction of their inspired leader has been traced out by modern travellers, and many places here mentioned still bear the same name, and correspond exactly in their geographical situation. This book contains an account of the enumeration and marshalling of the people (ch. i. 11.); the census of the Levites and their appointment to the service of the tabernacle (ch. iii. iv.); the institution of various legal ceremonies (ch. v. vi.); the offerings of the princes (ch. vii.); the consecration of the Levites (ch. viii.); the celebration of the Passover (ch. ix.); regulations for fixing and removing the camp (ch. x. 1—10.); the order of the march, &c. (ch. x. 11—36.); the journey through the wilderness to the land of Moab (ch. xi—xxi.); the transactions in the plains of Moab (ch. xxii—xxx.); the defeat of the Midianites and the offerings to the Lord (ch. xxxi.); the division of the land east of the Jordan, &c. (ch. xxxii—xxxvi.)

\* See Lowman on the Hebrew Ritual, *throughout*.

## 62     *Prefatory Observations on the Books of Scripture.*

This book contains one signal prediction relative to the Messiah, ch. xxiv. 17, 19. In the Targums of Jonathan and Onkelos it is so interpreted.

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### *The Book of Deuteronomy.*

The title of this book has been derived from the Greek version where it is called *Δευτεροννομιον*—a compound term, signifying, the *second law*, because it contains a repetition of the law given to the Israelites by the mediation of Moses. From a comparison of chap. i. 5. with chap. xxxiv. 1. it appears to have been written by Moses in the plains of Moab, a short time prior to his death. It is cited as his work, 2 Chr. xxv. 4.; Dan. ix. 13. &c.; and is often quoted as an inspired writing by Christ and his Apostles. This book embraces the history of about five weeks, from the first day of the eleventh month of the fortieth year, to the seventh day of the twelfth month. It contains a compendious recapitulation of the laws given by Moses, enlarged with many explanations and additions, and enforced by the strongest and most pathetic exhortations to obedience. This was intended for the benefit of those born in the wilderness, and who consequently were not present at the giving of the law on Sinai. The variations in expression which are observable in the repetition of the law, have been considered as an intimation that its *spirit*, rather than its *letter*, is that which is to be regarded. In this book may be found the pathos and sublimities of religion, in a strain not to be surpassed in any part of the Old Testament. It embraces a rehearsal and republication of the law by the great Prophet of it himself; with a survey of the wonders of Egypt and the Wilderness; the past acts of God's mighty arm, working in terror and in mercy; the stipulated blessings of obedience (which may be called the Mosaic beatitudes); and a terrific insight into the future plagues of his apostate people. Of the majesty of the book, and its impressiveness in these particulars, a calm and deliberate perusal can alone convey any just idea, nor are the signatures of authentic truth and inspiration less stamp upon it. Here also may be traced the progressive scheme of Scripture. For this very book, if we mistake not, might, in its doctrinal character and use, be set above the simpler and earlier promulgation of the law, as recorded in Exodus. And next, though in sublimity it be inferior to nothing in the Prophets, it may be marked as only approaching to the practical standard of faith and personal obedience, exhibited in the doctrines, promises, and precepts of the prophet Isaiah. The considerate reader will judge whether this account of the expansion of

the Divine law by the later prophets be not a just one. If it be admitted, one use and intent of their mission will be better understood; and the remote members of revelation will be seen to compose a consistent whole, not by uniformity, but progression, every part of it silently advancing toward the spirit and perfection of the Gospel.\* The book contains a recapitulation of the transactions in the wilderness (ch. i—iii); an affectionate exhortation to the obedience and love of God (ch. iv.); a repetition of the *moral* law (ch. v—xi); a repetition of some parts of the *ceremonial* law (ch. xii—xvi); a repetition of sundry *judicial* laws (xvii.—xviii. 1—14); a promise of the GREAT PROPHET, and covenant between Jehovah and the Israelites (ch. xviii. 15—xxvi); directions for the confirmation of the law on the people's arrival in Canaan (ch. xxvii—xxx); the appointment of Joshua as the successor of Moses (ch. xxxi); the prophetic song of Moses, and the blessing of the tribes (ch. xxxii. xxxiii); the death and burial of Moses, ch. xxxiv.

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## SECTION II.

### OF THE HISTORICAL BOOKS.

Sacred History differs from every other species of authentic history in this, that while that records events and details facts, simply, this combines them with the doctrines of Providence and demonstrates the events to be coincident with the purposes of an eternal mind. The connection of every mode of communicating the will of God to man with moral and eternal purposes, is a feature of divine revelation never to be overlooked; and Sacred History is but part of that revelation. In preparing mankind for another world, the universal Parent has adopted and recorded a certain process with individuals, with families, and with nations, in this.† The historical books, then, form part of those Scriptures which were written under the inspiration of the Spirit of God, and are, therefore, free from error, and to be resorted to, “for doctrine, for reproof, for correction, and for instruction in righteousness;” because, “*whatsoever* was written aforetime was written for our learning,” Rom. xv. 4. It is evident from an examination of

\* Davison's Discourses on Prophecy, pp. 51, 52.

† The reader is referred to an ably written paper on the uses and claims of sacred history, in the Encyclopedia Metropolitana, which will abundantly repay the labour of an attentive reading.

the historical books, that they are collections from the authentic records of the Jewish nation, which were carefully kept by the priests or other publicly-appointed persons.\* These collections, though generally made while the events were fresh in memory, and by persons who were contemporary with the periods to which they severally relate, appear to have been thrown into their present form, and to have received some additions at a much later period. This has been attributed to the joint labours of Jeremiah and Ezra. It is enough for us to know, however, that their authenticity and inspiration, in their present form, have been attested by Christ and his Apostles.

The historical writings of the Old Testament comprise twelve books—from Joshua to Esther, inclusive, and contain a compendium of the Jewish history, from the death of Moses to the Reformation effected by Nehemiah, after the return from Babylon, A. M. 2555—A. M. 3595.

While the twelve tribes were united under one government, their history is represented under one point of view. When a separation took place, the kingdom of Judah, from which the Messiah was to descend, was the chief object of attention with the sacred historians; they treat, however, of the events which occurred in Samaria, especially when connected with the concerns of Judah. It should be remarked, that in chronological accounts, the writers generally calculate in round numbers, where precision was not of any consequence. They likewise assume various eras. Thus, in Genesis, Moses reckons by the ages of the patriarchs; in Exodus, from the departure out of Egypt. Others, living at later times, compute from the building of the temple; from the commencement of the reigns of their several kings; from their captivities and deliverances, and other important national events; or, lastly, from the reigns of foreign kings. The difficulties which occur on a superficial perusal of these parts of Scripture, chiefly originate in a want of attention to these considerations; and they who have not the leisure and industry to elucidate such particulars, will do well to collect the obvious instruction which is richly spread through every page of the Sacred Volume, rather than engage in speculations of delicate discussion, or entangle themselves in objections which result from ignorance. The historical books, like every other part of Scripture, have every mark of genuine and unaffected truth. Many relations are interwoven with accounts of other nations, yet no inconsistencies have been detected. A connected and de-

\* See Josephus against Apion, b. 1. § 6.

ent chain of history, an uniform and pervading spirit of co-operating designs, invariably prevail in every part of sacred Books, and the historical unfold the accomplishment of the prophetic parts.

Following Table exhibits the Contemporary Reigns of the respective Kings of Judah and Israel, and will assist in reading the Historical Books.

JUDAH.	ISRAEL.	Ante A. D.
Rehoboam	Jeroboam	975
Abijam		958
Asa		955
	Nadab	954
	Baasha	953
	Elah	930
	Zimri	929
	Omri	
	Ahab	918
Jehoshaphat		914
	Ahaziah	898
	Jehoram, or Joram	896
Jehoram, or Joram		892
Ahaziah		885
Athaliah	Jehu	884
Joash		878
	Jehoahaz	856
	Jehoash, or Joash	841
Amaziah		839
	Jeroboam II.	825
Azariah, or Uzziah		810
	Zachariah	773
	Shallum	772
	Menahem	
	Pekahiah	761
	Pekah	759
Jotham		758
Ahaz		742
	{ First captiv. of Israel, }	
	{ by Tiglath Pileser }	740
	An interregnum	
	Hoshea	730
Hezekiah		726
	{ Second captivity, by }	
	{ Shalmaneser }	721
Manasseh		698
	{ Third captivity, by }	
	{ Esar-haddon }	678



A. M.	JUDAH.	Ante A. D.
3361	Amon	643
3363	Josiah	641
3394	Jehoahaz	610
—	Jehoiakim	—
3398	{ First captivity of } { Judah }	606
3405	{ Jehoiachin, Coniah, } { or Jeconiah } { Second captivity of } { Judah }	599
—	Zedekiah	—
3416	{ Third and final cap- } { tivity }	588

We now proceed to notice the historical books, in the order in which we possess them.

*The Book of Joshua.*

This book immediately follows the Pentateuch, of which it forms a continuation, and derives its name either from its relating the achievements of Joshua, the son of Nun, in the conquest of the promised land, or, from his being the author of it; or, probably from both. That Joshua was its author was the general opinion prevailing in the Jewish church, and in the ancient Christian church. And this opinion, received by tradition, is strongly confirmed by internal evidence. See ch. v. 1, and xxiv. 26. The objections urged against this, derived from the alleged marks of its having been written posterior to his time, such as ch. iv. 9; viii. 28; xv. 63; may be rationally and satisfactorily met, on the supposition that there were slight, but necessary additions, made when the canonical books were collected and revised. The book comprises a history of about 17 years; or, according to some chronologists, of 27 or 30 years. There has been some accidental derangement in the order of the chapters in this book, occasioned probably by the mode of rolling up manuscripts, written upon different pieces of material, anciently practised. In the following analysis they are restored to their proper place. The mission of Joshua (ch. i. 1—10); the spies sent out to view the land (ch. ii.); the passage of the Jordan, and the renewal of the covenant (ch. i. 10 to end; iii.; and v. 13); the victories of Joshua and the conquest of the land (ch. vi. 11; v. 14 to end; vi. 2 to 33; ix; xi; viii. 30 to end); return of the Reubenites (ch. xxii); recapitulation of the conquests (ch. xii, xiii. 15); division of the country among the

tribes (ch. xiv—xxi); the assembling of the people and the first address of Joshua (ch. xxiii); his last address (ch. xxiv. 1—28); his death and burial (ch. xxiv. 29, 30); Joseph's remains interred in Shechem, and the death and burial of Eleazar, ch. xxiv. 32, 33.

Dr. Adam Clarke has remarked, that the book of Joshua is one of the most important documents in the Old Covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and the completion. Between this book and the five books of Moses, there is the same analogy as between the four Gospels and the Acts of the Apostles. THE PENTATEUCH contains a history of the acts of the great Jewish legislator, and the LAWS on which the Jewish church should be established. The book of Joshua gives an account of the *establishment* of the church in the land of Canaan, according to the oft-repeated promises and declarations of God. THE GOSPELS give an account of the *transactions* of Jesus Christ, the great Christian legislator, and of those laws on which *his* church should be established, and by which it should be governed. The ACTS of the APOSTLES give an account of the actual *establishment* of that church, according to the predictions and promises of its great founder. Thus then, the PENTATEUCH bears as pointed a relation to the GOSPELS, as the book of JOSHUA does to the ACTS of the APOSTLES. On this very principle, it would be a matter of high utility *to read the Old Testament and the New Testament books together*; as they reflect a strong and mutual light on each other; bear the most decided testimony to the words and truth of prophecy; and shew the ample fulfilment of all the ancient and gracious designs of God.

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*The Book of Judges.*

This book derives its name from the account which it gives of the history of the Israelites under the government of the Judges, from the death of Joshua to the time of Eli. From a comparison of ch. i. 21, with 2 Sam. v. 6, and ch. ix. 53 with 2 Sam. ix. 21, it will be seen that this book was written before the one referred to, and before the capture of Jerusalem by David. Its author is not known, but it is quoted as canonical Scripture by several subsequent inspired writers (see 1 Sam. xii. 9—11; 2 Sam. xi. 21; Ps. lxxviii. 12; Isa. ix. 4; x. 26; Heb. xi. 32; &c.), and the origin of many mythological fables is to be found in the relations here given.\* The book of Judges comprises the history of about 300 years,—from

\* See Allix's *Reflections on the Old Test.* Part iii. ch. 2.

A. M. 2579 to 2887, and is very properly inserted between Joshua and Samuel, as the judges were governors intermediate between Joshua and the kings. In reading this book, it should be borne in mind that the judges frequently acted under a Divine impulse, and were endowed with preternatural courage and strength: if this be lost sight of, it will be impossible to approve their conduct on some occasions; but the sanction of a Divine warrant supersedes all general rules of conduct. The latter part of this book is removed from its proper place: these chapters were probably carried on to the termination, that the thread of the narrative might not be interrupted. In the following analysis they are inserted in the order of the history. Interregnum after the death of Joshua (ch. i.—ii. 10); the introduction of idolatry among them (ch. xvii. xviii); history of the Levite of Ephraim, and the war among the tribes (ch. xix.—xxi.); the intermixture of the Israelites with the Canaanites (ch. ii. 11—iii. 7); servitude and deliverances of the Israelites (ch. iii. 8—iv.); triumphant song of Deborah and Barak (ch. v.); the subjugation of the eastern and northern Israelites by Midian, and their deliverance by Gideon (ch. vi.—viii.); usurpation and death of Abimelech (ch. ix); administration of Tola and Jair (ch. x. 1—6); oppression of the Israelites by the Philistines and Ammonites, and their deliverance by Jephthah (ch. x. 7—xii. 7); administration of Ibzan, Elon, and Abdon (ch. xii. 8—15; oppression of the Israelites by the Philistines, and their deliverance by Samson, ch. xiii—xvi.

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*The Book of Ruth,*

So called from its relating the history of a Moabitess of that name, has generally been considered as supplemental to the book of Judges, and as introductory to those of Samuel; and hence it forms in our Bibles a connecting link between these books. The general opinion is for assigning the writing of this book to Samuel: that it could not have been written before his time is certain, from the genealogy recorded in ch. iv. 17—22. Critics are by no means agreed about the period to which the history recorded herein should be assigned. It would be useless to trouble the reader with a detail of the various opinions entertained on this point; the object of the writer, which is to trace the genealogy of David from Judah, is sufficiently clear; and the authenticity of the book is sufficiently attested by the insertion of its heroine's name in the genealogy of our Saviour. The history here related is extremely interesting, and is detailed with the most beautiful

and affecting simplicity. It is a continuous history, and needs no analysis.

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*The two Books of Samuel.*

These and the two following books were formerly termed the first, second, third, and fourth books of Kings; as being the four books in which the histories of the Kings of Judah and Israel are related. It is probable that the history in the first book, down to the end of the twenty-fourth chapter, is from the pen of Samuel, and the remaining part of that book, from the pens of Nathan and Gad. See 1 Chr. xxix. 29; 1 Sam. xxii. 5. From the frequent mention of times and circumstances posterior to those which are historically detailed in these books, some critics have been of opinion that they were written at a much later period than that assigned to them above. The probability seems to be, that they were compiled out of the memoirs of the persons above-named, whose duty it was to record the transactions of the kingdom; and that the marks of posteriority which are to be found in them, were explanatory *additions* made by the compiler, whom the Jews have generally conceived to be the prophet Jeremiah. They contain intrinsic proofs of their verity. By recording the several prophecies here met with, the writer gives indisputable proofs of his inspiration; and by appealing to existing monuments to attest the truth of his relation, he brings forward indisputable evidence of the truth of his records.

The history contained in the books of Samuel, embraces a period of about 120 years,—A.M. 2866 to A.M. 2986. The first book contains the political and ecclesiastical history of the Israelites, from the birth of Samuel to the death of Saul, a period of about eighty years; and the second book carries on the history to within about two years of the death of David—a period of about forty years. In these interesting books, the inspired author illustrates the characters and describes the events of his history in the most engaging manner, and furnishes the richest instruction. The inspired hymn of Hannah (1 Sa. ii. 1—10), and the thanksgiving song of David (2 Sa. xxii.), are sublime compositions, and contain some clear predictions of the Messiah's coming and kingdom. The book of Psalms should be read in connection with these books, as they mutually illustrate each other. The *first book* of Samuel contains an account of the birth of Samuel (ch. i.); the song of Hannah (ch. ii. 1—10); the mal-administration of Eli's sons (ch. ii. 11—36); the call of Samuel, and the denunciations against Eli's house (ch. iii.); the capture of the ark, death of Eli, &c. (ch. iv.); the chastisement of the

Philistines, &c. and the restoration of the ark (ch. v. vi.); the people repent, renounce their idols, and defeat the Philistines (ch. vii.); the people ask and obtain a king (ch. viii.—xi.); Samuel protests his integrity to the assembled people, and exhorts them to obedience (ch. xii.); Saul's wars with the Philistines (ch. xiii. xiv.); his war with the Amalekites, and his rejection from the throne intimated (ch. xv.); the anointing of David, and his introduction to Saul (ch. xvi.); his victory over Goliath (ch. xvii. 1—54.); Saul notices David, and afterwards persecutes him (ch. xvii. 55—xxvii.),—consults the witch of Endor (ch. xxviii.); his defeat, death, and burial, ch. xxix—xxxi.

The *second book* contains David's lamentation over Saul and Jonathan (ch. i.); his subjugation of the house of Saul, and confirmation in the kingdom (ch. ii.—v. 4.); his victories over the Jebusites and Philistines (ch. v. 8 to end); he fetches the ark from Kirjath-jearim, and purposes to build the temple, but is not permitted (ch. vi. vii.); his victories over the Philistines, Moabites, Ammonites, &c. (ch. viii.—x.); his sin with Bathsheba, and the birth of Solomon (ch. xi. xii. 25.); he takes Rabbah (ch. xii. 26 to end); his domestic troubles, and flight from Jerusalem (xiii.—xviii.); his return to Jerusalem, and quelling of the insurrection (ch. xix. xx.); the punishment of the sons of Saul, and war with the Philistines (ch. xxi.); David's psalm of thanksgiving and last words (ch. xxii. xxiii. 7); catalogue of David's mighty men (ch. xxiii. 8. to end); his offence in numbering the people, the punishment thereof; his penitence and sacrifice, ch. xxiv.

This book is imperfect, and wants 1 Chr. xxii.—xxix. to complete it.

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#### *The two Books of Kings.*

The authors of these books cannot be ascertained with more certainty than those of the former. They were doubtless, like those, compiled from the authentic national records, which were kept by the prophets or priests who were contemporary with the events. See 2 Chr. ix. 29; xx. 34; xxvi. 22; xxxii. 32. There are several passages which seem to point out Ezra as the compiler, in which opinion most critics are now agreed. The authenticity and inspiration of these books are attested by the prophecies they contain, which were afterwards fulfilled (see 1 Ki. vi. 12; xi. 11—13; 30—39; xiii. 1—3; comp. 2 Ki. xxiii. 15—20. xiv. 10, 11, 14; xvi. 1—4; 2 Ki. i. 16; iv. 16; v. 10; vii. 1; viii. 10, 12, 19; xx. 6—20.); by the citations of our Saviour and his Apostles (see Matt. xii. 42;

Lu. iv. 25—27; Acts vii. 47. and other places); by their universal reception in the Jewish and Christian churches; and by the corresponding testimonies of ancient profane writers.\* The history related in these books embraces a period of about 426 years—A.M. 2989 to A.M. 3416. The *first book* commences with the anointing of Solomon, and carries the history down to the death of Jehoshaphat, A.M. 3115;—the most prosperous and glorious period of the Israelitish history. In this book is related the separation of the ten tribes, which laid the foundation of the kingdom of Israel. The *second book* continues the contemporary history of the two kingdoms, down to the destruction of the city and temple by Nebuchadnezzar. Nearly the whole period contained in this book seems to have been dark and guilty; both the nations appear to have departed with equal steps from the worship of the true God; and idolatry and ambition were the ruling features in the characters of both kings and subjects. During this time many of the prophets flourished, whose writings should be read in connection with the history.

The *first book* contains an account of the last days of David and the inauguration of Solomon (ch. i.); David's charge to Solomon, and his death (ch. ii. 1—11.); Solomon's reign, to the building of the temple and the king's house (ch. ii. 12—vii.); the dedication of the temple (ch. viii.); God's covenant with Solomon (ch. ix. 1—9.); transactions during the latter part of his reign, and his death (ch. ix. 10—xi.); the accession of Rehoboam, and the division of the kingdom (ch. xii. 1—19.); the contemporary reigns of Rehoboam and Jeroboam (ch. xii. 20—xiv.); reigns of several contemporary kings (ch. xv. xvi.); part of the life of Elijah, with the calling of Elisha (ch. xvii.—xix. xxi. 17—29.); the remaining part of Ahab's reign (ch. xx. xxii. 1—40.); the reign of Jehoshaphat (ch. xxii. 41. to end.)

The *second book* contains an account of the contemporary reigns of Jehoshaphat and Jehoram, of Judah; and of Ahaziah and Joram, of Israel; the translation of Elijah, and the ministry and miracles of Elisha (ch. i.—viii. 2.); the contemporary reigns of Jehoram and Ahaziah, of Judah; and Jehoram, of Israel (ch. viii. 3—29.); the appointment and reign of Jehu over Israel, and the death of Jehoram; the death of Ahaziah, king of Judah, and the usurpation of Athaliah (ch. ix.—xi. 3.); the contemporary reigns of Jehoash, over Judah; and of Jehoahaz and Jehoash, over Israel; the death of Elisha; and the miracle performed at his grave (ch. xi.

\* See Allix's Reflections on the Old Test. Part iii. ch. 2.

4—xiii.); the reigns of several contemporary kings (ch. xiv. xv. 35.); the reign of Ahaz, over Judah, and of Hoshea, over Israel, in the ninth year of whose reign Samaria, his capital, is taken by the king of Assyria, and the people sent into captivity (ch. xv. 36—xvii. 23.); the Cuthites corrupt the religion in Samaria (ch. xvii. 24. to end); the reign of Hezekiah; the destruction of Sennacherib's army; Hezekiah's miraculous recovery and Isaiah's prediction of the Babylonish captivity (ch. xviii—xx. 19.); Hezekiah's death; and the reigns of Manasseh, Amon, and Josiah, in whose reign the religion was reformed and the covenant renewed (ch. xx. 20—xxiii. 25.); death of Josiah, and reigns of the subsequent kings, to the taking of the city and temple, and the carrying away of the people into Babylon (ch. xxiii 26; —xxv. 26.); treatment of Jehoiachin at the court of Evil-merodach, ch. xxv. 27. to end.

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*The two Books of Chronicles.*

This appellation was given to the books under consideration by Jerome, because they contain an abstract, in the order of time, of the whole of the sacred history, to the period when they were written. They appear to have been compiled out of the national diaries or annals; and hence they are called in the Hebrew Bibles, *the words of days, or the journals*. They contain many things which are not extant elsewhere; and several relations in the former books are here enlarged and elucidated: hence the Greek translations have called them, "*Paraleipomena*"—*things omitted*. Although we cannot decide upon their authors, their authenticity is placed beyond dispute, being supported by a great mass of external evidence, and the indirect attestations of our Lord and his Apostles. Comp. 1 Chr. xxiv. 10. with Lev. i. 5; 2 Chr. ix. 1. with Matt. xii. 42, Lu. xi. 31; 2 Chr. xxiv. 20, 21. with Matt. xxiii. 35, Lu. xi. 51; 1 Chr. xvii. 13. xxii. 10. with Heb. i. 5. There are several manifest variations, as well in names and facts, as in dates, between the books of Kings and the Chronicles: it is therefore necessary to bear in mind that the latter books are supplemental to the former. It should also be borne in mind that the language had been slightly varied, that several places had received new names, or had undergone sundry vicissitudes; that certain things were now better known to the returned Jews under other appellations; and that from the materials before him, the author selected those passages which were best adapted to his purpose, and most suitable to the times in which he wrote. The variations in proper names of persons will generally be reconciled by



attending to the precise period of time spoken of, whence it will appear that frequently two different persons are described. The principal object of the author appears to have been to point out, from the public records, the state of the different families before the captivity, with the distribution of the lands, that each tribe might, as far as was possible, obtain the ancient inheritance of their fathers, at their return. These books may be considered as an epitome of all the Sacred History, but more especially from the origin of the Jewish nation to their return from the first captivity. The period of time embraced in the history is about 3468 years. The first book traces the rise and propagation of the people of Israel from Adam, and afterwards gives a circumstantial account of the reign and transactions of David. In the second book the narrative is continued, and relates the progress and dissolution of the kingdom of Judah, to the year of the return of the people from Babylon. As the books of Samuel, Kings, and Chronicles, relate the same histories, they should each be read and compared together; not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate and amend from one book what is obscure or defective in either of the others.

The *first book* contains the genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity, and to the time of Ezra (ch. i.—viii.); the first inhabitants of Jerusalem after the captivity (ch. ix. 2—34); the reign and death of Saul (ch. ix. 35—x.); transactions of the reign of David, ch. xi—xxix.

The *second book* contains the history of the kingdom of Israel under Solomon (ch. i—ix.); the accession of Rehoboam; the division of the kingdom; and the plundering of Jerusalem, by Shishak (ch. x—xii.); the reigns of Abijah and Asa, Kings of Judah (ch. xiii—xvi.); the reign of Jehoshaphat (ch. xvii—xx.); the reigns of Jehoram and Ahaziah, and the usurpation of Athaliah (ch. xxi—xxiv.); the reigns of Amaziah, Uzziah, and Jotham (ch. xxv—xxvii.); the reign of Ahaz (ch. xxviii.); the reign of Hezekiah (ch. xxix—xxxii.); the reigns of Manasseh and Amon (ch. xxxiii.); the reign of Josiah (ch. xxxiv, xxxv.); the subsequent reigns to the destruction of the city and temple (ch. xxxvi. 1—21.); the edict of Cyrus, ver. 22. to end.

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*The Book of Ezra.*

This and the book of Nehemiah were reckoned as one by the ancient Jews, though sometimes called the first and second book of Esdras. The third book of Esdras, received as canon-

cal by the Greek church, is merely the present book interpolated, and the fourth book is a palpable forgery, undeserving of notice. That the last four chapters of this book were written by the person whose name it bears has never been disputed; but the first six have been ascribed to another person, because it appears from the commencement of the 7th chapter, that Ezra did not go up to Jerusalem till the reign of Artaxerxes Longimanus, a period of sixty years from the commencement of this history, whereas the author of the former part represents himself as present at Jerusalem in ch. v. 4. But the intimate connection of these parts of the history, as well as the prevalence of the same method of narration, render it probable that the whole history was written by one person; and the apparent discrepancy may easily be removed, by supposing that Ezra literally copied the original record of the transactions which was written by a person contemporary with them. This book is a continuation of the Jewish history, from the period at which the Chronicles close; and it begins with a repetition of two verses of the latter of those books. The period of time embraced in the history is about 79 years, or, according to some chronologists, of 100 years. A. M. 3468 to A. M. 3568. As the history here related harmonises most strictly with the prophecies of Haggai and Zechariah, which it materially elucidates, they should be read in connection. It contains the edict of Cyrus, permitting the Jews to return to Judea, and rebuild their city and temple (ch. i.); an account of the Jews who returned under Zerubbabel, with their offerings towards rebuilding the temple (ch. ii.); the altar of burnt offering set up, and the foundation of the temple laid (ch. iii.); the opposition of the Samaritans, and the suspension of the building (ch. iv.); the decree of Darius Hystaspes, in favour of the Jews, and the completion of the city and temple (ch. v. vi.); return of Ezra from Babylon, with a commission from Artaxerxes Longimanus (ch. vii.); account of those who accompanied him, and their arrival at Jerusalem (ch. viii.); Ezra's prayer on account of the intermixture of the Jews with the idolatrous people (ch. ix.); the reformation effected by him, ch. x.

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*The Book of Nehemiah.*

That Nehemiah was the author of this book there is no reason to doubt: it is written in his name; and, differing from all the preceding books, it is written in the first person. The register in ch. xii. has been added by some subsequent author; probably by the authority of the great synagogue. The history presents us with a faithful narrative of the com-

mencement, progress, and completion of the noble and patriotic undertaking of Nehemiah, of restoring Jerusalem from the ruin in which it lay to a state of dignity, and his subsequent return to Shushan; comprising the commission of Nehemiah, and his arrival at Jerusalem (ch. i. ii. 12); the building and dedication of the walls of the city (ch. ii. 13; vii. 4; xii. 27—44); a register of the persons who first returned from Babylon, and an account of the oblations at the temple (ch. vii. 5—73); the reading of the law and celebration of the feast of Tabernacles (ch. viii.); a solemn fast and the renewal of the covenant (ch. ix. x); names and families of those who dwelt in Jerusalem,—of the priests, Levites, and singers (ch. xi. xii. 26); occurrences at Jerusalem during Nehemiah's absence (ch. xiii.); his return to Jerusalem, and the second reformation effected by him, ch. xiii. 7—31.

The administration of Nehemiah lasted about 36 years. The Old Testament history closes with this book.

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*The Book of Esther.*

This book derives its name from the person who principally appears therein, a virtuous Jewess, who obtained the favour of Ahasuerus, the Persian monarch, and by her influence delivered her people from a furious persecution which threatened their extinction. The author of the book of Esther cannot now be ascertained, but its authenticity is substantiated by the most indisputable evidence. The feast of Purim, the institution and origin of which are here related, is still observed by the Jewish people. Indeed, such is the estimation in which they hold this book, that they believe, whatever may be the fate of other parts of Scripture, it will ever be preserved. The history contained in this book embraces a period of about 20 years, or perhaps something less; commencing about A. M. 3544. We think the prince herein called Ahasuerus, is the Artaxerxes Longimanus of profane history, who, it will be remembered, granted the Jews permission to rebuild the walls of the holy city. In our Bibles, this book concludes with the third verse of the tenth chapter, but the Septuagint and Vulgate add ten more verses, with six additional chapters. These were never extant in the Hebrew, and are justly rejected as spurious by both Jews and Protestants. The history contains the disgrace of Vashti (ch. i.); the elevation of Esther to the throne, and the discovery of a plot against the monarch, by the diligence of Mordecai (ch. ii.); the promotion of Haman, and his plotting against the Jews (ch. iii.); the affliction of the Jewish people, and the

measures adopted by them (ch. iv. 1—14); Esther undertakes their cause, defeats Haman's plot, and causes him to be hanged (ch. iv. 15—vii.); the advancement of Mordecai, and the deliverance and rejoicing of the Jews (ch. viii.); the destruction of the enemies of the Jews, with Haman's sons (ch. ix. 1—19); the institution of the feast of Purim (ch. ix. 20 to end); a recital of the power and glory of Ahasuerus, and of the dignity of Mordecai, ch. x.

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### SECTION III.

#### OF THE POETICAL BOOKS.

Under this denomination are comprehended the books which are termed by the Jews the *Hagiographa*, or Holy Writings: viz. the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon; and also the book of Job. They are termed poetical, because they are generally composed in measured sentences, and possess the distinguishing characteristics of Hebrew poetry. They are placed in our Bibles between the historical and prophetical books.

In reading these parts of the Sacred Writings, much assistance will be derived from a strict attention to the peculiar structure of the sentences. The poetical parallelism, which is generally regarded as the grand characteristic of Hebrew poetry,\* is so constructed, that one member of the sentence evolves, illustrates, or confirms the other. Bishop Lowth defines this conformation of the sentences to consist chiefly in a certain equality, resemblance, or parallelism between the members of each period; so that in two lines (or members of the same period), things for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. Of this species of composition there is much variety: sometimes it is more accurate and manifest, sometimes more vague and obscure.† Writers who have improved on the terms used by Bishops Lowth and Jebb, have distributed it into four species, viz. parallel lines *gradational*—*antithetic*—*synthetic*—and *introverted*. A word or two on each of these classes will afford the reader an idea of their

\* This is disputed by Mr. Boys, who considers it a general rule of composition prevailing in the Holy Scriptures. See *Tactica Sacra*, and *Key to the Psalms*.

† Lowth on the Hebrew Poetry, Vol. ii. p. 34. Gregory's Translation.

nature, and assist him to detect them as they present themselves in his reading.

1. *Gradational parallels* are those, in which the second, or responsive clause so diversifies the preceding one, as generally to rise above it, forming a sort of *climax*; and sometimes by a descending scale in the value of the related terms and periods, forming an *anti-climax*. Of the former kind, the following is an example :—

Seek ye Jehovah, while he may be found ;  
 Call ye upon him, while he is near :  
 Let the wicked forsake his way ;  
 And the unrighteous man his thoughts :  
 And let him return to Jehovah, and he will compassionate him ;  
 And unto our God, for he aboundeth in forgiveness.—Is. lv. 6, 7.

In the first line men are invited to *seek* Jehovah, not knowing where he is, and on the bare intelligence that he *may be found* ; in the second line, having found Jehovah, they are encouraged to call upon him, by the assurance that he is *NEAR* ; in the third line, the wicked, the positive and presumptuous sinner, is warned to forsake *his way*, his habitual course of iniquity ; in the fourth line, the unrighteous, the negatively wicked, is called to renounce *the very thought of sinning* ; while, in the last line, the appropriative and encouraging title, *OUR GOD*, is substituted for the awful name of *JEHOVAH* ; and simple *compassion* is heightened into *overflowing mercy and forgiveness*.\*

This kind of parallelism, which is of very frequent occurrence in the Psalms and prophecies of Isaiah, possesses great variety ; but our limits will not allow of characterising them. The reader is referred to the works of Bishops Lowth and Jebb, on this subject.

2. *Antithetic parallels* are those in which two lines correspond with one another, by an opposition of terms and sentiment ; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. Accordingly, the degrees of antithesis are various ; from an exact contra-position of word to word, singulars to singulars, plurals to plurals, &c., through the whole sentence, down to a general disparity, with something of a contrariety in the two propositions ; for example :—

The memory of the just is a blessing ;  
 But the name of the wicked shall rot.—Prov. x. 7.

\* Jebb's Sacred Literature, pp. 37, 38.

These in chariots, and those in horses;  
 But we in the name of Jehovah our God, will be strong :  
 They are bowed down and fallen ;  
 But we are risen, and maintain ourselves firm.—Ps. xx. 7, 8.

Of this species of parallelism, as well as the former, there are not only various degrees, but also several varieties in the form.\*

3. *Constructive parallels* are, when the parallelism consists only in the similar form of construction ; in which word does not answer to word, and sentence to sentence, as equivalent or opposite ; but there is a correspondence and equality between different propositions, in respect of the turn or shape of the whole sentence, and of the constituent parts ; such as, noun answering to noun, verb to verb, interrogative to interrogative. The variety of this form is accordingly very great, and is sometimes hardly at all apparent. The following example must suffice :—

Whatsoever Jehovah pleaseth,  
 That he doeth in the heavens, and in the earth ;  
 In the sea, and in all deeps :  
 Causing the vapours to ascend from the ends of the earth ;  
 Making the lightnings with the rain ;  
 Bringing forth the wind out of his treasures.—Ps. cxxxv. 6, 7.†

4. *Introverted parallels* are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last ; the second with the penultimate ; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. For the discovery of this species of parallelism we are indebted to Bishop Jebb, who has given some striking examples, out of which we select the following one :—

The idols of the heathen are silver and gold :  
 The work of mens' hand ;  
 They have mouths, but they speak not ;  
     They have eyes, but they see not ;  
     They have ears, but they hear not ;  
 Neither is there any breath in their mouths ;  
 They who make them are like unto them :  
 So are all they that put their trust in them.—Ps. cxxxv. 15—18.

\* Jebb's Sacred Literature, pp. 24, 25. † Ibid, p. 25. and *Critica Biblica*, Vol. i. p. 367.

The parallelisms here marked out, observes Bishop Jebb, will, it is presumed, be found accurate: in the first line we have the idolatrous heathen;—in the eighth, they who put their trust in idols:—in the second line, the fabrication;—in the seventh, the fabricators:—in the third line, mouths without articulation;—in the sixth, mouths without breath:—in the fourth line, eyes without vision;—and, in the fifth line, ears without the sense of hearing.\*

Such are the nature and the various species of parallelisms which pervade the poetical parts of the Sacred Writings, an attention to which is indispensable to a right understanding of the sense, and a just perception of the beauties of these inestimable compositions. It has been generally supposed, that the form of composition here pointed out, is only to be found in short and detached passages of Scripture. A recent writer, however, has shewn, that upon the very same principle as these detached passages are formed, entire chapters, and whole Psalms are constructed.†

Another thing which demands attention in reading the poetical parts of the Sacred Writings, is the frequent change of persons which occurs, without the least intimation thereof being given by the writer. This is occasioned in many cases by the form of composition—dialogue, or a kind of dramatic ode—in which there are different characters introduced, sustaining their respective parts. This observation applies more particularly to the book of Psalms, to the remarks on which the reader is referred.

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*The Book of Job.*

This is one of the most extraordinary books of the Holy Scriptures, and has engaged the attention of the learned in all ages. Considerable diversity of opinion has obtained among biblical writers on its chronology, character, hero, and author. Some have denied the actual existence of the venerable patriarch, and considered the book as a fictitious narration, intended to instruct through the medium of parable. That such a notion should have been entertained by men who credit the writings of Ezekiel or James, is something to excite surprise. Both these inspired writers speak of him as a real, and not as a fictitious personage. See Ezek. xiv. 14; James v. 11. To this we may add, that he is also mentioned as a real person in the apocryphal book of Tobit; as such, he has been contemplated immemorially in Arabia and Palestine;

\* See Sacred Literature, p. 53, &c.

† See Boys' Key to the Book of Psalms.



and no good reason can be given, why we should abandon an opinion thus strongly supported. With regard to the time when the events here recorded took place, and when the history was committed to writing, critics are not agreed. Some are of opinion, that it was the earliest written of all the books of the Bible, while others ascribe it to the time subsequent to the captivity. It has been attributed to Moses, to Elihu, to Job himself, to Solomon, and to Ezra. To enter into an examination of these several opinions, each of which has been advocated by men of the profoundest learning and ability, would exceed the limits of this work, nor would it prove materially edifying to the reader. Those who wish to investigate the claims of these different hypotheses, may consult the writings of Lowth, Warburton, Stock, Peters, Faber, Good, or the "Introduction" of Mr. Horne, where he will find an ably written summary of the controversy on these interesting questions. We agree with Dr. Hales, in assigning the time of Job's trial to the period that intervened between the confusion of languages and the call of Abraham. In confirmation of Dr. Hales' opinion, Mr. Townsend\* has added several arguments of a moral character, which carry with them considerable weight. In the opinion of these writers, the book was written by Job himself, or one of his contemporaries, and is supposed to have been obtained by Moses when in the land of Midian; and with some alterations, addressed by him to the Israelites. The country in which the scene of this history is laid, is said to be the land of Uz (ch. i. 1), which Mr. Good has distinctly shewn to have been in Idumea. Of the character and structure of this extraordinary book, as a literary composition, several opinions have been entertained. Calmet, Warburton, and others, have regarded it as a drama; Bishop Lowth conceived it to be of a mixed character; but Mr. Good considers it as a regular epic poem, possessing all the prominent features of that species of composition, laid down by Aristotle himself.

The general scope and moral of this sublime production, namely, that the troubles and afflictions of a good man are, for the most part, designed as tests of his virtue and integrity, out of which he will at length emerge with additional splendour and happiness, are common to eastern poets, and not uncommon to those of Greece. But, in various respects, the poem of Job stands alone and unrivalled. In addition to every corporeal suffering and privation which it is possible for man to endure, it carries forward the trial in a manner and to an

\* Arrangement of the Old Testament, Vol. i. p. 29.

extent which has never been attempted elsewhere, into the keenest faculties and sensations of the mind, and mixes the bitterest taunts and accusations of friendship with the agonies of family bereavement and despair. The body of other poems consists chiefly of incidents; that of the present poem, of colloquy, or argument, in which the train of reasoning is so well sustained, its matter so important, its language so ornamented, the doctrines it developes so sublime, its transition from passion to passion so varied and abrupt, that the want of incidents is not felt, and the attention is still riveted as by enchantment. In other poems the supernatural agency is fictitious, and often incongruous; here the whole is solid reality, supported in its grand outline by the concurrent testimony of every other part of Scripture; an agency not obtrusively introduced, but demanded by the magnitude of the occasion; and as much more exalted and magnificent than every other kind of similar interference, as it is more veritable and solemn. The suffering hero is sublimely called forth to the performance of his part, in the presence of men and angels; each becomes interested, and equally interested, in his conduct; the Almighty assents to the trial, and for a period withdraws his divine aid; the malice of Satan is in its full career and activity; hell hopes, earth trembles, and every good spirit is suspended with awful anxiety. The wreck of his substance is in vain; the wreck of his family is in vain; the scalding sores of a corroding leprosy are in vain; the artillery of insults, reproaches, and railing, poured forth from the mouths of bosom friends, is in vain. Though at times put, in some degree, off his guard, the holy sufferer is never completely overpowered. He sustains the shock without yielding; he still holds fast his integrity. Thus terminates the trial of faith: Satan is confounded; fidelity triumphs; and the Almighty, with a magnificence well worthy of the occasion, unveils his resplendent tribunal, and crowns the afflicted champion with his applause.\* The scope of this speech, says Bishop Stock, is to humble Job, and teach others, by his example, to acquiesce in the divine dispensations, from an unbounded confidence in his wisdom, equity, and goodness;—an end worthy the interposition of the Deity. On the conclusion of the Almighty's address Job humbles himself, acknowledges his ignorance, "repents as in dust and ashes;" offers sacrifices for his friends, and is restored to double prosperity, comfort, and honour. Bishop Lowth is of opinion that the principal object of the poem is the third and last trial of

\* Good's Prelim. Dissert. p. xviii.

Job from the unkindness and unjustness of his accusing friends; the consequence of which is, in the first place, the anger, indignation, and contumacy of Job, and afterwards his composure, submission, and penitence. The design of the poem is, therefore, to teach men, that, having a due respect to the corruption, infirmity, and ignorance of human nature, as well as to the infinite wisdom and majesty of God, they are to reject all confidence in their own strength, in their own righteousness, and to preserve on all occasions an unwavering and unsullied faith, and to submit with becoming reverence to his decrees.\*

But independent of the important instruction which may be derived from a devout perusal of the book of Job, it must be considered a most invaluable document, as containing a faithful delineation of the patriarchal religion, and thus completing the Bible, by adding the dispensation of the earliest ages to those of the Law and the Gospel, by which it was successively superseded. On this principle the expediency of its introduction into the Hebrew canon may be successfully shewn, and the objections urged against it as an exotic production effectually silenced. The chief doctrines of the patriarchal religion, as collected from different parts of the poem by Dr. Hales and Mr. Good, were as follow :

I. The creation of the world by one Supreme and Eternal Intelligence. See ch. xxxviii—xli.

II. Its regulation by his perpetual and superintending providence. See ch. i. 9. 21 ; ii. 10 ; v. 8—27 ; ix. 4—13.

III. The intentions of his providence carried into effect by the ministrations of a heavenly hierarchy. See ch. i. 6, 7 ; iii. 18, 19 ; v. 1 ; xxxiii. 22, 23.

IV. The heavenly hierarchy, composed of various ranks and orders, possessing different names, dignities, and offices. As *obelim*, servants ; *malachim*, angels ; *melizim*, intercessors ; *memitim*, destinies, or destroyers ; *alep*, the chiliad or thousand ; *kedoshim*, *SANCTI*, the heavenly saints or hosts generally. See ch. iv. 18 ; xxxiii. 22, 23 ; v. 2. ; xv. 15.

V. An apostacy, or defection, in some rank or order of these powers (ch. iv. 18 ; xv. 15), of which Satan seems to have been one, and perhaps chief, ch. i. 6—12 ; ii. 2—7.

VI. The good and evil powers or principles, equally formed by the Creator, and hence equally denominated “ Sons of God ;” both of them employed by him in the administration of his providence ; and both amenable to him at stated courts,

held for the purpose of receiving an account of their respective missions. See ch. i. 6, 7; ii. 1.

VII. A day of future resurrection, judgment, and retribution to all mankind. See ch. xiv. 13—15; xix. 25—29; xxi. 30; xxxi. 14.

VIII. The propitiation of the Creator, in the case of human transgressions, by sacrifices (ch. i. 5; xlii. 8); and the mediation and intercession of a righteous person. See ch. xlii. 8, 9.\*

IX. The idolatrous worship of the heavenly bodies, a judicial offence, to be punished by the judge. See ch. xxxi. 26—28.

X. The innate corruption of man; or what is generally termed "Original Sin." See ch. xiv. 4; xv. 14—16; xxxv. 4.

Several of these doctrines are more clearly developed than others, but the whole of them are fairly deduced from the obvious meaning of the words.

Mr. Good, to whom we have been so greatly indebted for the foregoing outline, has remarked, that nothing can be more unfortunate for this most excellent composition than its division into chapters, and especially such a division as that in common use; in which, not only the unity of the general subject, but, in many instances, that of a single paragraph, or even of a single clause, is completely broken in upon and destroyed.† Various are the divisions which have been adopted. Dr. Hales, who excludes the exordium and conclusion, divides it into five parts; but Mr. Good, who justly remarks that these are requisite to the unity of the composition, divides it into six. We follow his arrangement, but dividing his sixth part into two. We have then,

1. *History of Job's character and trials* (ch. i—iii.); 2. *First series of conversations or controversy*—Eliphaz's address (ch. iv. v.); Job's answer (ch. vi. vii.); Bildad's address (ch. viii.); Job's answer (ch. ix. x.); Zophar's address (ch. xi.); Job's answer (ch. xii—xiv.) 3. *Second series of controversy*—Eliphaz's address (ch. xv.); Job's answer (ch. xvi. xvii.); Bildad's address (ch. xviii.) Job's answer (ch. xix.); Zophar's address (ch. xx.); Job's answer (ch. xxi.). 4. *Third series of controversy*—Eliphaz's address (ch. xxii.); Job's answer (ch. xxiii. xxiv.); Bildad's address (ch. xxv.); Job's answer (ch. xxvi—xxxi.). 5. *Elihu's four speeches to Job* (ch. xxxii—xxxvii.). 6. *Jehovah's first and second address to Job* (chap.

\* Preliminary Dissertation, p. lxiv.

† Ibid, p. xxi.

xxxviii—xli.). 7. *Humiliation of Job, and his final prosperity*, ch. xlii.

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*The Book of Psalms.*

This collection of sacred hymns has ever been held in the highest estimation : \* it contains instruction and comfort for the truly pious, whatever may be their experience, or the circumstances in which they are placed. The principal part of these divine compositions, perhaps, was indited by David, who has given name to the collection : the others were probably written by Moses, Solomon, Asaph, Heman, Ethan, Jeduthun, Ezra, and the sons of Korah. Upon the titles prefixed to many of the Psalms, implicit confidence cannot be placed ; nor is it certain whether the Jews, who attached these notices, intended to denote that they were written *by* or *for* such a person.

The right of the Book of Psalms to a place in the Sacred canon has never been disputed ; and its divine authority has been attested by the quotations of our Saviour and his Apostles, as well as by the numerous predictions which are dispersed throughout it, and which have been subsequently fulfilled. In these compositions we are presented with every variety of Hebrew poetry. Some of them were prepared for particular solemnities in the Jewish worship : others appear to have been designed generally to celebrate the glorious perfections of God : and others to have been drawn forth by the peculiar circumstances or experience of the inspired writers. These sublime odes abound in the most impressive and consoling predictions. One greater than David is continually presenting himself, even Christ the Redeemer. Divine inspiration so guided the Psalmist, that in many instances his words, at the same time that they referred with sufficient precision to the circumstances of his own life, prefigured in terms the most accurate and the most sublime, the humiliation, the sufferings, the triumphant resurrection, and the universal and eternal kingdom of the Messiah. Dr. Horsley has considered the greater part of the Psalms as a kind of dramatic ode, consisting of dialogues between certain persons, sustaining certain characters ; and by arranging them on this principle, he has thrown considerable light on some of these unrivalled compositions, which before appeared to want consistency and harmony. The various parts, in the recitations of these odes, were assigned to the priests, Levites, singers, &c. “ The other

\* Athanasius styles them an epitome of the whole Scriptures ; Basil, a compendium of all theology ; Luther, a little Bible, and the summary of the Old Testament ; and Melancthon, the most elegant writing in the whole world.

persons introduced are Jehovah, sometimes as one, sometimes as another, of the three persons: Christ in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror." \* And in these reciprocations and divisions of parts, we discern, according to Dr. Lowth, the immediate cause of the disposition of the verse into equal strophes or stanzas; and why these consisted, for the most part, of distichs, in a sort of parallelism to each other; the last line responding to the first, and seconding, educing, and enforcing the sense. A recent writer has very materially extended this doctrine of parallelism, and by an arrangement of several of the psalms, has succeeded in shewing that each of these compositions is a complete parallelism, either of the alternate or the introverted kind. In some cases the parallelism will be found to depend on a correspondence of the topic, sometimes on an agreement of the person; but whatever form the composition may assume, it will be found susceptible of great elucidation by the arrangement here proposed.†

In studying the book of psalms, it will be necessary to ascertain, where it can be done, the author by whom each psalm was written, and the circumstances in which he was placed when it was indited.

The following arrangement is from the Scripture Magazine:‡ it is chiefly compiled from Townsend.

\* Horsley's Psalms, vol. i. p. xvi.

† See Boys' Key to the Book of Psalms. ‡ Vol. iii. pp. 296, 297.

## THE PSALMS, IN THE ORDER OF THEIR CHRONOLOGY.

<i>Numbers.</i>	<i>Authors.</i>	<i>Probable Occasions.</i>	<i>Connections.</i>	<i>B. C.</i>
88.	Heman.	Affliction of Israel in Egypt.	Exod. ii. 25.	1531
90.	Moses.	Shortening of man's life.	Numb. xiv. 45.	1489
9.	David.	Victory over Goliath.	1 Sam. xviii. 4.	1063
11.	.....	Advised to flee to the mountains.	— xix. 3.	1062
59.	.....	Saul's soldiers surrounding the town.	— — 17.	—
56.	.....	With Philistines at Gath.	— — 15.	—
34.	.....	Leaving the city of Gath.	— — —	—
142.	.....	In the cave of Adullam.	— — 1.	—
17.	.....	Priests murdered by Doeg.	— — 19.	—
52. 109. 35. 140.	.....	Persecution by Doeg.	— — —	—
64. 31.	.....	Persecution by Saul.	— — 12.	1061
54.	.....	Treachery of the Ziphites.	— — 23.	—
57. 58.	.....	Refusal to kill Saul.	— — 22.	—
63.	.....	Wilderness of Engedi.	— — —	—
141.	.....	Driven out of Judea.	— — 1.	1058
139.	.....	King of all Israel.	1 Chron. xii. 4.	1048
68.	.....	First removal of the Ark.	2 Sam. vi. 11.	1042
132.	.....	Second removal of the Ark.	1 Chron. xv. 4.	—
105. 106. 96.	.....	Ark taken from Obed-Edom's.	1 Chron. xvi. 43.	—
2. 45. 22. 16. 118. 110.	.....	Nathan's prophetic address.	— xvii. 27.	—
60. 108.	.....	Conquest of Edom by Joab.	1 Kings xi. 20.	1040



91.	.....	After his advice to Solomon.	xxviii. 10.	1017
145.	.....	A review of his past life.	—	1016
40. 41. 61. 65. 69. 78.	.....	Dates and occasions unknown.	xxviii. 21.	—
6. 8. 19. 12. 23. 24. 28. 29. 38.	.....	At some periods, after his accession.	—	—
39. 86. 95. 101. 104. 120.	.....	The Coronation of Solomon.	—	—
121. 122. 124. 131. 133.	.....	Ark removed into the Temple.	—	—
72.	Solomon.	Dedication of Solomon's Temple.	2 Chron. vii. 10.	1004
47. 97. 98. 99. 100.	.....	The reign of Jehoshaphat.	—	—
135. 136.	.....	Blasphemous message of Rabshakeh.	—	—
82. 115. 46.	Asaph and others.	Destruction of Sennacherib's army.	2 Kings xix. 7.	896
44.	Hezekiah.	Burning of the Temple at Jerusalem.	—	—
73. 75. 76.	Asaph.	During the Babylonian Captivity.	Jer. xxxix. 10.	588
79. 74. 83. 94.	.....	Near the close of that Captivity.	—	—
137. 130. 80. 77. 37. 67. 49.	Asaph, Ethan, and others.	Cyrus's decree for restoring the Jews.	Dan. vii. 28.	541—539
53. 50. 10. 13. 14. 15. 25.	.....	Israel's return from the Captivity.	Dan. ix. 27.	538
26. 27. 36. 89. 92. 93. 123.	Daniel.	Foundation of the second Temple.	Ezra i. 4.	536
102.	Sons of Korah.	Opposition of the Samaritans.	—	—
126. 85.	.....	Rebuilding of the Temple.	—	—
107. 87. 111. 112. 113.	Various.	Dedication of the second Temple.	—	—
114. 116. 117. 125. 127.	.....	Manual of devotion.	Zech. viii. 23.	—
128. 134. ....	Sons of Korah.	.....	Nehem. xiii. 3.	444
84. 66.	Ezra or Nehem.	.....	—	—
129.	Haggai or Zech.	.....	—	—
138.	Various.	.....	—	—
48. 81. 146. 147. 148. 149.	.....	.....	—	—
150. ....	Ezra.	.....	—	—
1 and 119.	.....	.....	—	—

*The Book of Proverbs.*

This book, with the probable exception of the two concluding chapters, was composed by Solomon, ch. i. 1; x. 1; xxv. 1. The 30th chapter was penned by Agar, son of Jakeh, of whom we no where else read; and the last chapter contains the instructions given to Lemuel by his mother, of both of whom we are equally ignorant. From the first verse of the 25th chapter, it has been thought that the Proverbs following were collected out of the other writings of Solomon, and placed in the order in which we now possess them. The design of the inspired author of these pointed and sententious maxims, may be gathered from the first three verses; and so admirably adapted to the purposes of instruction have they appeared, that many heathen philosophers and legislators have drawn their brightest sentiments from this book. The Proverbs are frequently quoted in the New Testament. See Matt. xv. 4; Luke xiv. 10; Rom. xii. 16, 17, 20; 1 Thess. v. 14; 1 Pet. iv. 8; v. 5; Jam. iv. 6, &c.

*The Book of Ecclesiastes.*

That is, *the Preacher*, or one who harangues a public auditory, was written by Solomon, evidently towards the close of his splendid career, and after he had been brought to repentance for his awful apostacy from God. The purpose of this book is explicitly declared in its title; namely, to demonstrate the vanity of all earthly acquisitions, and to shew that when the heart is set on sublunary enjoyments, all will prove to be "vanity and vexation of spirit." In the course of his argument, the inspired teacher anticipates the objections of the licentious and the thoughtless, and produces their absurd opinions for the purpose of refuting them. It is therefore necessary to keep the eye steadily fixed on the purport of the discourse, and to discriminate what the author delivers in his own, and what in an assumed character. Mr. Holden, in his "Attempt to illustrate the Book of Ecclesiastes," has divided the work into two principal parts. The first, which extends to the 10th verse of the 6th chapter, he considers as taken up in demonstrating the vanity of all earthly conditions, occupations, and pleasures; and the second part, which includes the remainder of the book, as occupied in eulogising WISDOM, and in describing its nature, its excellence, and its beneficial effects.\* The conclusion of the work is worthy of an inspired author. "Fear God, and

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\* Prelim. Discourse, p. lxxv.

keep his commandments; for this is the whole duty of man," &c. The following synopsis is from the work just referred to.

PART I.—*The vanity of all earthly conditions, occupations, and pleasures.* The vanity of all earthly things (i. 2); the unprofitableness of human labour, and the transitoriness of human life (i. 3—11); the vanity of laborious inquiries into the ways and works of man (i. 12—18); luxury and pleasure are only vanity and vexation of spirit (ii. 1—11); though the wise excel fools, yet, as death happens to them both, human learning is but vanity (ii. 12—17); the vanity of human labour, in leaving it, they know not to whom (ii. 18—23); the emptiness of sensual enjoyments (ii. 24—26); though there is a proper time for the execution of all human purposes, yet are they useless and vain; the Divine counsels, however, are immutable (iii. 1—14); the vanity of human pursuits proved from the wickedness prevailing in courts of justice, contrasted with the righteous judgment of God (iii. 15—17); though life, considered in itself, is vanity, for men die as well as beasts, yet, in the end, it will be very different with the spirit of man and that of beasts (iii. 18—22); vanity is increased unto men by oppression (iv. 1—3); the vanity of prosperity (iv. 4); the vanity of folly, or of preferring the world to true wisdom (iv. 5, 6); the vanity of covetousness (iv. 7, 8); though society has its advantages, yet dominion and empire are but vanity (iv. 9—16); errors in the performance of Divine worship, which render it vain and unprofitable (v. 1—7); the vanity of murmuring at injustice; for though the oppression of the poor and the perversion of judgment greatly prevail, they do not escape the notice of the Almighty (v. 8, 9); the vanity of riches, with an admonition as to the moderate enjoyment of them (v. 10—20); the vanity of avarice, vi. 1—9.

PART II.—*The nature, excellence, and beneficial effects of wisdom or religion.* Since all human designs, labours, and enjoyments, are vain, it is natural to enquire, What is good for man? What is his supreme good? (vi. 10—12.) The answer is contained in the remainder of the Book.—The praise of character and reputation (vii. 1); affliction improves the heart, and exalts the character of the wise (vii. 2—10); the excellence of wisdom (vii. 11—14); an objection, with the answer (vii. 15—viii. 7); the evil of wickedness shews the advantage of true wisdom (viii. 8—13); an objection, with the answer (viii. 14—ix. 1); an objection, with the answer (ix. 2. 10. 17); the banefulness of sloth (x. 18); the power of wealth (x. 19); an exhortation against speaking evil of dignities (x. 20); exhortation to charity and benevolence

(xi. 1—10); an exhortation to the early cultivation of religious habits (xii. 1—7); the conclusion, xii. 8—14.

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*The Song of Solomon.*

Great diversity of sentiment is found among critics and commentators relative to the character of this poem. The majority consider it as an inspired book; while others regard it as a merely human composition: some regard it as a sacred allegory, shadowing forth the intimate relation between Christ and his church; but others consider it should only be regarded in its literal meaning, as referring to the marriage of Solomon with the princess of Egypt. Nor are those who concur in viewing it as a mystical allegory, agreed as to its precise reference. Bishop Lowth restricts it to the universal church, and conceives that it has no reference whatever to the spiritual state of individuals; while others interpret it as referring to the individual members who compose that church. Amid this conflict of opinion, supported as each is by the highest names and talents, it is extremely difficult to decide on the right; and as our limits will not allow a full discussion of the merits of the respective hypotheses, we must be satisfied with a few words, conveying our own notions of the character and claims of this singular composition. That Solomon was the author of this poem, is affirmed by the concurrent testimony of both the Jewish and the Christian churches. He is also mentioned as its author in the poem itself (ver. 1); and the several allusions to his works and character, fix it indubitably to the period of his reign. That it is an inspired composition, may be inferred from its finding a place in the Hebrew canon, probably settled by Ezra, and its translation in the Septuagint version. It forms one of the books of canonical Scripture mentioned by Josephus, and one book in the Jewish divisions of Scripture adopted by our Saviour and his Apostles. The mystical meaning of this poem, we think, affords the only reason for its insertion in the Jewish canon. Under the figure of a marriage, is typified the intimate relation subsisting between Christ and his Church; and the same figures found in this allegory, have been considered into the New Testament. See Matt. ix. 15; xiii. 2; xiv. 1—11; John iii. 29; 2 Cor. xi. 2; Eph. v. 23, 27; Rev. xix. 7, 9; xxi. 1. Mr. Good, whose excellent translation of this book of Scripture, will afford much valuable aid in its perusal, considers it as a series of *lirics*, like the collection of the poets of Arabia. Its style, as remarked by Bishop Lowth, is of the pastoral kind, the two principal personages being represented in the character of shepherds. The

manner in which the Song of Solomon has been interpreted by most expositors, has had the effect of exposing it to unmerited ridicule and contempt. Not entering into the style and spirit of Oriental poesy, they have given to some passages a coarse and indelicate appearance; and not distinguishing between the literal and allegorical senses, they have destroyed the consistency and beauty of the poem, and bewildered the mind of the reader. To understand this part of Scripture requires not only a renewed heart and an enlightened mind, but a sober and cautious judgment. The spiritual senses must be exercised to discern clearly spiritual truths, and the imagination must be curbed by a reverential apprehension of the majesty and condescension of God. Among the Jews, they were not allowed to read it until they had attained the sacerdotal age of thirty years.

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#### SECTION IV.

##### OF THE PROPHETICAL BOOKS.

This division of the books of the Old Testament is so called, because the subjects thereof are chiefly, though not exclusively, prophetic.

If we take up the prophetic volume, we find it readily distinguishes itself into two parts, which may be called the moral or doctrinal, and the predictive. It is not a series of mere predictions—far from it. It abounds in matter of another kind: the continued strain of moral doctrine which runs through it, including under that name the only efficacious and sufficient moral doctrine, that which is founded upon a knowledge of God, his attributes and his will, with a sense of the direct, personal, and responsible relation of man to him. Accordingly, the most frequent subjects of the prophet are the laws of God; his supreme dominion, and his universal providence; the majesty of his nature, his spiritual being, and his holiness; together with the obligations of obedience to him, in the particular duties of an inward faith and worship; and of justice and mercy to man: the whole of these duties enforced by explicit sanctions of reward and punishment. These original principles of piety and morals overspread the pages of the book of prophecy; they are brought forward; they are inculcated from first to last. They are often the subject when nothing future is in question: they are constantly interwoven with the predictions; they are either

the very thing propounded, or connected with it; and all the way, they are impressed with a distinctness and energy of instruction, which shew it was none of the secondary ends of the prophet's mission to be this teacher of righteousness; in-somuch that, if we except the Gospel itself, there can no where be shewn, certainly not in the works or systems of Pagan wisdom, so much of luminous and decisive information concerning the unity, providence, mercy, and moral government of God, and man's duty founded upon his will, as is to be gathered from the prophetic volume. Let the predictions of prophecy, then, for a time be put out of our thoughts; and let the prophetic books be read for the pure theology they contain. With what feelings of conviction they are read by the religionist, it is not hard to tell. He perceives that he is instructed and elevated by the discoveries made to him of the Supreme Being, and the kind of worship and obedience required from himself; and these discoveries, made with an authority and a commanding power which argue them to be what they are given for, a law of life and practice; doctrines, not of theory, but of self-government and direction; the most useful, therefore, to himself, and the most worthy of the source whence they profess to come. On this view of the prophetic writings, Origen, who does not overstate their persuasive force, says, that "to the meditative and attentive reader they raise an impression of enthusiasm" (a true and rational enthusiasm, like a spark of their own inspiration), "and by his perceptions convince him, as he reads, that these compositions can be none of the works of men which have obtained the credit of being the oracles of God."

The more sceptical reader will see in them something to arrest his attention, at least, and excite in him a suspicion, that the teachers of so excellent and virtuous a discipline of life, and the expositors of so rational a theology, are not to be set down for vain pretenders to inspiration, unless it can be proved that other divines, or sages, in that period of the world, spoke so much to the purpose, or that such was the ordinary march of reason in these subjects, which, more than any other, have tried the rectitude of the human intellect.

We may further remark, that this moral revelation, made by the succession of prophets, holds an intermediate place between the Law of Moses and the Gospel itself. It is a step in progress beyond the Law, in respect of the greater distinctness and fulness of some of its doctrines and precepts; it is a more perfect exposition of the principles of personal holiness and virtue; the sanctions of it have less of an exclusive reference to temporal promises, and incline more to

evangelical : the ritual of the law begins to be discountenanced by it ; the superior value of the moral commandment to be enforced ; and altogether, it bears a more spiritual, and a more instructive character, than the original law given by Moses. In a word, in the prophets there is a more luminous, a more perfectly reasoned, rule of life and faith, than in the primary law ; and therefore God's moral revelation was progressive. It is more perfect in the Prophets than in the Law ; more perfect in the Gospel than in either.\*

Lastly, the Prophets, beside their communication of doctrine, had another and a practical office to discharge, as pastors and ministerial monitors of the people of God. To " shew Jacob his transgressions, and Israel his sins," was a part of the commission they received. Hence their work to admonish and reprove ; to arraign for every ruling sin, to blow the trumpet to repentance, and shake the terrors of the divine judgments over a guilty land. Often they bore the message of consolation or pardon ; rarely, if ever, of public approbation and praise. The integrity and fortitude with which they acquitted themselves of this charge, is attested by impartial history, which recites the death and martyrdom which some of them endured. But it lives also in their own writings ; not in the praise of their sincerity and zeal, but in the faithful record of the expostulations and reproofs which they delivered in the face of idolatrous or oppressive kings, a degenerate priesthood, and a corrupt, idolatrous people.— " Great was the fidelity, and great the boldness of the prophets," is their just panegyric. But in this service they betray none of the spirit of turbulent and fanatical agitators, men who step out of order to make the public sin their field of triumph ; but a grave and masculine severity, which bespeaks their entire soberness of mind, and argues the reality of their commission. Isaiah, Jeremiah, and Ezekiel, are all eminent examples of this ministerial duty. And if St. Paul could say of holy writ, that it " is profitable for doctrine, for reproof, for correction, for instruction in righteousness," as he speaks of the Old Scripture, so to no part of it does that idea more fitly belong, than to the admonitory homilies of the prophets.†

With respect to the precise nature and extent of prophetic inspiration, much has been written, with which it is quite unnecessary that we should trouble the reader. We may rest satisfied in the assurance, that these " holy men of old spake as they were moved by the Holy Ghost" (2 Pet. i. 21) ; and

\* Davison's Discourses on Prophecy, pp. 41—48.

† Ibid, pp. 53, 54.



that by them "God spake at sundry times and in divers manners unto the fathers," Heb. i. 1.

The prophetic books are 16 in number; and in modern editions of the Bible, they are usually divided into two classes, viz. *the greater Prophets*, comprising Isaiah, Jeremiah, Ezekiel, Daniel, who were thus distinguished from the length of their books; *the minor Prophets*, comprising Hosea, Joel, Amos, Jonah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These books are not placed in our Bibles in the order of time in which they prophesied, but which circumstance should be carefully attended to in order to understand them correctly.

The great object of prophecy was a description of the Messiah and of his kingdom. The particulars of these were gradually unfolded by successive prophets, in prophecies more and more distinct. They were at first held forth in general promises; they were afterwards described by figures, and shadowed forth under types and allusive institutions; as well as clearly foretold in the full lustre of descriptive prophecy. The prophets were oftentimes the representatives of the future dispensers of evangelical blessings; as Moses and David were unquestionably types of Christ, Ezek. xxxiv. 23; Matt. xi. 14; Heb. vi. 20; vii. 1—3. Persons were sometimes descriptive of things also, as Sarah and Hagar were allegorical figures of the two covenants, Gal. iv. 22—31; Rom. ix. 7—13. And, on the other hand, things were used to symbolize persons, as the brazen serpent and the paschal lamb, were signs of our healing and spotless Redeemer, John iii. 14; comp. Ex. xii. 46, with John xix. 36. Hence it was, that many of the descriptions of the prophets had a two-fold character; bearing often an immediate reference to present circumstances, and yet being in their nature predictive of future occurrences. What they reported of the types was often, in a more signal manner, applicable to the thing typified; what they spoke literally of the present, was figuratively descriptive of future particulars; and what was applied in a figurative sense to existing persons, was often actually characteristic of their distant archetypes. Many passages, then, in the Old Testament, which in their first aspect appear to be historical, are in fact prophetic; and they are so cited in the New Testament, not by way of ordinary accommodation, or casual coincidence, but as intentionally predictive, as having a double sense, a literal and mystical interpretation. This mode of wrapping up religious truth in allegory, gives great interest to the sacred books, in the dili-

gent perusal of which, the most admirable contrivance and unexpected beauty will be discovered. That many of the prophecies in the Old Testament were direct, and singly and exclusively applicable to, and accomplished in our Saviour, is certain; and that some passages are cited from the Old Testament, by way of accommodation to circumstances described in the New, is perhaps equally true. But that this typical kind of prophecy was likewise employed, is evident from a vast number of passages. And it is this double character of prophecy which occasions those unexpected transitions and sudden interchange of circumstance, so observable in the prophetic books. Thus different predictions are sometimes blended and mixed together; temporal and spiritual deliverances are foretold in one prophecy; and greater and smaller events are combined in one point of view. To unravel this, requires much attention, and a considerable acquaintance with the scope of the Scriptures.\*

The language of the Prophets is remarkable for its magnificence. Each writer is distinguished for peculiar beauties. The ornaments of the prophetic style are derived, not from accumulation of epithet, or laboured harmony, but from the real grandeur of its images, and the majestic force of its expressions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that vivid impression, and of that inspired conviction, under which the prophets wrote. No style, perhaps, is so highly figurative as that of the Prophets. Every object of nature and of art, which can furnish allusions, is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of Eastern poetry, delight in every kind of metaphorical embellishment.

On the style of the prophets much has been written, particularly by Calmet, Lowth, Vitranga, Michaelis, and Newton. From the preliminary observations to Dr. Smith's "View of the Prophets," &c. where the principal observations of these learned writers have been abridged with great judgment, the following remarks have been selected.

The writings of the Prophets, the most sublime and beautiful in the world, from their not being more generally understood, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men. Many

\* For an able discussion of the structure and gradual development of prophecy, reference is made to Davison's *Discourses on Prophecy*, a work which cannot be too highly commended.

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11.	.....	Advised to flee to the mountains.	— xix. 3.	1062
59.	.....	Saul's soldiers surrounding the town.	— — 17.	—
56.	.....	With Philistines at Gath.	— — 21. 15.	—
34.	.....	Leaving the city of Gath.	— — —	—
142.	.....	In the cave of Adullam.	— — —	—
17.	.....	Priests murdered by Doeg.	— — —	—
52. 109. 35. 140.	.....	Persecution by Doeg.	— — —	—
64. 31.	.....	Persecution by Saul.	— — —	1061
54.	.....	Treachery of the Ziphites.	— — —	—
57. 58.	.....	Refusal to kill Saul.	— — —	—
63.	.....	Wilderness of Engedi.	— — —	—
141.	.....	Driven out of Judea.	— — —	1058
139.	.....	King of all Israel.	1 Chron. xii. 4.	1048
68.	.....	First removal of the Ark.	2 Sam. vi. 11.	1042
132.	.....	Second removal of the Ark.	1 Chron. xv. 4.	—
105. 106. 96.	.....	Ark taken from Obed-Edom's.	1 Chron. xvi. 43.	—
2. 45. 22. 16. 118. 110.	.....	Nathan's prophetic address.	— — —	—
60 100			— — —	—

144. 70. 71. ....	.....	Conclusion of his wars.	— xxii. 51.	1019
18.	.....	Dedication of Araunah's threshing floor.	1 Chron. xxi. 30.	1017
30.	.....	After his advice to Solomon.	— — xxviii. 10.	1015
91.	.....	A review of his past life.	— — — — —	—
145.	.....	Dates and occasions unknown.	— — — — —	—
40. 41. 61. 65. 69. 78.	.....	At some periods, after his accession.	— — — — —	—
6. 8. 19. 12. 23. 24. 28. 29. 38.	.....	The Coronation of Solomon.	— — — — —	—
39. 86. 95. 101. 104. 120.	Solomon.	Ark removed into the Temple.	2 Chron. vii. 10.	1004
121. 122. 124. 131. 133.	.....	Dedication of Solomon's Temple.	— — — — —	—
72.	.....	The reign of Jehoshaphat.	— — — — —	—
47. 97. 98. 99. 100.	Asaph and others.	Blasphemous message of Rabshakeh.	2 Kings xix. 7.	896
135. 136.	Hezekiah.	Destruction of Sennacherib's army.	— — — — —	710
82. 115. 46.	Asaph.	Burning of the Temple at Jerusalem.	Jer. xxxix. 10.	588
44.	.....	During the Babylonian Captivity.	— — — — —	—
73. 75. 76.	.....	Near the close of that Captivity.	Dan. vii. 28.	541—539
79. 74. 83. 94.	Asaph, Ethan,	Cyrus's decree for restoring the Jews.	Dan. ix. 27.	538
137. 130. 80. 77. 37. 67. 49.	and others.	Israel's return from the Captivity.	Ezra i. 4.	536
53. 50. 10. 13. 14. 15. 25.	Daniel.	Foundation of the second Temple.	— — — — —	—
26. 27. 36. 89. 92. 93. 123.	Sons of Korah.	Opposition of the Samaritans.	— — — — —	—
102.	Various.	Rebuilding of the Temple.	— — — — —	—
126. 85.	.....	Dedication of the second Temple.	Zech. viii. 23.	—
107. 87. 111. 112. 113.	.....	Manual of devotion.	Nehem. xiii. 3.	444
114. 116. 117. 125. 127.	.....			
128. 134. ....	.....			
84. 66.	.....			
129.	.....			
138.	.....			
48. 81. 146. 147. 148. 149.	.....			
150. ....	.....			
1 and 119.	.....			

*The Book of Proverbs.*

This book, with the probable exception of the two concluding chapters, was composed by Solomon, ch. i. 1; x. 1; xxv. 1. The 30th chapter was penned by Agar, son of Jakeh, of whom we no where else read; and the last chapter contains the instructions given to Lemuel by his mother, of both of whom we are equally ignorant. From the first verse of the 25th chapter, it has been thought that the Proverbs following were collected out of the other writings of Solomon, and placed in the order in which we now possess them. The design of the inspired author of these pointed and sententious maxims, may be gathered from the first three verses; and so admirably adapted to the purposes of instruction have they appeared, that many heathen philosophers and legislators have drawn their brightest sentiments from this book. The Proverbs are frequently quoted in the New Testament. See Matt. xv. 4; Luke xiv. 10; Rom. xii. 16, 17, 20; 1 Thess. v. 14; 1 Pet. iv. 8; v. 5; Jam. iv. 6, &c.

*The Book of Ecclesiastes.*

That is, *the Preacher*, or one who harangues a public auditory, was written by Solomon, evidently towards the close of his splendid career, and after he had been brought to repentance for his awful apostacy from God. The purpose of this book is explicitly declared in its title; namely, to demonstrate the vanity of all earthly acquisitions, and to shew that when the heart is set on sublunary enjoyments, all will prove to be "vanity and vexation of spirit." In the course of his argument, the inspired teacher anticipates the objections of the licentious and the thoughtless, and produces their absurd opinions for the purpose of refuting them. It is therefore necessary to keep the eye steadily fixed on the purport of the discourse, and to discriminate what the author delivers in his own, and what in an assumed character. Mr. Holden, in his "Attempt to illustrate the Book of Ecclesiastes," has divided the work into two principal parts. The first, which extends to the 10th verse of the 6th chapter, he considers as taken up in demonstrating the vanity of all earthly conditions, occupations, and pleasures; and the second part, which includes the remainder of the book, as occupied in eulogising WISDOM, and in describing its nature, its excellence, and its beneficial effects.\* The conclusion of the work is worthy of an inspired author. "Fear God, and

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\* Prelim. Discourse, p. lxxv.

keep his commandments; for this is the whole duty of man," &c. The following synopsis is from the work just referred to.

PART I.—*The vanity of all earthly conditions, occupations, and pleasures.* The vanity of all earthly things (i. 2); the unprofitableness of human labour, and the transitoriness of human life (i. 3—11); the vanity of laborious inquiries into the ways and works of man (i. 12—18); luxury and pleasure are only vanity and vexation of spirit (ii. 1—11); though the wise excel fools, yet, as death happens to them both, human learning is but vanity (ii. 12—17); the vanity of human labour, in leaving it, they know not to whom (ii. 18—23); the emptiness of sensual enjoyments (ii. 24—26); though there is a proper time for the execution of all human purposes, yet are they useless and vain; the Divine counsels, however, are immutable (iii. 1—14); the vanity of human pursuits proved from the wickedness prevailing in courts of justice, contrasted with the righteous judgment of God (iii. 15—17); though life, considered in itself, is vanity, for men die as well as beasts, yet, in the end, it will be very different with the spirit of man and that of beasts (iii. 18—22); vanity is increased unto men by oppression (iv. 1—3); the vanity of prosperity (iv. 4); the vanity of folly, or of preferring the world to true wisdom (iv. 5, 6); the vanity of covetousness (iv. 7, 8); though society has its advantages, yet dominion and empire are but vanity (iv. 9—16); errors in the performance of Divine worship, which render it vain and unprofitable (v. 1—7); the vanity of murmuring at injustice; for though the oppression of the poor and the perversion of judgment greatly prevail, they do not escape the notice of the Almighty (v. 8, 9); the vanity of riches, with an admonition as to the moderate enjoyment of them (v. 10—20); the vanity of avarice, vi. 1—9.

PART II.—*The nature, excellence, and beneficial effects of wisdom or religion.* Since all human designs, labours, and enjoyments, are vain, it is natural to enquire, What is good for man? What is his supreme good? (vi. 10—12.) The answer is contained in the remainder of the Book.—The praise of character and reputation (vii. 1); affliction improves the heart, and exalts the character of the wise (vii. 2—10); the excellence of wisdom (vii. 11—14); an objection, with the answer (vii. 15—viii. 7); the evil of wickedness shews the advantage of true wisdom (viii. 8—13); an objection, with the answer (viii. 14—ix. 1); an objection, with the answer (ix. 2. 10. 17); the banefulness of sloth (x. 18); the power of wealth (x. 19); an exhortation against speaking evil of dignities (x. 20); exhortation to charity and benevolence

(xi. 1—10); an exhortation to the early cultivation of religious habits (xii. 1—7); the conclusion, xii. 8—14.

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*The Song of Solomon.*

Great diversity of sentiment is found among critics and commentators relative to the character of this poem. The majority consider it as an inspired book; while others regard it as a merely human composition: some regard it as a sacred allegory, shadowing forth the intimate relation between Christ and his church; but others consider it should only be regarded in its literal meaning, as referring to the marriage of Solomon with the princess of Egypt. Nor are those who concur in viewing it as a mystical allegory, agreed as to its precise reference. Bishop Lowth restricts it to the universal church, and conceives that it has no reference whatever to the spiritual state of individuals; while others interpret it as referring to the individual members who compose that church. Amid this conflict of opinion, supported as each is by the highest names and talents, it is extremely difficult to decide on the right; and as our limits will not allow a full discussion of the merits of the respective hypotheses, we must be satisfied with a few words, conveying our own notions of the character and claims of this singular composition. That Solomon was the author of this poem, is affirmed by the concurrent testimony of both the Jewish and the Christian churches. He is also mentioned as its author in the poem itself (ver. 1); and the several allusions to his works and character, fix it indubitably to the period of his reign. That it is an inspired composition, may be inferred from its finding a place in the Hebrew canon, probably settled by Ezra, and its translation in the Septuagint version. It forms one of the books of canonical Scripture mentioned by Josephus, and one book in the Jewish divisions of Scripture adopted by our Saviour and his Apostles. The mystical meaning of this poem, we think, affords the only reason for its insertion in the Jewish canon. Under the figure of a marriage, is typified the intimate relation subsisting between Christ and his Church; and the same figures found in this allegory, have been transferred into the New Testament. See Matt. ix. 15; xxii. 2; xxv. 1—11; John iii. 29; 2 Cor. xi. 2; Eph. v. 23, 27; Rev. xix. 7, 9; xxii. 17. Mr. Good, whose excellent translation of this book of Scripture, will afford much valuable aid in its perusal, considers it as a series of Idyls, like the cassides of the poets of Arabia. Its style, as remarked by Bishop Lowth, is of the pastoral kind, the two principal personages being represented in the character of shepherds. The



manner in which the Song of Solomon has been interpreted by most expositors, has had the effect of exposing it to unmerited ridicule and contempt. Not entering into the style and spirit of Oriental poesy, they have given to some passages a coarse and indelicate appearance; and not distinguishing between the literal and allegorical senses, they have destroyed the consistency and beauty of the poem, and bewildered the mind of the reader. To understand this part of Scripture requires not only a renewed heart and an enlightened mind, but a sober and cautious judgment. The spiritual senses must be exercised to discern clearly spiritual truths, and the imagination must be curbed by a reverential apprehension of the majesty and condescension of God. Among the Jews, they were not allowed to read it until they had attained the sacerdotal age of thirty years.

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#### SECTION IV.

##### OF THE PROPHETICAL BOOKS.

This division of the books of the Old Testament is so called, because the subjects thereof are chiefly, though not exclusively, prophetic.

If we take up the prophetic volume, we find it readily distinguishes itself into two parts, which may be called the moral or doctrinal, and the predictive. It is not a series of mere predictions—far from it. It abounds in matter of another kind: the continued strain of moral doctrine which runs through it, including under that name the only efficacious and sufficient moral doctrine, that which is founded upon a knowledge of God, his attributes and his will, with a sense of the direct, personal, and responsible relation of man to him. Accordingly, the most frequent subjects of the prophet are the laws of God; his supreme dominion, and his universal providence; the majesty of his nature, his spiritual being, and his holiness; together with the obligations of obedience to him, in the particular duties of an inward faith and worship; and of justice and mercy to man: the whole of these duties enforced by explicit sanctions of reward and punishment. These original principles of piety and morals overspread the pages of the book of prophecy; they are brought forward; they are inculcated from first to last. They are often the subject when nothing future is in question: they are constantly interwoven with the predictions; they are either

the very thing propounded, or connected with it; and all the way, they are impressed with a distinctness and energy of instruction, which shew it was none of the secondary ends of the prophet's mission to be this teacher of righteousness; in-somuch that, if we except the Gospel itself, there can no where be shewn, certainly not in the works or systems of Pagan wisdom, so much of luminous and decisive information concerning the unity, providence, mercy, and moral government of God, and man's duty founded upon his will, as is to be gathered from the prophetic volume. Let the predictions of prophecy, then, for a time be put out of our thoughts; and let the prophetic books be read for the pure theology they contain. With what feelings of conviction they are read by the religionist, it is not hard to tell. He perceives that he is instructed and elevated by the discoveries made to him of the Supreme Being, and the kind of worship and obedience required from himself; and these discoveries, made with an authority and a commanding power which argue them to be what they are given for, a law of life and practice; doctrines, not of theory, but of self-government and direction; the most useful, therefore, to himself, and the most worthy of the source whence they profess to come. On this view of the prophetic writings, Origen, who does not overstate their persuasive force, says, that "to the meditative and attentive reader they raise an impression of enthusiasm" (a true and rational enthusiasm, like a spark of their own inspiration), "and by his perceptions convince him, as he reads, that these compositions can be none of the works of men which have obtained the credit of being the oracles of God."

The more sceptical reader will see in them something to arrest his attention, at least, and excite in him a suspicion, that the teachers of so excellent and virtuous a discipline of life, and the expositors of so rational a theology, are not to be set down for vain pretenders to inspiration, unless it can be proved that other divines, or sages, in that period of the world, spoke so much to the purpose, or that such was the ordinary march of reason in these subjects, which, more than any other, have tried the rectitude of the human intellect.

We may further remark, that this moral revelation, made by the succession of prophets, holds an intermediate place between the Law of Moses and the Gospel itself. It is a step in progress beyond the Law, in respect of the greater distinctness and fulness of some of its doctrines and precepts; it is a more perfect exposition of the principles of personal holiness and virtue; the sanctions of it have less of an exclusive reference to temporal promises, and incline more to

evangelical : the ritual of the law begins to be discountenanced by it ; the superior value of the moral commandment to be enforced ; and altogether, it bears a more spiritual, and a more instructive character, than the original law given by Moses. In a word, in the prophets there is a more luminous, a more perfectly reasoned, rule of life and faith, than in the primary law ; and therefore God's moral revelation was progressive. It is more perfect in the Prophets than in the Law ; more perfect in the Gospel than in either.\*

Lastly, the Prophets, beside their communication of doctrine, had another and a practical office to discharge, as pastors and ministerial monitors of the people of God. To " shew Jacob his transgressions, and Israel his sins," was a part of the commission they received. Hence their work to admonish and reprove ; to arraign for every ruling sin, to blow the trumpet to repentance, and shake the terrors of the divine judgments over a guilty land. Often they bore the message of consolation or pardon ; rarely, if ever, of public approbation and praise. The integrity and fortitude with which they acquitted themselves of this charge, is attested by impartial history, which recites the death and martyrdom which some of them endured. But it lives also in their own writings ; not in the praise of their sincerity and zeal, but in the faithful record of the expostulations and reproofs which they delivered in the face of idolatrous or oppressive kings, a degenerate priesthood, and a corrupt, idolatrous people.— " Great was the fidelity, and great the boldness of the prophets," is their just panegyric. But in this service they betray none of the spirit of turbulent and fanatical agitators, men who step out of order to make the public sin their field of triumph ; but a grave and masculine severity, which bespeaks their entire soberness of mind, and argues the reality of their commission. Isaiah, Jeremiah, and Ezekiel, are all eminent examples of this ministerial duty. And if St. Paul could say of holy writ, that it " is profitable for doctrine, for reproof, for correction, for instruction in righteousness," as he speaks of the Old Scripture, so to no part of it does that idea more fitly belong, than to the admonitory homilies of the prophets.†

With respect to the precise nature and extent of prophetic inspiration, much has been written, with which it is quite unnecessary that we should trouble the reader. We may rest satisfied in the assurance, that these " holy men of old spake as they were moved by the Holy Ghost" (2 Pet. i. 21) ; and

\* Davison's Discourses on Prophecy, pp. 41—48.

† Ibid, pp. 53, 54.

that by them "God spake at sundry times and in divers manners unto the fathers," Heb. i. 1.

The prophetical books are 16 in number; and in modern editions of the Bible, they are usually divided into two classes, viz. *the greater Prophets*, comprising Isaiah, Jeremiah, Ezekiel, Daniel, who were thus distinguished from the length of their books; *the minor Prophets*, comprising Hosea, Joel, Amos, Jonah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These books are not placed in our Bibles in the order of time in which they prophesied, but which circumstance should be carefully attended to in order to understand them correctly.

The great object of prophecy was a description of the Messiah and of his kingdom. The particulars of these were gradually unfolded by successive prophets, in prophecies more and more distinct. They were at first held forth in general promises; they were afterwards described by figures, and shadowed forth under types and allusive institutions; as well as clearly foretold in the full lustre of descriptive prophecy. The prophets were oftentimes the representatives of the future dispensers of evangelical blessings; as Moses and David were unquestionably types of Christ, Ezek. xxxiv. 23; Matt. xi. 14; Heb. vi. 20; vii. 1—3. Persons were sometimes descriptive of things also, as Sarah and Hagar were allegorical figures of the two covenants, Gal. iv. 22—31; Rom. ix. 7—13. And, on the other hand, things were used to symbolize persons, as the brazen serpent and the paschal lamb, were signs of our healing and spotless Redeemer, John iii. 14; comp. Ex. xii. 46, with John xix. 36. Hence it was, that many of the descriptions of the prophets had a two-fold character; bearing often an immediate reference to present circumstances, and yet being in their nature predictive of future occurrences. What they reported of the types was often, in a more signal manner, applicable to the thing typified; what they spoke literally of the present, was figuratively descriptive of future particulars; and what was applied in a figurative sense to existing persons, was often actually characteristic of their distant archetypes. Many passages, then, in the Old Testament, which in their first aspect appear to be historical, are in fact prophetic; and they are so cited in the New Testament, not by way of ordinary accommodation, or casual coincidence, but as intentionally predictive, as having a double sense, a literal and mystical interpretation. This mode of wrapping up religious truth in allegory, gives great interest to the sacred books, in the dili-

gent perusal of which, the most admirable contrivance and unexpected beauty will be discovered. That many of the prophecies in the Old Testament were direct, and singly and exclusively applicable to, and accomplished in our Saviour, is certain; and that some passages are cited from the Old Testament, by way of accommodation to circumstances described in the New, is perhaps equally true. But that this typical kind of prophecy was likewise employed, is evident from a vast number of passages. And it is this double character of prophecy which occasions those unexpected transitions and sudden interchange of circumstance, so observable in the prophetic books. Thus different predictions are sometimes blended and mixed together; temporal and spiritual deliverances are foretold in one prophecy; and greater and smaller events are combined in one point of view. To unravel this, requires much attention, and a considerable acquaintance with the scope of the Scriptures.\*

The language of the Prophets is remarkable for its magnificence. Each writer is distinguished for peculiar beauties. The ornaments of the prophetic style are derived, not from accumulation of epithet, or laboured harmony, but from the real grandeur of its images, and the majestic force of its expressions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that vivid impression, and of that inspired conviction, under which the prophets wrote. No style, perhaps, is so highly figurative as that of the Prophets. Every object of nature and of art, which can furnish allusions, is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of Eastern poetry, delight in every kind of metaphorical embellishment.

On the style of the prophets much has been written, particularly by Calmet, Lowth, Vitringa, Michaelis, and Newton. From the preliminary observations to Dr. Smith's "View of the Prophets," &c. where the principal observations of these learned writers have been abridged with great judgment, the following remarks have been selected.

The writings of the Prophets, the most sublime and beautiful in the world, from their not being more generally understood, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men. Many

\* For an able discussion of the structure and gradual development of prophecy, reference is made to Davison's *Discourses on Prophecy*, a work which cannot be too highly commended.

prophecies are somewhat dark, till events explain them. They are, besides, delivered in such lofty and figurative terms, and with such frequent allusions to the customs and manners of times and places the most remote, that ordinary readers cannot, without some help, be supposed capable of understanding them. What is not understood is seldom read: or, if at any time it be, it is only as a task, begun without inclination, gone through without pleasure, and ended without profit. It must therefore be of use to make the language of prophecy as intelligible as may be, by explaining those images and figures of speech in which it most frequently abounds: and this generally may be done, even when the prophecies themselves are obscure.

Some prophecies seem as if it were not intended that they should be clearly understood before they are fulfilled. As they relate to different periods, they may have been intended for exciting the attention of mankind, from time to time, both to Providence and to Scripture, and to furnish every age with new evidence of the truth of Divine revelation; by which means they serve the same purpose to the last ages of the world that miracles did to the first. Whereas, if they had been in every respect clear and obvious from the beginning, this wise purpose had been in a great measure defeated. Curiosity, industry, and attention, would at once be at an end; or, by being too easily gratified, would be little exercised.

Besides, a great degree of obscurity is necessary to some prophecies before they can be fulfilled; and if not fulfilled, the consequence would not be so beneficial to mankind. Thus, many of the ancient prophecies concerning the destruction of Jerusalem, had a manifest relation to the remoter destruction by the Romans, as well as to the nearer one by the Chaldeans. Had the Jews perceived this, which was not indeed clear enough till the event explained it, they would probably have wished to have remained for ever in their captivity at Babylon, rather than expose themselves or their offspring, a second time, to a destruction so dreadful as that which they had already experienced. In like manner, the prophecies relating to the Messiah had a view both to his first and to his second coming; they spoke of him as suffering, and yet conquering and reigning. The Jews, led by their situation first to wish, and then to expect a conquering Messiah, did not clearly see the order of the prophecy, and that it behoved Christ first to suffer, and then to enter into his glory; and therefore, ignorantly and in unbelief, they were instrumental in fulfilling the prophecy, by shedding that blood which was

to atone for the sins of mankind : but this they could never have been so impious as to have attempted, had they fully known that they were crucifying the Lord of Glory.

With respect to our times, by far the greatest number of prophecies relate to events which are now past ; and, therefore, a sufficient acquaintance with history, and with the language and style of prophecy, is all that is requisite in order to understand them. Some prophecies, however, relate to events still future : and these too may be understood in general, although some particular circumstances connected with them may remain obscure till they are fulfilled. If prophecies were not capable of being understood in general, we should not find the Jews so often blamed, in this respect, for their ignorance and want of discernment. That they did actually understand many of them, when they chose to search the Scriptures, we know. Daniel understood from the prophecies of Jeremiah the time at which the captivity in Babylon was to be at an end ; and the scribes knew from Micah, and told Herod, where the Messiah was to be born. A very little attention might have enabled them in the same manner to understand others, as they probably did ; such as the 70 weeks of Daniel ; the destruction of the Babylonian empire, and of the other three that were to succeed ; and also the ruin of the people and places around them, Moab, Ammon, Tyre, Sidon, Philistia, Egypt, and Idumea. Perhaps, indeed, a few enigmatical circumstances might have been annexed, which could not be understood till they were accomplished ; but the general tenor of the prophecies they could be at no loss to understand. With regard to prophecies still future, we are in a similar situation. We know in general, that the Jews will be gathered from their dispersions, restored to their own land, and converted to Christianity ; that the fulness of the Gentiles will likewise come in, that Antichrist, Gog, and Magog, and all the enemies of the church will be destroyed ; after which the Gospel will remarkably flourish, and be more than ever glorified. But several circumstances connected with those general events must probably remain in the dark, till their accomplishment shall clearly explain them.

Nevertheless, the obscurity which sometimes attends prophecy, does not always proceed from the circumstances or subject ; it frequently proceeds from the highly poetical and figurative style in which prophecy is for the most part conveyed, and of which it will be proper to give some account. To speak of all the rhetorical figures with which the Prophets adorn their style, would lead us into a field too wide, and



would be more the province of the rhetorician than of the commentator. It will be sufficient for our purpose at present, to attend to the most common of them, consisting of Allegory, Parable, and Metaphor; and then to consider the sources from which the Prophets most frequently borrow their images in those figures, and the sense which they wish to convey by them.\*

By *allegory*, the first of the figures mentioned, is meant that mode of speech in which the writer or speaker means to convey a different idea from what the words in their obvious and primary signification bear. Thus, "Break up your fallow-ground, and sow not among thorns" (Jer. iv. 3.), is to be understood not of tillage, but of repentance. And these words, "Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas" (Ezek. xxvii. 6.), allude not to the fate of a ship, but of a city.

To this figure, the *parable*, in which the Prophets frequently speak, is nearly allied. It consists in the application of some feigned narrative to some real truth, which might have been less striking, or more disagreeable, if expressed in plain terms. Such is the following one of Isaiah (v. 1, 2.): "My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." The 7th verse tells us that this vineyard was the house of Israel, which had so ill requited the favour which God had shewn it.

There is, besides, another kind of allegory not uncommon with the Prophets, called *mystical allegory*, or *double prophecy*. Thus, it is said of Eliakim (Isa. xxii. 22.), "And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open." In the first and obvious sense, the words relate to Eliakim, but in the secondary or mystical sense, to the Messiah. Instances of the same kind are frequent in those prophecies that relate to David, Zerubbabel, Cyrus, and other types of Christ. In the first sense, the words relate to the type; in the second, to the antitype. The use of this allegory, however, is not so free or so frequent as that of the former. It is generally confined to things most nearly connected with the Jewish religion; with Israel, Sion, Jerusalem, and its kings and rulers: or such as were most opposite to

\* Vid. Lowth de Sacr. Poes. Hæb. passim. et Houbigant in præf. ad proph.

these ; Assyria, Babylon, Egypt, Idumea, and the like. In the former kind of allegory the primitive meaning is dropped, and the figurative only is retained : in this, both the one and the other are reserved ; and this it is that constitutes the difference.

But of all the figures used by the Prophets, the most frequent is the *metaphor*, by which words are transferred from their primitive and plain, to a secondary and figurative meaning. This figure, common in all poetry, and in all languages, is of indispensable necessity in Scripture ; which, having occasion to speak of divine and spiritual matters, could do it only by terms borrowed from sensible and material objects. Hence it is that the sentiments, actions, and corporeal parts, not only of man, but also of inferior creatures, are ascribed to God himself ; it being otherwise impossible for us to form any conceptions of his pure essence and incommunicable attributes. But though the Prophets, partly from necessity, and partly from choice, are thus profuse in the use of metaphors, they do not appear, like other writers, to have the liberty of using them as every one's fancy directed. The same set of images, however diversified in the manner of applying them, is always used both in allegory and metaphor, to denote the same subjects, to which they are in a manner appropriated. This peculiar characteristic of the Hebrew poetry might perhaps be owing to some rules taught in the prophetic schools, which did not allow the same latitude in this respect as other poetry. Whatever it may be owing to, the uniform manner in which the Prophets apply these images, tends greatly to illustrate the prophetic style ; and, therefore, it will be proper now to consider the sources from which those images are most frequently derived, and the subjects and ideas which they severally denote. These sources may be classed under four heads ; Natural, Artificial, Religious, and Historical.

I. The first and most copious, as well as the most pleasing source of images in the prophetic writings, as in all other poetry, is *Nature* ; and the principal images drawn from nature, together with their application, are the following :

The sun, moon, and stars, the highest objects in the natural world, figuratively represent kings, queens, and princes or rulers ; the highest in the world politic : " The moon shall be confounded, and the sun ashamed," Isa. xxiv. 23. " I will cover the heavens, and make the stars thereof dark : I will cover the sun with a cloud, and the moon shall not give her light," Ezek. xxxii. 7.

Light and darkness are used figuratively for joy and sorrow,

prosperity and adversity: "We wait for light, but behold obscurity; for brightness, but we walk in darkness," Isa. lix. 9. An uncommon degree of light, denotes an uncommon degree of joy and prosperity; and *vice versa*: "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold," Isa. xxx. 26.—The same metaphors are likewise used to denote knowledge and ignorance: "If they speak not according to this word, it is because there is no light in them," Isa. viii. 20. "The people that walked in darkness have seen a great light," Isa. ix. 2.

Dew, moderate rains, gentle streams, and running waters, denote the blessings of the Gospel: "thy dew is as the dew of herbs," Isa. xxvi. 19. "He shall come unto us as the rain," Hosea vi. 3. "I will water it every moment," Isa. xxvii. 3. "I will pour water on him that is thirsty," Isa. xlv. 3.

Immoderate rains, on the other hand, hail, floods, deep waters, torrents, and inundations, denote judgments and destruction: "I will rain upon him an overflowing rain and great hailstones," Ezek. xxxviii. 22. "Waters rise up out of the north, and shall overflow the land," Jer. xlvii. 2.

Fire also, and the east wind, parching and hurtful, frequently denote the same: "They shall cast thy choice cedars into the fire," Jer. xxii. 7. "He stayeth his rough wind in the day of the east wind," Isa. xxvii. 8.

Wind in general is often taken in the same sense: "The wind shall eat up all thy pleasures," Jer. xxii. 22. Sometimes it is put for any thing empty or fallacious, as well as hurtful: "The Prophets shall become wind," Jer. v. 13. "They have sown the wind, and they shall reap the whirlwind," Hos. viii. 7.

Lebanon and Carmel; the one remarkable for its height and stately cedars, was the image of majesty, strength, or any thing very great or noble: "He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one," Isa. x. 34. "The Assyrian was a cedar in Lebanon," Ezek. xxxi. 3. The other mountain (Carmel), fruitful, and abounding in vines and olives, denoted beauty and fertility: "The glory of Lebanon shall be given it, the excellency of Carmel," Isa. xxxv. 2. The vine alone is a frequent image of the Jewish Church: "I had planted thee a noble vine," Jer. ii. 21.

Rams, and bullocks of Bashan, lions, eagles, sea-monsters, or any animal of prey, are figures frequently used for cruel and oppressive tyrants and conquerors: "Hear this word, ye kine of Bashan, which oppress the poor," Amos iv. 1. "The lion

is come up from his thicket," Jer. iv. 7. "A great eagle came unto Lebanon, and took the highest branch of the cedar," Ezek. xvii. 3. "Thou art as a whale in the seas," Ezek. xxxii. 2. "The unicorn shall come down,—and their land shall be soked with blood," Isa. xxxiv. 7.

II. The ordinary *occupations* and *customs of life*, with the few *arts* practised at the time, were another source from which the Prophets derived many of their figures; particularly,

From husbandry in all its parts, and from its implements: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground," Hos. x. 12. "Put in the sickle, for the harvest is ripe," Joel iii. 13. "I am pressed under you, as a wain under a load of sheaves," Amos ii. 13. Threshing was performed in various ways, (mentioned Isa. xxviii. 24. &c.) which furnish a variety of images denoting punishment: "Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass," &c. Micah iv. 13. The operation was performed on rising grounds, where the chaff was driven away by the wind, while the grain remained; a fit emblem of the fate of the wicked, and of the salvation of the just: "Behold I will make thee a new threshing-instrument, having teeth; thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them," Isa. xli. 15, 16.

The vintage and wine-press also furnished many images, obvious enough in their application: "The press is full, the fats overflow, for their wickedness is great," Joel iii. 13. "I have trodden the wine-press alone—I will tread down the people in mine anger," Isa. lxiii. 3, &c. As the vintage was gathered with shouting and rejoicing, the ceasing of the vintage-shouting is frequently one of the figures that denote misery and desolation: "None shall tread with shouting; their shouting shall be no shouting," Jer. xlviii. 33.

From the occupation of tending cattle, we have many images: "Wo unto the pastors that destroy and scatter the sheep of my pasture," Jer. xxiii. 1. The people are the flock, teachers and rulers the pastors: "Israel is a scattered sheep, the lions have driven him away." "As a shepherd taketh out of the mouth of the lion two legs, or a piece of an ear," &c. Amos iii. 12.—Some of the images derived from husbandry, tending cattle, &c. may perhaps appear mean to us, though not to the Jews, whose manner of life was simple and plain, and whose greatest men (such as Moses, David, Gideon, &c.) were often husbandmen and shepherds. Accordingly,

the Messiah himself is frequently described under the character of a shepherd.

It was customary in deep mournings to shave the head and beard, to retire to the house-tops (which in those countries were flat, and furnished with little chambers adapted to the purposes of devotion or of sequestered grief), also to sing laments or dirges at funerals, and to accompany them with a mournful sort of music; and from these and the like circumstances, images are frequently borrowed by the Prophets to denote the greatest danger, and the deepest distress. "Mine heart shall sound for Moab like pipes,"—"Every head shall be bald, and every beard clipt—there shall be lamentation on all the house-tops of Moab," Jer. xlviii. 36, 37, 38. Isa. xv. 2, 3.

The mode of burying in the Jewish sepulchres, or "sides of the pit," and their Hades, or state of the dead, supplied many images of the same kind. See Isa. xiv. and Ezek. xxvi. 20.

According to the barbarous custom of those times, conquerors drove their captives before them, almost naked, and exposed to the intolerable heat of the sun, and the inclemencies of the weather; they afterwards employed them frequently in grinding at the hand-mill (water-mills not being then invented); hence nakedness, and grinding at the mill, and sitting on the ground, (the posture in which they wrought,) express captivity: "Descend and sit in the dust, O virgin daughter of Babylon—take the millstones—thy nakedness shall be uncovered," &c. Isa. xvii. 1—3.

The marriage-relation supplied metaphors to express the relation or covenant between God and his people. On the other hand, adultery, infidelity to the marriage-bed, &c. denoted any breach of covenant with God, particularly the love and worship of idols: "Turn, O backsliding children, saith the Lord, for I am married unto you," Jer. iii. 14. "There were two women, the daughters of one mother, and they committed whoredoms,—with their idols have they committed adultery," &c. Ezek. xxii. 2, 3—37.

The debility and stupefaction caused by intoxicating liquors suggested very apt images to express the terrible effects of the divine judgments on those who are the unhappy objects of them: "Thou shalt be filled with drunkenness; with the cup of thy sister Samaria," Ezek. xxiii. 33.

From the method of refining metals in the furnace, images are often borrowed to denote the judgments inflicted by God on his people, with a view to cleanse them from their sins, as metal from its dross: "Israel is dross in the midst of the

furnace," Ezek. xxii. 18. "He shall sit as a refiner and purifier of silver," Mal. iii. 3.

Among the other few arts from which the Hebrew poets derive some of their images, are those of the fuller and potter (Mal. iii. 2, &c. Jer. xviii. 1, &c.); of which the application is obvious. No less so is that of images derived from fishing, fowling, and the implements belonging to them; the hook, net, pit, snare, &c. which generally denote captivity or destruction: "I will send for many fishers, and they shall fish them; and for many hunters, and they shall hunt them; for their iniquity is not hid from mine eyes," Jer. xvi. 16, 17. "I will put hooks to thy jaws," Ezek. xxix. 4. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth," Isa. xxiv. 17.

A few images are derived from building, as when the Messiah is denoted by a foundation and corner-stone, Isa. xxviii. 16. The next verse describes the rectitude of judgment by metaphors borrowed from the line and plummet; and by building with precious stones, is denoted a very high degree of prosperity, whether applied to church or state, Isa. liv. 11, 12.

III. *Religion*, and things connected with it, furnished many images to the sacred poets.

From the temple and its pompous service, from the tabernacle, Shechinah, mercy-seat, &c. are derived a variety of images, chiefly serving to denote the glory of the Christian church, the excellency of its worship, God's favour towards it, and his constant presence with it; the Prophets speaking to the Jews in terms accommodated to their own ideas: "And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering," Isa. iv. 5. "Then will I sprinkle clean water upon you, and ye shall be clean," Ezek. xxxvi. 25.

The ceremonial law, and especially its distinctions between things clean and unclean, furnished a number of images, all obvious in their application: "Wash ye, make you clean, put away the evil of your doings," Isa. i. 16. "Their way was before me as the uncleanness of a removed woman," Ezek. xxxvi. 17.

The killing of sacrifices, and feasting upon them, serve as metaphors for slaughter: "The Lord hath a sacrifice in Bozrah," Isa. xxxiv. 6; Ezek. xxxix. 17.

The Pontifical robes, which were very splendid, suggested several images expressive of the glory of both the Jewish and Christian church: "I clothed thee with broidered work,"

&c. Ezek. xvi. 10. "He clothed me with the garments of salvation," Isa. lxi. 10. The Prophets wore a rough upper garment, false Prophets wore the like, in imitation of true ones; and to this there are frequent allusions: "Neither shall they wear a rough garment to deceive," Zech. xiii. 4.

From the pots, and other vessels and utensils of the temple, are likewise borrowed a few metaphors, obvious enough without explanation: "Every pot in Jerusalem and in Judah shall be holiness," Zech. xiv. 21. Some of these may not perhaps appear so dignified to us as they must have done to the Jews, to whom their religion, their temple, and every thing connected with either, must have appeared venerable and noble.

The Prophets have likewise many images that allude to the idolatrous rites of the neighbouring nations, to their groves and high places (Isa. xxvii. 9), and to the worship paid to their idols, Baal, Moloch, Chemosh, Gad, Meni, Ashtarothe, Tammuz, &c. Ezek. viii. 10—14.

IV. Many of the metaphors and images used by the Prophets are likewise borrowed from *History*, especially sacred.

From the fall of angels: "How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. xiv. 12. "Thou art the anointed cherub; thou wast upon the holy mountain of God," Ezek. xxviii. 14. And from the fall of man: "Thou hast been in Eden, the garden of God," ver. 13.

From Chaos: "I beheld the earth, and, lo! it was without form, and void; and the heavens, and they had no light," Jer. iv. 23. "He shall stretch over it the line of devastation, and the plummet of emptiness," Isa. xxxiv. 11.

From the Deluge: "The windows from on high are open, and the foundations of the earth do shake," Isa. xxiv. 18.

From the destruction of Sodom and Gomorrah: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch," Isa. xxxiv. 9. Also, from the destruction of the Hivites and Amorites, &c. Isa. xvii. 9.

The Exodus, and deliverance from Egypt, is frequently used to shadow forth other great deliverances. "Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters," &c. Isa. xliii. 16—19; xi. 15, 16; li. 9, 10, &c.

From the descent on Sinai: "Behold the Lord cometh forth out of his place, and will come down and tread on the high places of the earth; and the mountains shall be molten under him," Micah i. 3, 4.

From the resurrection, the end of the world, and the last judgment, are derived many images of which the application is natural and obvious : “ Thy dead men shall live, with my dead body shall they arise ; awake and sing, ye that dwell in the dust,” &c. Isa. xxvi. 19. “ And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll ; and all their host shall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree,” Isa. xxxiv. 4.

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The foregoing account of the images which most frequently occur in the writings of the Prophets may be of considerable use in studying their style. But as a thorough knowledge of this must be allowed to be of the highest importance, a few *general remarks* are further added, although some part of them may appear to be superseded by what has been already observed.

Although the Prophets use words so frequently in a figurative or metaphorical meaning, yet we ought not, without necessity, to depart from the primitive and original sense of language : and such a necessity there is, when the plain and original sense is less proper, less suitable to the subject and context, or contrary to other Scriptures.

By images borrowed from the world natural, the Prophets frequently understand something analogous in the world politic. Thus, the sun, moon, stars, and heavenly bodies, denote kings, queens, rulers, and persons in great power ; their increase of splendour, denotes increase of prosperity ; their darkening, setting, or falling, denotes a reverse of fortune, or the entire ceasing of that power or kingdom to which they refer. Great earthquakes, and the shaking of heaven and earth, denote the commotion and overthrow of kingdoms ; and the beginning or end of the world, their rise or ruin.

The cedars of Lebanon, oaks of Bashan, fir-trees, and other stately trees of the forest, denote kings, princes, potentates, and persons of the highest rank ; briars and thorns, the common people, or those of the meanest order.

High mountains and lofty hills, in like manner, denote kingdoms, republics, states, and cities ; towers and fortresses, signify defenders and protectors ; ships of Tarshish, merchants or commercial people ; and the daughter of any capital or mother city, the lesser cities, or suburbs around it. Cities never conquered, are further styled virgins.

The Prophets likewise describe kings and kingdoms by their ensigns ; as Cyrus and the Romans by an eagle ; the



King of Macedon by a goat; and the King of Persia by a ram: these being the figures on their respective standards.

The Prophets, in like manner, borrow some of their images from ancient hieroglyphics, which they take in their usual acceptation: thus, a star was the emblem of a god or hero; a horn, the emblem of great power or strength; and a rod, the emblem of royalty: and they signify the same in the Prophets.

The same prophecies have frequently a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other spiritual, or perhaps eternal. The Prophets having thus several events in their eye, their expressions may be partly applicable to one, and partly to another; and it is not always easy to mark the transitions. Thus, the prophecies relating to the first and second restoration of the Jews, and first and second coming of our Lord, are often interwoven together; like our Saviour's own prediction (Matt. xxiv.) concerning the destruction of Jerusalem and the end of the world. What has not been fulfilled in the first, we must apply to the second; and what has been already fulfilled, may often be considered as typical of what still remains to be accomplished.

Almost all the prophecies of the Old Testament, whatever view they may have to nearer events, are ultimately to be referred to the New, where only we are to look for their full completion. Thus, Babylon, under the Old Testament, was a type of mystical Babylon, under the New; and the King of Syria (Antiochus Epiphanes) a type of Antichrist; the temporal enemies of the Jews, types and figures of the spiritual enemies of Christians. We must not, however, expect to find always a mystical meaning in prophecy; and when the near and most obvious meaning is plain, and gives a good sense, we need not without reason depart from it, nor be over-curious to look beyond it.

In prophecies, as in parables, we are chiefly to consider the scope and design, without attempting too minute an explication of all the poetical images and figures with which the sacred writers use to adorn their style.

Prophecies of a general nature are applicable by accommodation to individuals; most of the things that are spoken of the church in general being no less applicable to its individual members.

Prophecies of a particular nature, on the other hand, admit and often require to be extended. Thus Edom, Moab, or any of the enemies of God's people, is often put for the whole; what is said of one being generally applicable to the rest.

In like manner, what is said to, or of any of God's people,

on any particular occasion, is of general application and use ; all that stand in the same relation to God, having an interest in the same promises.

A cup of intoxicating liquor is frequently used to denote the indignation of God ; and the effects of such a cup, the effects of his displeasure.

As the covenant of God with his people is represented under the figure of marriage, so their breach of that covenant, especially their idolatry, is represented by whoredom, adultery, and infidelity to the marriage bed ; on which the Prophets sometimes enlarge, to excite detestation of the crime. The epithet *strange*, does likewise, almost always, relate to something connected with idolatry.

Persons or nations are frequently said in Scripture to be related to those whom they resemble in their life and conduct. In the same manner, men are denoted by animals whose qualities they resemble. A definite number, such as three, four, seven, &c. is sometimes used by the Prophets for an indefinite, and commonly denotes a great many.

In the reckoning of time, a day is used by the Prophets to denote a year ; and things still future, to denote their certainty, are spoken of as already past.

When the Prophets speak of the last, or latter days, they always mean the days of the Messiah, or the time of the Gospel dispensation. *That day* means often the same, and always some period at a distance.

When places are mentioned as lying north, south, east, or west, it is generally to be understood of their situation with respect to Judea or Jerusalem, when the context does not plainly restrict the scene to some other place.

By the earth (or the word so translated) the Prophets frequently mean the land of Judea ; and sometimes (says Sir Isaac Newton) the great continent of all Asia and Africa, to which they had access by land. By the isles of the sea, on the other hand, they understood the places to which they sailed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean.\*

The greatest part of the prophetic writings was first composed in verse, and still retains (notwithstanding all the disadvantages of a literal prose translation) much of the air and cast of the original, particularly in the division of the lines, and in that peculiarity of Hebrew poetry, of which some

\* Smith's Summary View of the Writings of the Prophets, Prelim. Obs.

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notice has been taken in the Observations on the Poetical Books.\*

The following table of the order and time of the appearance of the Prophets is from Archbishop Newcome, who follows the chronology of Blair, with some slight variations :

<i>Prophets.</i>	<i>Dates, B. C.</i>	<i>Kings of Judah.</i>	<i>Kings of Israel.</i>
Jonah.	Between 856 and 784.		Jehu and Jehoshaphaz, according to Lloyd; but Joash and Jeroboam the second, according to Blair.
Amos.	810 and 785.	Uzziah, ch. i. 1.	Jeroboam the second, ch. i. 1.
Hosea.	810 and 725.	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	
Isaiah.	810 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah, ch. i. 1., and perhaps Manasseh.	Overthrown.
Joel.	810 and 660, or later.	Uzziah, or possibly Manasseh.	
Micah.	758 and 699.	Jotham, Ahaz, and Hezekiah, ch. i. 1.	Pekah and Hoshea.
Nahum.	720 and 698.	Probably towards the close of Hezekiah's reign.	Overthrown.
Zephaniah.	640 and 609.	In the reign of Josiah, ch. i. 1.	
Jeremiah.	628 and 586.	In the 13th year of Josiah.	
Habakkuk.	612 and 598.	Probably in the reign of Jehoiakim.	
Daniel.	606 and 534.	During all the captivity.	
Obadiah.	588 and 583.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
Ezekiel.	595 and 536.	During part of the captivity.	
Haggai.	520 and 518.	After the return from Babylon.	
Zechariah.	From 520 to 518, or longer.		
Malachi.	Between 436 and 397.		

In this order we shall treat of the several Prophets, which will divide them into three classes, viz. those who flourished prior to the Babylonish captivity—those who flourished near to and under the captivity—and those who flourished after the return from Babylon.

I. PROPHETS WHO FLOURISHED PRIOR TO THE BABYLONISH CAPTIVITY.

*The Book of Jonah.*

This book is so called from its author, Jonah, the son of Amittai, of Gath-Hepher in Galilee, ch. i. 1. He is generally

\* See page 76, *ante*.

supposed to have prophesied in the reigns of Joash and Jeroboam II. kings of Israel; the former of whom began to reign, A.M. 3163, the latter died, A.M. 3220, 2 Kings xiv. 25. Jonah is said to have prophesied concerning Jeroboam, that he should restore the coast of Israel; which prophecy, now not extant, was perhaps delivered in the reign of Jehoahaz, the grandfather of Jeroboam, when the kingdom of Israel was greatly oppressed by the Syrians (comp. 2 Ki. xiii. 3—7 with xiv. 26.); and therefore it is probable that Bishop Lloyd does not place him too high in supposing that he prophesied towards the latter end of Jehu's reign, or in the beginning of that of Jehoahaz, when Hazael, by his cruel treatment of Israel, was verifying the predictions of Elisha, 2 Ki. vii. 12; xiii. 3, 4, 22. Being desired by God to journey to Nineveh, the capital of the Assyrian empire, and denounce the divine judgments on the iniquitous city, Jonah, who appears to have been of a naturally timid disposition, endeavoured to evade the mission by fleeing to Tarshish. During his voyage, however, a great storm arose, and he was thrown overboard by the terrified mariners: a large fish, which had been prepared by the Lord, swallowed the prophet. Convinced of the impropriety of his conduct, he cried to the Lord out of the belly of the fish, which threw him forth on the sea-coast. Here the prophet received a second command to go to Nineveh, and proclaim its impending ruin. His message produced the desired effect: the people became penitent; were deeply humbled; and the divine anger was turned away for that time. The book of Jonah is a simple narrative. The beautiful prayer contained in the second chapter has been justly admired. The whole book presents us with a lively and affecting description of the power and mercy of God. Dr. Gray has remarked, that the miracle by which God punished the unbecoming flight of Jonah was, agreeably to the figurative arrangements of the Old Testament, rendered symbolical of an event that was to occur under the New. The prophet, in this instance a sign of Christ (Matt. xii. 39, 40; xvi. 4; Lu. xi. 29, 30, &c.), was swallowed up by a great fish, as our Saviour was admitted into the jaws of death, and for a similar continuance of time. The fame of Jonah's deliverance appears to have spread among the heathen nations. The fictitious adventures of Hercules, who is said to have continued alive for three days in the belly of a dog sent against him by Neptune; the fable of Arion and the Dolphin, and of Perseus and Andromeda, have all some connection with the prophet's story and deliverance.

against them, with promises of reconciliation (ch. ii); the desolation of Israel before their restoration (ch. iii.); a denunciation of the iniquities of the people (iv. 1—14, 17, 19), and a caution to the people of Judah against being contaminated with their idolatry (ver. 15, 16); God's judgments against the priests, the people, and the princes of Israel (ch. v); a pathetic exhortation to repentance, with bitter complaints of the obstinacy and iniquity of the people (ch. vi. vii.); terrible denunciations of the captivity, distress, and destruction of Israel, for their sins and idolatry (ch. viii. 1—xi. 7); pathetic expostulations with the people, urging them to repentance, intermingled with threatenings of terrible punishment in the case of their impenitence (ch. xi. 8—xiv. 3); a prophetic declaration of the restoration of all the tribes, their separation from idols, and the glory of the latter day, ch. xiv. 4, to the end.

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*The Book of Isaiah.*

Of this distinguished prophet our information is extremely scanty and uncertain. He is said to have been of the royal seed; his father being understood to be that Amos who was son of Joash, and brother of Amaziah, kings of Judah. He prophesied during four reigns—in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, ver. 1. It is also supposed that his ministry extended to the reign of Manasseh, by whom it is believed that he was put to a violent death by "sawing asunder." This, however, is mere conjecture. Isaiah evidently prophesied for a great length of time; the most probable opinion seems to be that which extends it to 60 years. The name of Isaiah, as Vitranga has remarked, is in some measure descriptive of his character, signifying "the salvation of Jehovah;" and no one of the prophets has foretold with such distinctness and particularity the advent and death of HIM who was given for "salvation to the ends of the earth." He has always been regarded as a prophet of the highest eminence; and has been looked up to as the brightest luminary of the Jewish church. His style is lofty and elegant: his metaphors and illustrations are noble, and suitable to the dignity of the subjects of which he treats. Collectively viewed, his poetry forms the greatest tablet both of awfully solemn, and of joyfully beautiful conceptions, ever exhibited in poetic prediction. He is far from surpassing all the Hebrew poets in individual passages; but in his fulness, force, majesty, and propriety, he comprehends more excellencies of the poetical character than any one of them.\* Bishop Lowth has se-

\* See Lowth's Prelim. Dissert. to his beautiful translation of this prophet.

lected the 34th and 35th chapters, as a specimen of this prophet's style, and has ably illustrated the various beauties which distinguish the simple, regular, and perfect poem contained in these chapters. But the fourteenth chapter of his prophecies affords the grandest specimen of his poetic powers, presenting one of the sublimest odes in the Bible, marked by the boldest personifications to be found in the whole range of poetry. The clear and subsequently fulfilled predictions of Isaiah place his inspiration and authority beyond all doubt. He foretold the captivities of Israel and Judah (xxxix. 6, 7, comp. 2 Kings xxiv. 13, and Dan. i. 2), and described the ruin and desolation of Babylon, Tyre, and other nations, xiii. 19—27; xiv. 22—24; xlvii. 7—15. He called Cyrus by his name, and described his conquests and conduct towards the Jews, above 200 years before his birth, ch. xlv. 28; xlv. 1—5.\* But his prophecies concerning the Messiah seem almost to anticipate the gospel history. Hence he has obtained the designation of "the evangelical prophet." The divine character of Christ (vii. 14; vi. ; ix. 6; xxxv. 4; xl. 5, 9, 10; xlii. 6—8; lxi. 1; lxii. 11; lxiii. 1—4); his miracles (xxxv. 5, 6, &c.); his peculiar qualities and virtues (xi. 2, 3; xl. 11; xliii. 1—3); his rejection (vi. 9—12; xlix. 7; liii. 3); and sufferings for our sins (i. 6; liii. 4—11); his death, burial (liii. 8, 9), and victory over the grave (xxv. 8; liii. 10, 12); and, lastly, his final glory (xlix. 7, 22, 23; lii. 13—15; liii. 4, 5), and the establishment, increase (ii. 2—4; ix. 7; xlii. 4; xlv. 13), and perfection (ix. 2, 7; xi. 4—10; xvi. 5; xxix. 18—24; xxxii. 1; xl. 4, 5; xlix. 9—13; li. 3—6; lii. 6—10; lv. 1—3; lix. 16—21; lx. ; lxi. 1—5; lxxv. 25) of his kingdom, are each specifically pointed out, and portrayed with the most striking and discriminating characters. It is impossible, indeed, to reflect on these, and on the whole chain of his illustrious prophecies, and not be sensible that they present the most incontestible evidence in support of Christianity.†

The predictions of Isaiah may be arranged thus:—The first five chapters relate to the reign of Uzziah; the sixth, to the reign of Jotham, his successor; and the remaining chapters must be divided between Ahaz and Hezekiah: nor is it easy to draw the line precisely between these monarchs, as to their share in the several predictions, till we arrive at the 36th chapter, when we find ourselves in the 14th year of the reign of Hezekiah. The general opinion seems to be, that the reign of Ahaz embraces from the seventh to the fifteenth chapters,

\* Jerome has remarked that the history of Xenophon is a good comment on Isaiah's prophecies.

† Gray's Key, p. 368, &c.

inclusively. According to the chronology of Usher, Isaiah began to prophesy A. M. 3244. B. C. 760; and his last predictions were delivered A. M. 3306. B. C. 698, a period of 62 years.\*

According to Vitringa, this book is twofold in its matter—  
 1. *Prophetical.* 2. *Historical.* The former he divides into five parts:—Five prophetic discourses directed to the Jews and Ephraimites (ch. i—xii); eight prophetic discourses declaring the fate of the Babylonians, Philistines, Moabites, Syrians, Egyptians, Tyrians and others (ch. xiii—xxiv); three discourses denouncing judgments on the disobedient Jews, and consoling the true followers of God (ch. xxv—xxxv); four discourses, referring to the Messiah and the deliverance of the Jews from Babylon (ch. xl—xlviii); five discourses, pointing out the passion, crucifixion, and glory of the Messiah, ch. xlix. to the end.

The *historical* part begins with chap. xxxvi. and ends with chap. xxxix. and relates some of the transactions of the prophet's own time. Other analyses have been made by various writers, but the above is sufficient to answer every purpose.

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#### *The Book of Joel.*

Joel, the son of Bethuel, prophesied before the subversion of Judah, but when that event was fast approaching; in the reign, as some think, of Manasseh, or, according to others, of Josiah; we cannot determine from his predictions themselves, precisely the time or reign in which they were delivered. He is said to have been of the city of Betharan, in the tribe of Reuben. He is distinguished for the fervour, elegance, and sublimity of his style; and his short, but sublime work, exhibits all those characters of energy for which the most illustrious prophets were celebrated, combined with a richness of imagery seldom rivalled, and never surpassed. He even surpasses Isaiah in concinnity, and is much imitated in the Revelation. His description of the army of locusts, in the second chapter, and of the effusion of the Spirit in the third, have no equal. The substance of his predictions relates to the impending ruin of his country, and the final restoration of his people by the Messiah; containing an exhortation to repentance, by reason of the famine produced by the palmer worm, &c. as a punishment of their sins (ch. i); a denunciation of still greater

\* The reader will find an ably written article on the writings and times of Isaiah in the Ency. Metropolitana, Vol. ix. p. 182, &c.

calamities in the event of their impenitence (ch. ii. 1—12); a prescribed fast, with a promise of blessings thereon (ch. ii. 13—27). From the fertility and prosperity of the land, the prophet makes an easy transition to the blessings of the Gospel dispensation, particularly the effusion of the Holy Spirit (ver. 28—32); the conversion and return of the Jews, the destruction of their enemies, and glory of the church in the latter days, ch. iii.

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*The Book of Micah.*

Micah was a native of Marasha, a village in the south of Judah, in the vicinity of Eleutheropolis. He prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. His predictions regarded both kingdoms; hence, he terms them, “a vision concerning Jerusalem and Samaria,” the two capitals. The Assyrian and Babylonian captivities were both drawing near, and the prophets Isaiah, Joel, Hosea, Amos, and Micah, were raised up by God to foretell these calamitous events, and exhort the people to repentance. Micah’s style possesses great energy, copiousness, pathos, and sublimity; not without singular beauty and elegance. There are some of his predictions which will bear a comparison even with Isaiah himself. The iniquities of Israel and Judah are reproved with sharpness and fidelity: the ruin of these monarchies, and the nations by which it should be effected, and their future restoration, according to the Divine promise, are all made to turn upon that glorious centre of providence and grace to which all prophecy hastened, and in which it terminated—the reign of the Messiah.\* Micah is distinguished for having so expressly fixed the birth-place of the Messiah, and so sublimely delineated the character of that promised Deliverer, ch. v. 2. This book contains a denunciation of judgments against Israel and Judah for their sins (ch. i.—iii.); a prediction of the future glory of the church under the Messiah (ch. iv.—v.); a declaration of the judgments which would befall the people for their sins, in the reign of Manasseh (ch. vi.); the desolation of the church, an expression of her confidence in God, and the return and conversion of the Jews to Christianity, ch. vii.

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*The Book of Nahum.*

Nahum, the Elkoshite, occupies a small but splendid place among the minor prophets. Josephus supposes him to have

\* Encyclop. Met. Vol. ix. p. 181.



flourished in the reign of Jotham ; and says, that his prophecies were accomplished one hundred and fifteen years after they were delivered. But the most accurate chronologers place him in the reign of Hezekiah, and conclude that his predictions were delivered soon after the destruction of Samaria by Shalmaneser. Accordingly, his book opens with a sublime exhibition of the power and goodness, and justice and compassion of God. He represents “ whirlwind and storm ” encompassing him ; “ clouds ” scattered “ as the dust of his feet ; ” the sea shrinking and the rivers failing at his rebuke. Then this storm subsides instantly into a calm ; every attribute of terror is laid aside, as he turns to his people ; and all his majesty and power are combined for the security of those “ that trust in him.” After this sublime expression, he directs his prophecies chiefly against Nineveh, and foretells the destruction of the Assyrian empire, by the Chaldeans. The book of Nahum will be best understood, by being read as a continuation, or supplement to the book of Jonah. The prophecy of both is directed against Nineveh. But that of Jonah was followed by the preservation of that city ; that of Nahum, which is more detailed in its circumstances, indicating the actual doom, was followed by its capture and destruction. They form connected parts of one moral history ; the remission of God’s judgment being illustrated in the one, the execution of it in the other. The attentive reader will perceive them to be contrasted in some of their contents, as well as in their general object : the repentance of the Ninevites, and their wickedness ; the clemency, and the just severity, of the Divine government, being combined together in the mixed delineation of the two books.\* But of pure Christian prophecy, either direct or typical, *perhaps* the book of Nahum must be set down as affording no instance.† Nahum’s prophecies constitute one entire poem, comprising a description of the justice, long-suffering, and power of God (ch. i. 1—8) ; a prediction of the destruction of Sennacherib’s army, and the subversion of the Assyrian empire (ver. 9—12) ; the death of Sennacherib and deliverance of Hezekiah (ver. 13—15) ; a bold and minute description of the siege and destruction of Nineveh, ch. ii. iii.

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#### *The Book of Zephaniah.*

Zephaniah was the son of Cushi, and is supposed to have been of the tribe of Simeon. He fixes the date of his prophe-

\* Comp. Nah. i. 2, with Jon. iv. 2. Nah. iii. 1. with Jon. iii. 8.

† Davison’s Discourses on Prophecy, p. 297.

cies to the reign of Josiah, and appears to have flourished in the early part of that prince's reign. It has been supposed, from the similarity of style, that Zephaniah has only abridged the prophecies of Jeremiah; but, as Dr. Gray remarks, he evidently flourished before that prophet, Jeremiah speaking of those abuses as partially removed, which Zephaniah describes as present in the most flagitious extent. This circumstance shews also, that Zephaniah prophesied before the eighteenth year of Josiah, when this good king reformed the abuses of the Jewish church and state. His prophecies contain a general denunciation of vengeance against Judah (ch. i.); an exhortation to repentance for the purpose of averting their impending calamities (ch. ii. 1—3); predictions against the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians (ch. ii. 4—15); prophecy of the Babylonish captivity, in consequence of the sins of Judah; their restoration, and the future glory of the church, ch. iii.

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## II. PROPHETS WHO FLOURISHED NEAR TO, AND DURING THE BABYLONISH CAPTIVITY.

### *The Book of Jeremiah.*

This prophet was of the tribe of Benjamin, and was called to the prophetic office at a very early age. He entered upon it about 70 years after the death of Isaiah, and exercised it for about 42 years with great zeal and faithfulness. He was of the sacerdotal race, being one of the priests who dwelt at Anathoth, in the land of Benjamin. It has been supposed by some, that his father was that Hilkiyah, the High Priest, who found the book of the law in the temple, in the reign of Josiah; but this is very improbable. On being called to exercise the prophetic office, Jeremiah modestly endeavoured to excuse himself, by pleading his youth and incapacity; but being overruled by the Divine authority, he applied himself to the duties of his function with unremitted diligence and fidelity. This was about the 13th year of Josiah's reign. In the course of his ministry, he met with great opposition from his countrymen, whose persecution sometimes drew from him the most bitter complaints. He was a man of distinguished piety and conscientious integrity; a warm lover of his country, and so affectionately attached to his countrymen, that their bitterest opposition could not sever him from their fortunes. He refused the favour of the king of Babylon, to share in the afflictions of his country. After the destruction of Jerusalem, he followed the remnant of the Jews into Egypt, whither

they went against his remonstrances. Here he continued to warn them of the consequences of their idolatrous practices; and it is said that his fidelity and zeal cost him his life. The wickedness and cruelty of this stiff-necked people, however, did not long go unpunished; for, in a few years after, they were miserably destroyed by the Babylonian armies which invaded Egypt, in conformity with the prophet's prediction, *ch. xliv. 27, 28*. The idolatrous apostacy, and other criminal enormities of the people of Judah, and the severe judgments about to be inflicted on them, intermingled with intimations of future restoration, are the principal subject-matters of the following prophecies; excepting only the 45th chap. which relates personally to Baruch, and the six succeeding chapters, which respect the fortunes of some particular heathen nations.

It is observable, that although many of these prophecies have their respective dates assigned to them, and others may be tolerably well guessed at, from certain internal marks and circumstances; there appears a strange disorder in the arrangement, not easily to be accounted for on any principle of regular design. There is, indeed, a variation between the Hebrew copies and those of the LXX. version, in the arrangement of those particular prophecies concerning the heathen nations, which in the Hebrew are disposed all together, and as we think, in their proper order of time with respect to each other, at the end of the book; intentionally, as it should seem, not to interrupt the course of Jewish history, whilst the authors of the LXX have inserted them, with some difference of order among themselves, though perhaps no very material one, after the 13th verse of the 25th chapter. But the disorder complained of lies not here: it is common to both Hebrew and Greek arrangements, and consists in the preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah in the seventeen chapters which follow the 20th in the Hebrew copies, so that without any apparent reason, many of the latter reign precede those of the former, and in the same reign the last delivered are put first, and the first last. As such an unnatural disposition could not have been the result of judgment, nor scarcely of inattention in the compiler of these prophecies, it follows that the original order has most probably, by some accident or other, been disturbed.

The late Dr. Blayney has endeavoured, with great judgment, to restore the proper order of the chapters, by transposing them wherever it appeared necessary. According to his arrangement, the predictions of Jeremiah are to be placed in the following order:—

1. The prophecies delivered in the reign of Josiah, containing chapters i. to xii. inclusive.

2. The prophecies delivered in the reign of Jehoiakim, comprising chapters xiii. to xx. xxii. xxiii. xxxv. xxxvi. xlv. to xlviii; and from the 1st to the 33rd verse of chap. xlix.

3. The prophecies delivered in the reign of Zedekiah, including chapters xxi. xxiv. xxvii—xxxiv. xxxvii—xxxix. xl; verses 34 to 39; and chap. l. and li.

4. The prophecies delivered under the government of Gedaliah, from the taking of Jerusalem to the retreat of the people into Egypt, and the prophecies delivered to the Jews in that country; comprehending chapters xl. to xlv. inclusive.\*

This arrangement throws great light upon the prophecies, and has been adopted by most subsequent writers.

The following historical sketch of the times in which Jeremiah lived, is given with a view to throw light upon his prophecies in general, and may help to explain sundry circumstances and allusions that are found therein.

In the reign of Manasseh, every species of impiety and moral corruption had been carried to the highest pitch, under the encouragement of royal example. And so thoroughly tainted were the minds of men by this corrupt influence, as to baffle all the endeavours of the good Josiah to bring about a reformation. This well-disposed prince, having in the 18th year of his reign accidentally met with the book of the law, was stricken with horror at the danger to which he found himself and his kingdom exposed by the violations of it. He therefore set about removing all the abominations that were in the land, and engaged his subjects to be more dutifully observant of the law for the time to come. But though the king's heart was right, and his zeal fervent and sincere, it was all hypocrisy and dissimulation on the part of the people; their hearts were incorrigibly bent the wrong way, and God, who saw clearly the real bent of their dispositions, was not to be diverted from his designs of vengeance. He began with depriving them by a sudden stroke of their excellent prince, under whose government they had enjoyed much happiness and tranquillity, of which they were altogether unworthy. He was slain in a battle with Pharaoh Necho, king of Egypt, whom Josiah had gone out to oppose on his march against the king of Babylon, he being at that time in an alliance with the Babylonians; and his death, however fatal to his kingdom, was, as to his own particular case, a merciful disposition of Providence, that his eyes might not see all the evil that was coming on his land.

\* Another arrangement of these prophecies, by Professor Dahler, may be seen in Dr. A. Clarke's Introduction to Jeremiah, in Com.

Josiah being dead, his sons who succeeded him were not of a character to impede or delay the execution of God's judgments. It is said, in general of them all, that they did that which was evil in the sight of the Lord. The first that mounted the throne was Shallum, or Jehoahaz, the second son, by the designation of the people. But his elevation was not of long continuance. Pharaoh Necho having defeated the Babylonian forces, and taken Carchemish, on his return deposed Jehoahaz, after a reign of three months, and carried him to Egypt, from whence he never returned. In this short reign, Jeremiah does not appear to have had any revelation. Pharaoh Necho made use of his victory to reduce all Syria under his subjection, and having imposed a fine upon the kingdom of Judah of one hundred talents of silver, and one talent of gold, he received the money from Jehoiakim, son of Josiah, whom he appointed king in his brother's stead. Jehoiakim was one of the worst and wickedest of all the kings of Judah; a man totally destitute of all religion; unjust, rapacious, cruel, and tyrannical in his government. In the beginning of his reign, he put Urijah, a prophet of God, to death, for having prophesied, as it was his duty to do, of the impending calamities of Judah and Jerusalem. And having either built a new palace, or enlarged the old one that belonged to the kings of Judah, by a strain of authority not less mean than wicked, he withheld from the workmen the wages they had earned in building it. In short, he set no bounds to his evil inclinations and passions, and his people, freed from the wholesome discipline which had restrained them in his father's time, were not behind hand with him in giving way to every sort of licentious extravagance. Three years he reigned without molestation or disturbance from abroad; but towards the latter end of his third year, Nebuchadnezzar, being associated in the government by his father, Nabopolassar, king of Babylon, was sent into Syria to recover the dismembered provinces of the Babylonish empire. In the fourth year of Jehoiakim, he beat the Egyptian army at the river Euphrates, retook Carchemish, and having subdued all the intermediate country, he appeared before Jerusalem, of which he soon made himself master. Jehoiakim was at first loaded with chains, with an intention of sending him to Babylon. He was, however, released on his submission, and again suffered to reign, on taking an oath to be a true servant of the king of Babylon. But numbers of his people were sent captives to Babylon, together with several children of the blood royal, and of the first families of Judah, whom Nebuchadnezzar proposed to breed up in his own court,

in order to employ them afterwards in the affairs of his empire. At the same time, many of the sacred vessels were taken away, and deposited in the temple of Belus, at Babylon ; so that from this date, the desolation of Judah may fairly be reckoned to have had its beginning.

After the king of Babylon's departure, Jehoiakim continued to pay him homage and tribute for three years. In the mean time, both he and his people persisted in their evil courses, undismayed by the mischiefs which had already befallen them, and making light of the threatenings which God, by the ministry of his prophets, repeatedly denounced against them. At length Jehoiakim refused to pay any longer the tribute assigned him, and broke out into open revolt. To chastise him, the king of Babylon, not being at leisure to come in person, directed his vassals of the neighbouring provinces, the Syrians, Moabites, and Ammonites, to join with the Chaldean troops that were on the frontiers, and to ravage the land of Judah. They did so for three years together, and carried off abundance of people from the open country, who were sent to Babylon. Jehoiakim, in some attempt, as it should seem, to check these depredations, was himself slain without the gates of Jerusalem ; and his dead body, having been dragged along the ground with the greatest ignominy, was suffered to remain without burial in the open fields.

Jeconiah, the son of Jehoiakim, a youth of 18 years old, succeeded his father in the throne, and followed his evil example, as far as the shortness of his reign would admit. From the beginning of it, Jerusalem was blocked up by the Babylonian generals. At the end of three months, Nebuchadnezzar joined his army in person, and upon his arrival, Jeconiah surrendered himself and his city at discretion. He was transported directly to Babylon, with his mother, his family, and his friends, and with them all the inhabitants of the land of any note or account. The treasures also of the temple and the king's house, and all the golden vessels which Solomon had provided for the temple service, were at this time carried away. We read of no prophecy that Jeremiah actually delivered in this king's reign ; but the fate of Jeconiah, his being carried into captivity, and continuing an exile to the time of his death, was early foretold in his father's reign, as may be particularly seen in the 24th chapter.

The last king of Judah was Zedekiah, the youngest son of Josiah, whom Nebuchadnezzar made king, and exacted from him a solemn oath of allegiance and fidelity. He was not, perhaps, quite so bad a man as his brother Jehoiakim, but his reign was a wicked one, and completed the misfortunes of

his country. His subjects seem to have but little respected him, whilst they considered him in no other light than as the lieutenant or viceroy of the king of Babylon, whose sovereignty they detested, and were continually urging him to throw off the yoke. Nor had he been long in the possession of his kingdom, before he received ambassadors from the kings of Edom, Moab, Ammon, Tyrus and Sidon, soliciting him to join in a confederacy against the Babylonish power. But he was wise enough at this time to hearken to the prophet Jeremiah's advice, and to reject their propositions; and for some time he consented to send his presents and ambassadors to Babylon yearly, in token of his obedience. But the iniquities of his people were now ripe for punishment, and their idolatries, as the prophet Ezekiel describes them (ch. 8), were become so enormously profligate, that the stroke of vengeance could no longer be suspended. Zedekiah, therefore, was at last prevailed on by evil counsel, and the promise of assistance from Egypt, to break his oath, and renounce his allegiance, by which he drew upon himself the arms of the king of Babylon, who invaded Judah, took most of its cities, and invested Jerusalem. The Egyptians made a show of coming to his relief, and the Chaldean army, informed of their approach, broke off the siege, and advanced to meet them; having first sent off the captives that were in the camp. This produced a signal instance of the double dealing of the Jews. For, in the first moments of terror, they had affected to return to God, and in compliance with his law had proclaimed the year of release to their Hebrew bond servants and let them go free. But, on the retreat of the Chaldeans, when they believed the danger was over, and not likely to return, they repented of their good deeds, and compelled those whom they had discharged to return to their former servitude. The Egyptians, however, durst not abide the encounter of the enemy, but faced about, and returned to their own land, leaving the people of Judah exposed to the implacable resentment of the king of Babylon. The siege was immediately renewed with vigour, and the city taken, according to the circumstantial account which is given in the 52d chapter.

The subsequent transactions, of the murder of Gedaliah, of the retreat of the Jews that remained in Egypt, and of their ill behaviour there, are so particularly related, ch. xl—xliv. that it were needless to repeat them here. But it may be of use to observe, that in the 2d year after the taking of Jerusalem, Nebuchadnezzar laid siege to Tyre; and in the course of that siege, which lasted 13 years, he sent part of his forces against the Moabites, Ammonites, Edomites, Philistines, and

other neighbouring nations, to desolate and lay waste the country, as the prophets of God had foretold. At the same time, Nebuzaradan, the Babylonish general, again entered the land of Judah, and carried off a few miserable gleanings of inhabitants that were found there. In the next year after the taking of Tyre, the king of Babylon invaded Egypt, which he plundered and ravaged from one end to the other; and on this occasion, all the Jews that had fled into that kingdom for refuge, were almost entirely cut off or made prisoners. Such was the state of affairs in general, till, in the course of time, and precisely at the period which had been foretold, the Babylonian monarchy was itself overturned by the prevailing power of the Medes and Persians, and the Jewish nation once more returned to their proper land.

The style of Jeremiah is beautiful and tender to a high degree; especially when he has occasion to excite the softer passions of grief and pity; which is not seldom the case in the first parts of his poetry. It is also, on many occasions, very elegant and sublime, especially towards the end (ch. xlv. 6), where he approaches even the majesty of Isaiah. The historical narratives which are occasionally introduced, are written in a plain prosaic style.

We must not omit to notice, that the writings of Jeremiah contain two or three striking predictions of the Messiah. On chap. xxiii. 5, 6, Dr. Hales has cited a remarkable passage from the ancient Rabbinical book of *Ikkarin*, which well expresses the reason of the appellation given to the Redeemer: "The Scripture calls the name of the MESSIAH, JAOH, our RIGHTEOUSNESS, to intimate that he will be A MEDIATORIAL GOD, by whose hand we shall obtain *justification* from THE NAME: wherefore, it calls him by the name of THE NAME, (that is, the ineffable name JAOH, here put for GOD HIMSELF!)"\* The miraculous conception is clearly predicted in ch. xxxi. 22; and the spirituality and surpassing glory of the gospel dispensation is as clearly marked out in ver. 31—36 of the same chapter.

The contents of these prophecies being so multifarious, we shall not attempt an analysis. The divisions we have already given into four parts, will assist in their investigation. It is necessary to remark, however, that Bishop Lowth considers the 52d chapter as having been added after the return from Babylon, and as forming a proper introduction to the Lamentations.

\* Analysis of Chronology, vol. ii. p. 481.—But see Dr. A. Clarke, *in loc.*



*The Lamentations of Jeremiah.*

Some authors have supposed that these were the lamentations composed by Jeremiah, which are referred to in 2 Chron. xxxv. 25; but this cannot be, as it is evident from the subject matter of those we now possess, that they were not written till after the subversion of the kingdom of Judah. These pathetic compositions deplore the accomplishment of those prophecies which had already been uttered by the prophet. They were certainly written in metre, and consist of a number of plaintive effusions, composed upon the plan of the funeral dirges, all upon the same subject, and uttered, as Bishop Lowth thinks, without connection, as they rose in the mind of the prophet, in a long course of separate stanzas, which have subsequently been put together and formed into one entire poem. The whole is properly divided in our Bibles into five parts, each of which is a distinct elegy, consisting of twenty-two periods, corresponding with the number of letters in the Hebrew alphabet. In the first four elegies the several periods commence, as an acrostic, with the different letters following each other in alphabetical order. In the first, second, and fourth elegy the prophet addresses the people in his own person, or else personifies Jerusalem, and introduces that city as a character: the third part is supposed to be uttered by a chorus of Jews, represented by their leader; and in the fifth, the whole nation of the Jews, on being led into captivity, pour forth their united complaints to Almighty God.\*

*The Book of Habakkuk.*

This prophet lived in the reign of Jehoiakim, and was contemporary with Jeremiah. That he prophesied after the taking of Nineveh, is inferred from his silence respecting the Assyrians, while he predicts the terrible judgments which threatened his country from the Chaldeans, whom he calls a "bitter and hasty nation;" and describes their ferocious character and unsparing cruelty, with all the force and grandeur of oriental imagery. The Chaldeans are threatened in their turn; and the book closes with a magnificent description of the majesty of God. Whoever reads the prophecies of Habakkuk must be struck with the grandeur of his imagery and the sublimity of his style, especially in the ode in the third

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\* Lowth on the Sacred Poetry of the Hebrews, Lect. 21.

chapter, which Bishop Lowth ranks among the most perfect specimens of that class of poetry. Michaelis pronounces Habakkuk to have been a great imitator of former poets, but with some additions of his own, and with no common degree of sublimity.\* This book contains an appeal to God on the rapid growth of impiety and vice among the Jewish people (ch. i. 1—4); God announces the approaching captivity as a punishment for their wickedness (ver. 5—11); upon which the prophet humbly expostulates with him, for punishing his people by the Chaldeans (ver. 12—ii. 1.); God promises a future accomplishment of the promises made to his people, by the Messiah (which also refers to the near deliverance of Cyrus), and shews that in the mean time the just will live by faith (ver. 2—4); the destruction of the Babylonish empire is then foretold (ver. 5—20); and the prayer or psalm of the prophet follows, in which he implores God to hasten the redemption of his people, ch. iii.

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*The Book of Daniel.*

During the captivity of the Jews in Chaldea, this eminent prophet was raised up by God, to exhibit and uphold the true religion. He was descended from the royal family of Judah, and carried to Babylon after the destruction of Jerusalem, when about 18 or 20 years of age. He was contemporary with Ezekiel, who mentions his extraordinary wisdom and piety, Ezek. xiv. 14. 20. The Book which passes under the name of Daniel, was certainly of his composition, although some Jewish writers maintain that prophecies were never committed to writing out of the limits of Judea, and that the book in question was composed by men of the great Synagogue. In many passages, however, he represents himself as the author, in the most express and unequivocal terms. It was admitted into the Jewish canon as his, and its genuineness is confirmed by the references of the New Testament, Matt. xxiv. 15; Mark xiii. 14. Josephus also affirms that Daniel himself committed his prophecies to writing.† His prophecies concerning the Messiah, the destruction of Jerusalem, the revolution of states, and other remarkable events, are astonishingly clear, and their very dates precisely marked. All his prophecies are related to each other, like the several parts or members of the same body. The first is

\* In Lowth on the Sacred Poetry of the Hebrews, vol. ii. p. 99, note.

† Ant. book x. ch. 22.

the easiest to be understood, and every succeeding prophecy adds something new to that which goes before. That part of his book which relates to the Babylonian empire (ch. ii. 4. to the end of ch. vii.) is written in Chaldee; but all the rest in Hebrew. He lived in great favour with the Babylonian monarchs, and his extraordinary merit procured him the like regard from Darius and Cyrus, the two first kings of Persia. He was indeed the only prophet who enjoyed any great share of worldly prosperity. He lived throughout the captivity, but does not seem to have ever returned to his own country. The last of his visions which we have an account of, was in the third year of Cyrus (about 534 B. C.), when he was about 94 years of age; and it is not likely he lived much longer. He was then at Susa on the Tigris, where he probably remained till he died. \*

The style of Daniel is not in general so remarkable for its poetical and figurative cast, as that of most of the other prophets, but possesses more of the ease and simplicity of historical narration; though the visions which he records are in themselves highly figurative and emblematical. The whole book comprises a detail of regular history and remarkable prophecy; and this intermixture gives it a very novel and interesting complexion. The first six chapters are principally historical, with the exception of the second, which contains the interpretation of Nebuchadnezzar's prophetic dream, respecting the successive establishment and decay of the chief kingdoms of the world, till the introduction of that which was finally to obtain unrivalled power and universality. There is such an air of truth, and such a justness of colouring in the different accounts of the miraculous deliverance of Shadrach and his companions, from the fiery furnace to which they were consigned by the persecuting intolerance of Nebuchadnezzar; in the unhallowed and sacrilegious festivity of Belshazzar, with the awful consequences that ensued; in the story of Daniel's commitment and deliverance from the lion's den; and in all the minute details of these transactions, that the reader is transported to the very spot, and has his passions infallibly engaged in every scene. The alternations of terror and of delight agitate the bosom, while sentiments of the sublimest nature are incidentally communicated. It is, indeed, a tale of wonder, divested of all fictitious adornments; but a tale of great political and moral importance, and of most evident practical utility. The events of the sixth chapter belong to the time of Darius the Mede: in the

\* Smith's Summary View of the Prophets, p. 155.

seventh and eighth, the reader is carried back to a previous period, namely, to the first three years of the reign of Belshazzar. The last six chapters consist of prophecies which, though manifestly connected, were delivered at different times.\*

The prophecies of Daniel were in many instances so exactly fulfilled, that those persons who would otherwise have been unable to resist the evidence which they furnished in support of our religion, have not scrupled to affirm that they must have been written subsequently to those occurrences which they so faithfully describe. But this groundless and unsupported assertion of Porphyry, who, in the third century, wrote against Christianity, serves but to establish the character of Daniel as a great and enlightened prophet; and Porphyry, by confessing and proving from the best historians, that all which is included in the eleventh chapter of Daniel, relative to the kings of the north and of the south, of Syria, and of Egypt, was truly and in every particular acted and done in the order there related, has undesignedly contributed to the reputation of those prophecies of which he attempted to destroy the authority; for it is contrary to all historical testimony, and contrary to all probability, to suppose that the Jews would have admitted into the canon of their sacred writ a book which contained pretended prophecies of what had already happened. And indeed it is impossible that these prophecies should have been written after the reign of Antiochus Epiphanes, since they were translated into Greek near a hundred years before the period in which he lived; and that translation was in the possession of the Egyptians, who entertained no kindness for the Jews, or their religion. Those prophecies also, which foretold the victories and dominion of Alexander (ch. viii. 5; xi. 3) were shewn to that conqueror himself by Jaddua, the High Priest, as we learn from Josephus (book x. c. 12; book xi. c. 8); and the Jews thereupon obtained an exemption from tribute every sabbatical year, and the free exercise of their laws. Many other prophecies in the book have likewise been fulfilled since the time of Porphyry. Daniel not only predicted future events with singular precision, but likewise accurately defined the time in which they should be fulfilled, as was remarkably exemplified in that illustrious prophecy of the seventy weeks, in which he prefixed the period for "bringing in everlasting righteousness by the Messiah," as well as in giving the mysterious predictions which probably mark out the time or du-

\* See *Encyclopædia Metropolitana*, vol. ix. p. 205.

ration of the power of Antichrist, and, as some suppose, for the commencement of the millennium, or universal reign of saints, which they conceive to be foretold, for the explanation of which we must wait the event. \*

*The historical* part of the writings of Daniel contains the education and wisdom of Daniel and his associates in Babylon (ch. i.); Nebuchadnezzar's dream, with the interpretation thereof (ch. ii.); the miraculous preservation of Shadrach, Meshach, and Abed-nego, in the fiery furnace, and their promotion (ch. iii.); a second dream of Nebuchadnezzar interpreted by Daniel, and its accomplishment (ch. iv.); Belshazzar's impious feast, Daniel's interpretation of the mysterious writing, the death of Belshazzar, and the taking of the city by the Medes and Persians (ch. v.); Daniel's promotion under Darius, the conspiracy formed against him, his preservation in the den of lions, and Darius's decree, ch. vi.

*The prophetical* part comprises the vision of the four beasts, concerning the four great monarchies, with its interpretation (ch. vii.); the vision of the Ram and the Goat, typifying the destruction of the Medo-Persian empire, by the Greeks and Macedonians, under Alexander, and its interpretation, ch. viii. Daniel, understanding from the Prophecies of Jeremiah that the termination of the 70 years' captivity was now drawing towards a close, was engaged in fasting and prayer for the restoration of Jerusalem, when the angel Gabriel was sent to him to inform him that the holy city should be rebuilt and peopled, and should continue for a period of 70 weeks, or 490 years; at the end of which it should be utterly destroyed for putting the Messiah to death (ch. ix. 1—24); the commencement of this period is fixed to the time when the order was issued for rebuilding the temple, in the seventh year of Artaxerxes, see Ezra vii. 11. Seven weeks, or 49 years, the temple was building; 62 weeks, or 434 years more, bring us to the public manifestation of Messiah, at the beginning of John the Baptist's preaching; and one week, or seven years added to this, will reach the time of our Lord's death, or 33d of the Christian era; in all 490 years, according to the prophecy, † ver. 25—27.—Daniel's last prophetic vision, in the third year of the reign of Cyrus, in which the succession of the Persian and Grecian monarchies is described, with the wars that should take place between Syria and Egypt, under the latter monarchy, and the conquest of Macedon by the

\* Gray's Key, *in loc.*

† Smith's Summary View, p. 164.

Romans (ch. x. 1—36); the tyranny of the antichrist which was to spring up under the Romans, till the church be purified from its pollutions (ver. 36—39); a prediction of the invasion of the Romans by the Saracens, from the south, and the Turks, from the north (ver. 40—45. Comp. Ezek. xxxviii. 2. 15. 4. 5. 16. 8; xxxix. 2. 4; xxxviii. 22. 23; Rev. xx. 8, 9); the proper conclusion to these great revolutions, in the general resurrection, ch. xii. 1—4. The whole concludes with a notation of the time when these great events were to be accomplished; when the Jews were to be restored, antichrist destroyed, the fulness of the Gentiles brought in, and the reign of the Saints to begin, ver. 5—13.\*

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*The Book of Obadiah.*

It is not quite certain when this prophet lived, but it is highly probable that he was contemporary with Jeremiah and Ezekiel, who denounced the same dreadful judgments on the Edomites, as the punishment of their pride, violence, and cruel insultings over the Jews, after the destruction of their city. The prophecy, according to Usher, was fulfilled about five years after the destruction of Jerusalem. Obadiah's prophecy may be divided into two parts—the judgments denounced on the Edomites (ver. 1—16); the restoration and future prosperity of the Jews, ver 17—21. Though this prophecy was partly fulfilled in the return of the Jews from Babylon, and the conquests of the Maccabees over the Edomites (1 Mac. v. 3—5. 65, &c.), it is yet thought to have a further aspect to events still future.

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*The Book of Ezekiel.*

This prophet was the son of Buzi, a descendant of Aaron, of the tribe of Levi, consequently of the sacerdotal order. He was carried to Babylon along with Jehoiakim, or Jeconiah, King of Judah. He entered upon his prophetic office in the fifth year of his captivity, and exercised his functions for about 21 years. The commencement of this period falls on the year B. C. 595, and 35 years after Jeremiah had begun his office; so that the last eight years of that prophet coincide

\* The reader who is desirous of studying these interesting and important prophecies may consult the works of Mede, Sir Isaac Newton, Bishop Newton, Mr. Faber, Dr. Hales, &c.

with the first eight of Ezekiel. His design appears to have been chiefly to convince the captive Jews that they erred in supposing their brethren who still remained in Judea, to be in happier circumstances than themselves. Hence he describes the terrible judgments impending over that country, the final destruction of the city and temple; and inveighs against the heinous sins which were the cause of such calamities. Josephus affirms that Ezekiel wrote two books on the captivity at Babylon;\* but as we have no intimation of the kind in the Sacred Volume, and as the Jewish historian has not given his authority for the statement, it may fairly be rejected as groundless.

The Jews assert that the Sanhedrin hesitated long before they admitted the writings of Ezekiel into the canon of Scripture. If this were the case, it was occasioned by their misunderstanding some parts of his prophecies, particularly the eighteenth chapter, which they conceived to be contradictory to the law of Moses. The discrepancy, however, completely vanishes when the scope or design of the prophet is regarded; and, in fact, Moses himself has said the very thing which has been objected against Ezekiel. See Deut. xxiv. 16.

With regard to the style of Ezekiel, Bishop Lowth pronounces him to be much inferior to Jeremiah in elegance, but not excelled by Isaiah in sublimity, though his sublimity is of a different kind. "He is deep, vehement, tragical; the only sensation he affects to excite is the terrible: his sentiments are elevated, fervid, full of fire, indignant; his imagery is crowded, magnificent, terrific, sometimes almost to disgust; his language is pompous, solemn, austere, rough, and at times unpolished: he employs frequent repetitions, not for the sake of grace or elegance, but from the vehemence of passion or indignation." "In many respects he is, perhaps, excelled by the other prophets; but in that species of composition to which he seems by nature adapted, the forcible, the impetuous, the great and solemn, not one of the sacred writers is superior to him." "The greater part of Ezekiel, towards the middle of the book especially, is poetical, whether we regard the matter or the diction. His periods, however, are frequently so rude and incompact, that I am often at a loss how to pronounce concerning his performance in this respect. Isaiah, Jeremiah, and Ezekiel, as far as relates to style, may be said to hold the same rank among the Hebrews, as Homer, Simo-

\* *Antiquities of the Jews*, b. x. ch. 6.

nides, and Æschylus, among the Greeks. There are some elegies in Ezekiel, which are actually distinguished by the title of lamentations, and which may, with the utmost propriety, be referred to the class of elegies. Among these are the two lamentations concerning Tyre, and the King of Tyre.\* Michaelis dissents from Lowth, and is inclined to think that the prophet displays more art and luxuriance in amplifying and decorating his subject than is consistent with poetical fervour, or, indeed, with true sublimity. He pronounces him to be an imitator, but yet to have the art of giving an air of novelty and ingenuity, but not of grandeur and sublimity, to all his compositions; that the imagery which was familiar to the Hebrew poetry he constantly makes use of; and that those figures which were invented by others, but were only glanced at, or partially displayed by those who first used them, he dwells upon, and depicts with such accuracy and copiousness, as to leave nothing to add to them, nothing to be supplied by the reader's imagination. Archbishop Newcome, however, has entered into an elaborate investigation of the style of Ezekiel, which he concludes with remarking, that if the prophet's style is the old age of the Hebrew language and composition, it is a firm and vigorous one, and should induce us to trace its youth and manhood with the most assiduous attention.†

This book contains Ezekiel's call to the prophetic office (ch. i. 1—28); his commission and encouragements for executing it (ch. i. 28—ii.); his instructions (ch. iii. 1—27); denunciations against the Jewish people, mingled with promises of mercy and restoration (ch. iv—xxiv.); prophecies against the Tyrians (ch. xxv—xxviii. 19),—the Sidonians (ver. 20—23); promises of deliverance to the Jews, and restoration to their own land (ver. 24—26); a prediction of the conquest of Egypt by Nebuchadnezzar (ch. xxix—xxxii.); a warning, reminding the prophet of the awful responsibility of his office (ch. xxxiii. 1—9); an exhortation to the Jews to repent, with promises of mercy and acceptance on their obedience, ver. 10—20. The prophet receives intelligence of the destruction of Jerusalem by the Chaldeans, whence he takes occasion to check the vain confidence of his countrymen, by fortelling the utter desolation of all Judea (ver. 21—29), and reproves the hypocrisy of those who listen to his instructions without obeying them, ver. 30—33. A reproof directed against the rulers of the people, and a promise to restore them

\* Lowth on the Poetry of the Hebrews, Lecture 21.

† Preface to Ezekiel, p. lxii.



to their own land under the Messiah, and render them prosperous and permanently secure (ch. xxxiv.); a resumption of the predictions against the Edomites, for their insults to the Jews (ch. xxxv.—xxxvi. 15); and a promise of deliverance and restoration to the latter, ver. 16—xxxvii. A prophecy yet unfulfilled relating to the victory of Israel over Gog and Magog (ch. xxxviii. xxxix. 1—22. Compare Rev. xx. 8, 9), which is concluded with a promise of deliverance from the captivity, and of a future restoration of all Israel (ver. 28—29) = a vision representing a new temple and city; a new religion and government, typical of an universal church, which is commonly believed to be the description of a temple of corresponding construction with the celebrated temple of Solomon; but it is obvious that the prophet has some further reference, and really delineates a spiritual edifice, which “shall be filled with the glory of the Lord,” ch. xl—xlviii.

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### III. PROPHETS WHO FLOURISHED AFTER THE RETURN FROM BABYLON.

#### *The Book of Haggai.*

This prophet lived about 520 years before Christ. He was raised up for the purpose of stimulating Zerubbabel, Joshua, and the people, to resume the building of the temple, which had been interrupted for fourteen years, by the intrigues of the Samaritans. He commences his work by remonstrating with the people for being so solicitous about the completion and adornment of their own houses, while they suffered the house of God to remain in an unfinished state. He declares that the glory of the latter temple should greatly surpass that of the former—not in external splendour—but in spiritual magnificence, as it should be visited by the king Messiah.

Bishop Lowth pronounces Haggai to be the most obscure of the prophetic writers. His work may be considered as in general a prose composition, but there are some passages of much sublimity and pathos.

This book contains a reproof as above mentioned, and an encouragement to set about the completion of the Lord's house (ch. i.—ii. 9); a prediction of an abundant harvest, as the reward of their obedience (ver. 10—19); a prophecy of the mighty revolution which should take place by the setting up of the kingdom of Christ, under the type of Zerubbabel, ver. 20—23.

*The Book of Zechariah.*

Zechariah was the son of Barachiah, but both the place of his birth and the tribe to which he belonged are unknown. He was contemporary with Haggai, and was called to the prophetic office for the same purpose as that prophet.

The poetry of Zechariah is to be found towards the close of his prophecies, which contain several splendid passages. His style so much resembles Jeremiah, that the Jews were accustomed to say that the spirit of that prophet had passed into him.

The book of Zechariah contains an exhortation to repentance, and to the completion of the temple (ch. i. 1—6); encouragements to the latter work (ver. 7—ii. 5); an admonition for the Jews to depart from Babylon, with a promise of the divine presence (ver. 6—13); further encouragements to rebuild the temple, with assurances of success, and of a great future deliverance by the Messiah (ch. iii. iv.); a vision, in which the divine judgments against the wicked are represented as great and swift. The vision also intimates that the Babylonish captivity was occasioned by the wickedness of the people, and that a second would occur, should they continue impenitent (ch. v.); a vision of four chariots drawn by several sorts of horses, denoting the succession of the four great empires (ch. vi. 1—8); another vision, referring probably, in its primary sense, to the establishment of the kingdom under Zerubbabel and Joshua, but in a fuller sense, to the kingdom of the Messiah (ver. 9—15). A deputation from the Jews in Babylon having been sent to Jerusalem, to inquire of the priests and prophets if they were still to observe the fasts on account of the destruction of Jerusalem, the prophet is commanded to enforce upon them the necessity of true repentance, judgment, and mercy, and the utter worthlessness of those outward observances which do not spring from a principle of obedience and love to God (ch. vii.); a promise of the restoration of Judah, with the returning favour and presence of God (ch. viii. 1—17); a permission to discontinue the fasts of the captivity (ver. 18, 19); a promise of the future enlargement of the church in the conversion of the Gentiles (ver. 20—23). Predictions of the conquest of Syria, Phœnicia, and Palestine, by Alexander the Great (ch. ix. 1—7); a declaration of the number of Philistines who should become proselytes to Judaism, and also of the watchful care of God over his temple in those troublous times (ver. 7, 8); a prophecy of the advent of Christ, the peace and extent of his kingdom, and the complete subjugation of all the enemies of his people (ver. 9—17. comp. Matt. xxi. 5, and John xii. 15);

a denunciation of the evils of idolatry, accompanied with an exhortation to the worship of God, and a promise of great prosperity on the obedience of the people (ch. x. comp. Ezek. xxxviii. xxxix.); a prediction of the rejection and destruction of the Jews for their rejection of the Messiah (ch. xi.); God declares his care of his people, notwithstanding their sins, and his interposition in their favour; their deep sorrow and grief for their rejection of the Messiah, and their conversion to the faith of the gospel (ch. xii. xiii.); the destruction of Jerusalem, probably by the Romans; God's interposition in the destruction of their enemies; and their subsequent prosperity, ch. xiv. comp. Ezek. xxxviii. 39. and Rev. xx. 8, 9.

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*The Book of Malachi.*

Malachi, the last of the prophets, completed the canon of the Old Testament Scriptures about 400 years before Christ, towards the end of the government of Ezra and Nehemiah. It has been imagined by some writers that *Malachi* (*angel or messenger*) was merely a general name, expressive of office, and that it was given to Ezra, whom they suppose to be the author of this book. Others conceive Malachi to have been an incarnate angel. For such opinions, however, no good ground can be assigned.

This prophet appears to have been raised up for the purpose of reproofing the sins of the people, and of reforming those abuses, which had crept into the Jewish church and state, during the absence of Nehemiah at the court of Persia. His writings contain a denunciation of the divine displeasure, in consequence of the sins and idolatry of the people (ch. i. ii.); a prediction of the coming of Christ, and of the ministry of his harbinger, John the Baptist (ch. iii. 1); the terrible judgments which were to accompany the advent of the Messiah, in case of the impenitence of the people (ver. 2—6); reproofs for various sins committed, and a declaration that God will ultimately make a signal distinction between the righteous and the wicked (ver. 7—iv. 1); another prediction of the appearance of "the Sun of Righteousness," and his great harbinger, John, with a solemn injunction to regard the law of Moses, ver. 2—6.

## SECTION V.

### OF THE BOOKS OF THE NEW TESTAMENT.

The books of the New Testament are divisible into three classes—HISTORICAL, DOCTRINAL, and PROPHETICAL. The first embraces the four Gospels and the Acts of the Apostles; the second includes the Apostolic Epistles; and the last, the book of Revelation. We do not mean, however, that either of these classes excludes the subjects of the other: like all the other sacred books, those of the *New Testament* are of a mixed nature, and contain *history*, *prophecy*, and *doctrine*.

In the second and third centuries the New Testament was divided into two parts—the *Gospels* and the *Epistles*, or *Gospels* and *Apostles*. Other divisions have obtained in subsequent ages, with which it is unnecessary to trouble the reader.

THE NEW TESTAMENT is called in the Greek, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, *e Kaine Diatheke*, the *New Testament*, or *Covenant*, a title which was early borrowed by the Church from the Scriptures (Matt. xxvi. 28; Gal. iii. 17; Heb. viii. 8; ix. 15, 20), and authorized by the Apostle Paul, 2 Cor. iii. 14. The word *διαθήκη*, in these passages, denotes a *covenant*; and in this view, THE NEW COVENANT signifies, “A book containing the terms of the new covenant between God and man.” But, according to the meaning of the primitive church, which adopted this title, it is not altogether improperly rendered NEW TESTAMENT; as being that wherein the Christian’s inheritance is sealed to him as a son and heir of God, and wherein the death of Christ as a testator (Heb. ix. 16, 17) is related at large, and applied to our benefit. As this title implies that in the Gospel unspeakable gifts are given, or bequeathed to us, antecedent to all conditions required of us; the title of TESTAMENT may be retained, though that of COVENANT is more exact and proper. \*

The term GOSPEL, which is more generally applied to the writings of the four Evangelists, comprising a history of the transactions of our Lord Jesus Christ, is not unfrequently used in a more extended sense, as including the whole of the New Testament Scriptures, and also that system of grace and mercy which they unfold. This word, which exactly answers to the Greek term, *Ευαγγέλιον*, is derived from the Saxon words, *God* (Good) and *spel* (speech or tidings), and is evidently intended to denote the good message, or the “glad tidings of great joy,” which God has sent to all mankind, “preaching peace by Jesus Christ, who is Lord of all,” Acts x. 36.

\* Michaelis’ Introduction, ch. i.; and Bishop Percy’s Key, p. 32.

Concerning the order of the New Testament books, biblical writers are by no means agreed. The following table is compiled from Mr. Townsend's Chronological Arrangement, where the conflicting opinions of chronologists have been considered and decided upon with great care and judgment:

<i>Book.</i>	<i>Author.</i>	<i>Place at which it was written.</i>	<i>For whose use primarily intended.</i>	<i>A.D.</i>
Gospel of Matthew	Matthew	Judea	Jews in Judea	37
Mark	Mark	Rome and Jerusalem	Gentile Christians	44
Acts of the Apostles	Luke	Thessalonica		—
Epistle to the Galatians	Paul	Corinth		51
First to the Thessalonians	—	—		—
Second to the Thessalonians	—	—		52
Epistle to Titus	—	Nicopolis		53
First to the Corinthians	—	Ephesus		56
First Epistle to Timothy	—	Macedonia		56 or 57
Second Epistle to the Corinthians	—	Philippi		58
Epistle to the Romans	—	Corinth		—
Epistle to the Ephesians	—	Rome		61
Epistle to the Philippians	—	—		62
Epistle to the Colossians	—	—		—
Epistle to Philemon	—	—		—
Epistle of James	James	Jerusalem	Jewish Christians	—
Epistle to the Hebrews	Paul	Italy	Jews	—
Gospel of St. Luke	Luke	Achaia	Gentile converts	64
Second Epistle to Timothy	Paul	—		65 or 66
First Epistle of Peter	Peter	—	Jews and Gentile converts	—
Second Epistle of Peter	—	Italy or Rome	Jewish & Gentile Christians of the Dispersion.	—
Epistle of Jude	Jude	Probably Syria	General	66
Book of Revelation	John	Asia Minor	—	96
Three Epistles of John	—	—	—	96 to 106
Gospel according to John	—	—	—	—

That all the books which convey to us the history of events under the New Testament, were written and immediately published by persons contemporary with the events, is most fully proved by the testimony of an unbroken series of authors, reaching from the days of the Evangelists to the present times; by the concurrent belief of Christians of all denominations; and by the unreserved confession of avowed enemies to the Gospel. In this point of view the writings of the ancient Fathers of the Christian Church are invaluable. They contain not only frequent references and allusions to the books of the New Testament, but also such numerous professed quotations from them, that it is demonstrably certain, that these books existed in their present state a few years after the conclusion of our Saviour's ministry. No unbeliever in the Apostolic age, in the age immediately subsequent to it, or indeed in any age whatever, was ever able to disprove the facts re-

corded in these books ; and it does not appear that in the early times any such attempt was made. The facts therefore related in the New Testament, must be admitted to have really happened ; and these abundantly prove the divine mission of Christ, and the sacred origin and authority of the Christian religion.\*

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## SECTION VI.

### OF THE GOSPELS.

The term GOSPEL, as before remarked, is the designation given to the writings of the four Evangelists, Matthew, Mark, Luke, and John ; which comprise an authentic account of the incarnation, ministry, miracles, sufferings, death, resurrection, and ascension of our Lord Jesus Christ. It must not be supposed, however, that these writers have related all the circumstances of the life of the Redeemer, or that they have recorded all the discourses and instructions which he delivered. Their object has been to preserve a record of the most important of these, and those of such a character as should disclose the nature, and prove beyond dispute the divine origin of the Christian system. This is in fact declared by John—"Many other things there are which Jesus did, which are not written in this book : but these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing, ye might have life through his name." Some things related by one Evangelist are omitted by another, or related with some varying circumstances, as best suited the object for which they were severally writing. Another thing to be observed is, that the writers of the Gospels have not confined themselves to chronological order, the arrangement of events being not merely those of time, but of the various associations, such as similarity in the facts themselves, vicinity of place, &c. A want of attention to this circumstance will induce much confusion in reading the evangelical histories.† Finally, it does not appear to have been any part of the design of the Evangelists to preserve the *very words* which were made use of on any occasion, but rather to give the sense and meaning of what was spoken. And if they have so done, they may truly

\* Bishop Tomline's Elements of Christian Theology. See also, Dr. Whitby's General Preface ; Lardner's Works, *Index* under *Gospels* ; and Chalmers on the Authority of the Christian Religion.

† For some valuable observations on this subject, the reader is referred to Cook's Inquiry into the Books of the New Testament, p. 210, &c.

be said to have delivered the words of Christ, though the expressions in each Gospel should be different, or even to appearance contradictory. A remarkable example of this we have in Matt. x. 9, compared with Mark vi. 8. In the former passage, Jesus is introduced speaking to his Apostles, thus:—"Provide—neither shoes nor yet a staff;" but in the latter, which exhibits the repetition of these instructions, he commanded them, that they should take nothing for their journey, save *a staff only*; words in fact contradictory to the former, though in sense perfectly the same. Such of the Apostles as were possessed of staves might take them, but those who were without them were not to provide them. So also, the words addressed from heaven at the baptism of Christ, Matt. iii. 17, "This is my beloved Son, in whom I am well pleased," though different in point of fact from the words in Mark i. 11, "Thou art my beloved Son, in whom I am well pleased;" yet being the same in sense, they are truly repeated. Many other passages might be cited, but these will suffice. If these remarks be correct, we have a satisfactory solution of the difficulties which present themselves on comparing the quotations in the New Testament, with the passages in the Old, whence they are taken; for if the meaning of the passage be truly given, it must be allowed that the quotation is justly made.\*

The number of the canonical Gospels is *four*, and that they were written by the persons whose names they bear, we have the clear and decisive testimony of the ancient fathers of the Christian church. (1.) A passage from Polycarp, (who as Irenæus informs us, was made bishop of Smyrna by the Apostles, and conversed with many who had seen the Lord,) is cited by Victor Caperanus, in which we have the names of these four gospels, as we at present have them, and the beginning of their several histories. (2.) Justin Martyr, who, according to Eusebius, lived not long after the Apostles, shews that these books were then well known by the name of *Gospels*, and were read by Christians in their assemblies, every Lord's day. We also learn from him that they were read by Jews, and might be read by heathens; and that we may not doubt that, by the "memoirs of the Apostles, which" says he, "we call gospels," he meant these four, received then in the church, he cites passages out of each, declaring that they contained the words of Christ. (3.) Irenæus, in the same century, not only cites them all by name, but declares

\* See Macknight's Prelim. Observations, Obs. i. The reader may find some judicious remarks on the quotations from the Old Testament in the New, in Cook's Inquiry, p. 284, &c.; or in the Critica Biblica, vol. ii. p. 155, &c.

that there were neither more nor fewer received by the church, and that they were of such authority that, though the heretics of his time complained of their obscurity, depraved them, and endeavoured to lessen their authority, yet they durst not wholly disown them, or deny them to be the writings of those Apostles whose names they bore. He further cites passages from every chapter of St. Matthew and St. Luke, from fourteen chapters of St. Mark, and from twenty chapters of St. John. (4.) Clemens of Alexandria, having cited a passage from "the gospel according to the Egyptians," informs his readers "that it was not to be found in the four gospels delivered by the church." (5.) Tatianus, who flourished in the same century, and before Irenæus, wrote "a chain," or "harmony of the Gospels," which he named, "The gospel gathered out of the four gospels." (6.) Inasmuch as these gospels were "written," says Irenæus, "by the will of God, to be the pillars and foundation of the Christian faith," the immediate successors of the Apostles, who, says Eusebius, did great miracles by the assistance of the Holy Ghost, and performed the work of Evangelists in preaching Christ to those who had not yet heard the word, made it their business, when they had laid the foundation of that faith among them, to "deliver to them the writings of the holy gospels."

It has been objected, however, that other gospels, bearing the names of other Apostles, are mentioned as having existed in the early ages of Christianity. But this we conceive materially tends to the confirmation of the tradition of the church, concerning those four which we now receive, as will be evident from the following considerations. (1.) We find no mention of any of these gospels, till the close of the second century, and of but few of them till the third or the fourth; that is, not until long after the general reception of these four gospels by the whole church of Christ. For Justin Martyr and Irenæus, who cite large passages from these four gospels, take not the least notice of any others, mentioned either by the heretics or the orthodox. (2.) They who speak of them, in the close of the second, or in the following centuries, do it with this remark, that the gospels received by the tradition of the church were *only four*, and that the others belonged not to them, nor to the evangelical canon. Dr. Whitby, to whom we are indebted for these remarks, and in whose general preface the reader may find the authorities for the passages here cited, sums up the argument as follows:—Seeing then, (1.) that these four gospels were received without any doubt or contradiction by all Christians from the beginning, as the writings of those Apostles and Evangelists



whose names they bear, and that these first Christians both acknowledged and testified that these writings were delivered to them by the Apostles, as the pillars, or fundamental articles of their faith: Seeing, (2.) that the same gospels were delivered by the immediate successors of the Apostles to all the churches which they converted or established, as the rule of their faith: Seeing (3.) they were read from the beginning, as Justin Martyr testifies, in all assemblies of Christians, on the Lord's day; and so must have been early translated into those languages in which alone they could be understood by some churches, viz. the Syriac and Latin: Seeing (4.) they were generally cited in the second century for the confirmation of the faith, and the conviction of heretics, and the presidents of the assemblies exhorted those who heard them to practise and imitate what they heard: Seeing (5.) We never hear of any other gospels till the close of the second century, and then only hear of them with a mark of reprobation or a declaration that they were *ψευδεπιγραφα*, falsely imposed upon the Apostles, that they belonged not to the evangelical canon, or to the gospels delivered to the churches by a succession of ecclesiastical persons, or to those gospels which they approved, or by which they confirmed their doctrines; but were to be rejected as the inventions of manifest heretics;—all these considerations must afford us a sufficient demonstration, that all Christians then had unquestionable evidence that these four gospels were the genuine works of those Apostles and Evangelists whose names they bore, and so were worthy to be received as the records of their faith.—What reason, then, can any persons of succeeding ages have to question what was so universally acknowledged by those who lived so near to that very age in which these gospels were indited, and who received them under the character of the holy and divine Scriptures?

In closing these introductory remarks it may be necessary to advert to a subject which has given rise to a multiplicity of works on the continent of Europe, especially, viz. the *origin* of the three first gospels. Since the publication of Bishop Marsh's translation of Michaelis, in which the learned translator inserted an elaborate dissertation on the subject of this enquiry, it has been discussed to a considerable extent among the divines of Germany. The origin of the enquiry is to be found in the verbal agreement of the three Evangelists on some of the subjects on which they treat, while in others there is found not only a difference in the words, but a discrepancy between the facts. To account for these phenomena various hypotheses have been assumed, each of which

has been advocated with considerable learning and talent. The following are the two principal ones.

*I. The later Evangelists borrowed from the writings of the former.*

This theory, of course, admitted of a great variety of modifications. Any one of the three might be supposed the original, and either of the other two might be supposed to have drawn from him, and the third from either or both of the two former. The precedence is accordingly assigned in a different order by different critics, and almost every possible shape of the hypothesis has found an advocate.\*

*II. All the three Evangelists, or at least two of them, drew from some common source or sources.*

This hypothesis is likewise susceptible of many forms. For not only might there be several sources or one, but, if only one, this one might be either oral tradition, or a written document; and if the latter, that might either be imagined so copious as to occasion different selections, or so scanty as to occasion different enlargements. All these views—that of several documents prior to our gospels, that of a common oral tradition, that of a single, large, and multifarious original, from which our Evangelists made extracts, and that of a concise outline, which in its passage through various hands grew to the size of a little book—were successively adopted. It was in the last form, that of a short Hebrew or Syro-Chaldaic original document, supposed to have constituted the basis of our three first gospels, that the above hypothesis was introduced into this country by Bishop Marsh, with the modifications which appeared to him necessary to explain all the phenomena of the gospels.†

It is not our design to enter into an investigation of this subject: it would be incompatible with our limits, and useless to the great bulk of our readers. There are many phenomena in the Scriptures which it is infinitely beyond the capacity of mortals to comprehend;—it is foolish and absurd to attempt their explication in many instances;—especially where we are unable to afford even the appearance of accounting for them, except from mere hypothesis and groundless conjecture, unassisted by any positive evidence;—and

\* In support of the general hypothesis the reader may consult Townson's "Discourses on the four Gospels."

† Those persons who are desirous of obtaining a general view of the state of the controversy, may consult the Introduction to Schleiermacher's "Critical Essay on the Gospel of St. Luke," which is drawn up with considerable ability. A less extended view of the subject may be seen in the "Critica Biblica," vol. ii. pp. 345—359.

it would be profane to mutilate the Scriptures, or alter them even in a single word or letter, without sufficient authority. We believe that none of the hypotheses proposed, will be found sufficient to account for the verbal phenomena of the Gospels; and we therefore think it the safest measure to reject the whole. If the Evangelists copied from each other, their testimony will be reduced to one only: and if they used a common document, the case will be so much the worse, since that one will then be an unknown testimony. We must, therefore, use extreme caution, lest, by admitting a common document, we should lower the character of the Sacred Writers, and diminish the independent proofs of their credibility and authenticity. Their remarkable agreement is a convincing proof of their strict fidelity; while their occasional difference affords incontrovertible evidence that they neither copied each other, nor drew from a common source.\*

In this view of the case, then, we have four separate and independent witnesses to the same transactions. The three former writing without the knowledge of each other; the latter perusing their several narratives, and by the publication of a fourth, confirming the truth of the former three.

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The following harmonised table of contents of the four Gospels will be found serviceable to the reader, in pointing out where the same transaction is mentioned by the different Evangelists; what they have in common, and what is peculiar to each. It is taken from Marsh's Translation of Michaelis' "Introduction to the New Testament," vol. iii. p. 40, &c. The arrangement of facts as they occur in St. Matthew, is here generally followed; and the other Evangelists are collated with his account. The author observes, "I would not have the reader suppose, that the several facts here delivered are arranged without exception, according to the order in which they really happened: for it is my intention to give rather a general index to the four Gospels, than to draw up a chronological table." The numbers prefixed to the several sections, point out the consecutive order of the facts as well as it can be ascertained.

\* The reader may consult Bishop Gleig's edition of Stackhouse's History of the Bible, vol. iii. p. 105, &c.; and Nares' Veracity of the Evangelists, p. 33, &c.

THEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
logy of I. 1—17.		1. Preface, I. 1—4. III. 23—38. 3. Birth of John, I. 5—25. 4. Birth of Christ announced to Mary, I. 26—38. 5. Mary's visit to Elizabeth, I. 39 —55.	I. 1—14.
's dream, 4.		7. Birth of John, I. 56—80. II. 1—20. 9. Circumcision of Christ, II. 21. 10. Presentation of Christ in the temple, II. 22— 40.	
f Christ,			
s sought rshipped ise men : to Egypt, rn : mas- the chil- Bethle- h. II. 1—		12. Education of Christ, and re- markable his- tory of him in his twelfth year, at the feast of the passover, II. 41—52.	
preaches, 12. baptized, —17. tempted, 11.	I. 1—8. I. 9—11. I. 12, 13.	III. 1—20. III. 21—23. IV. 1—12.	16. Remarkable ad- dition made by this Evangelist, relative to the testimonies in fa- vour of Christ, by which he ob- tained his first disciples, who soon increased in numbers, I. 15— 52. 17—20. History of Christ before the imprisonment of John.

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ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JO
			17. Christ to Galilee changes into wine II. 1—12
			18. Goes to salem at t of the p and driv sellers ou temple, l 22.
			19. Gives mus, wh him by more c informati his doct 23.—III.
			20. Remain dæa : ad testimony the Bapt cerning h 22—36.
			21. Return the in ment of through : to Galilee versation the wor Samaria Samarita lieve in l 1—42.
22. Arrives in Galilee, calls several disciples, and performs miracles. IV. 12—24.	I. 14—21.	IV. 13, 14.	IV. 43
			23. Remark dition of miracle : by which sent son man of at once : to health —54.
		24. Christ teaches in the synagogue at Nazareth, IV. 15—30.*	

25—30. History of a single day, and that a Sabbath.

\* In point of chronology, this does not belong to the present place, according to St. Luke : but I place it here, because St. Luke has introduced it immediately after the preceding history. Perhaps it belongs to No. 50, but I have not placed it there, because it does not exactly agree with the text quoted in that article from St. Matthew and St. Mark.

ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
	25. Christ teaches in the synagogue at Capernaum, and heals a demoniac, I. 21—28.	IV. 31—37.	
	26. Christ ascends a mountain, passes the night in prayer, & then chooses his apostles, III. 13—19.	VI. 12—16.	
27. Christ delivers a discourse, in which he condemns the morality of the Pharisees, and opposes to it a better morality, which he commissions his apostles to teach, IV. 25. V. VI. VII.		VI. 17—49.	
28. Cleanses a leper, VIII. 1—4.	I. 40—45.	V. 12—16.	
29. Heals the servant of a centurion, VIII. 5—13.		VII. 1—10.	
30. Restores Peter's mother-in-law, and, after the sabbath was ended, several other sick persons, VIII. 14—17.	I. 29—34.	IV. 38—41.	

The day immediately following the preceding Sabbath.

31. Christ departs from Capernaum, I. 35—39.	IV. 42—44.
	32. Restores to life the young man at Nain, VII. 11—17.
	32. Peter's copious draft of fishes; of which no traces are discoverable with respect to the time when it happened, V. 1—11.

33—37. Another history of a single day, which was likewise a Sabbath.

33. Christ defends his disciples, who plucked ears of corn on the sabbath, XII. 1—8.	II. 23—28.	VI. 1—5.
34. Cures a withered hand, XII. 9—21.	III. 1—12.	VI. 6—11.
35. Drives out a devil, and is ac-		

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ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
cused of doing it by the assistance of Beelzebub, the prince of the devils. His answer, XII. 22—50.	III. 20—35.	XI. 14—36. VIII. 19—21. 36. Dines with a Pharisee: conversation at table, XI. 37. XII. 12.	
37. Preaches in parables, XIII. 1—53.	IV. 1—34.	VIII. 4—18.	
38. Christ endeavours to retire from the multitude, and sails to the other side of the lake Genesareth. Account of one, who offers himself to be a disciple of Christ, and of another who requests permission to remain with his father, till his death. VIII. 18—27.	IV. 35—41.	VIII. 22—25. IX. 57—62.	
39. Drives out a devil, who calls himself Legion, VIII. 28—34.	V. 1—20.	VIII. 26—39.	
40. Heals a lame man, IX. 1—8.	V. 21. II. 1—12.	VIII. 40. V. 17—26.	
41. Calls Matthew, and Levi: dines with tax-gatherers, IX. 9—17.	II. 13—22.	V. 27—39.	
42. Heals a woman afflicted with an hemorrhage, and restores the daughter of Jairus, who was supposed to be dead, IX. 18—26.	V. 23—43.	VIII. 40—56.	
43. Restores two blind men to sight, IX. 27—31.			
44. Restores a dumb man to his speech, IX. 32—34.			
45. Sends out his twelve Apostles, IX. 33—XI. 1.	VI. 7—13.	IX. 1—6, and (but at a later period) the seventy disciples, X. 1—24.*	

\* I place the sending out of the seventy disciples in the same article, of the twelve Apostles, merely because the two facts resemble each other, and have no knowledge of the precise period, in which the former event happened. The Evangelists themselves have often adopted a similar plan.

ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
<p>46. Answers John, who inquires of him, whether he is the Messiah, XI. 2—19.</p> <p>47. Curses the cities, in which he had performed the greatest part of his miracles, XI. 20—30.</p> <p>0. Christ comes to Nazareth, where he is disrespectfully treated, XIII. 54—58.</p> <p>51. Herod, who had beheaded John, is doubtful, what he should believe of Christ, XIV. 1—13.</p> <p>53. Five thousand men fed with five loaves and two fishes, XIV. 14—36.</p> <p>54. Discourses on washing of hands, clean and unclean meats, and other Jewish doctrines, XV. 1—20.</p> <p>55. Christ heals the daughter of a Canaanite woman, XV. 21—28.</p> <p>56. Performs several miracles, XV. 29—31.</p> <p>57. Feeds four thousand men with seven loaves, and a few small fishes, XV. 32—39.</p>	<p>VI. 1—6.</p> <p>VI. 14—29.</p> <p>VI. 30—56.</p> <p>VII. 1—23.</p> <p>VII. 24—30.</p> <p>VII. 31—37.</p> <p>VIII. 1—10.</p>	<p>VII. 18—35.</p> <p>48. Is anointed by a woman, who had led a sinful life, VII. 35—50.</p> <p>49. Account of those who ministered to Christ, on his travels, VIII. 1—3. Perhaps Ch. IV. 15—30, which I placed No. 24, belongs to this article, and contains the same history, but differently related.</p> <p>IX. 7—9.</p> <p>IX. 10—17.</p>	<p>52. Account of several remarkable transactions and discourses at a great festival in Jerusalem, omitted by the other Evangelists, Ch. V. entire.</p> <p>VI. entire.</p>



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ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. J.
58. Answers those who require a sign from heaven, XVI. 1—4.	VIII. 1—13.		
59. Commands his disciples to be ware of the leaven of the Pharisees, which command they misunderstand, XVI. 5—12.	VIII. 14—21.		
	60. Restores a blind man to sight, VIII. 22—26.		
61. Asks his disciples whom they suppose him to be. Peter answers that he is the Messiah, which Jesus confirms, XVI. 13—20.	VII. 27—30.	IX. 18—21.	
62. Foretells his death on the cross, XVI. 21—28.	VIII. 31—IX. 1.	IX. 21—27.	
63. Is transfigured on a lofty mountain beyond the Jordan, XVII. 1—13.	IX. 2—13.	IX. 28—36.	
64. Cures a lunatic, XVII. 14—21.	IX. 14—29.	IX. 37—42.	
65. Again foretells his approaching sufferings, XVII. 22, 23.	IX. 30—32.	IX. 43—45.	
66. Pays the half shekel as tribute for the service of the temple, XVII. 24—27.			
67. His discourses occasioned by the dispute, who was the greatest in the kingdom of heaven, XVIII. 1—35.	IX. 33—36.	IX. 46—50. XVII. 1—3.	
68. Answers Peter's question, how often we must forgive, XVIII. 21—35.			
		<p>XX—XXI. Single scattered accounts recorded only by St. Luke, which belong to the three or four months of the life of Christ, of an earlier period, and which arranged according to the time</p>	

MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
		<p>69. Christ is refused the offices of hospitality by the Samaritans, IX. 51—56.</p> <p>70. Answers the question, Who is our neighbour? X. 25—37.</p> <p>71. Visits Martha a second time: his discourse relative to her too anxious preparations for table, X. 38—42.</p> <p>72. Teaches his disciples to pray, XI. 1—13.</p> <p>73. Discourses occasioned by the request which a person present had made to Christ, that he would command his brother to divide with him his inheritance, XII. 13—59.</p> <p>74. Discourses occasioned by Pilate's having put to death several Galileans, and offered their blood in sacrifice, XIII. 1—9.</p> <p>75. Christ cures on the sabbath day an infirm woman, who was unable to walk upright, XIII. 10—22.</p> <p>76. Answers the question, whether few or many will be saved, XIII. 23—30.</p> <p>77. Replies to those, who desire him to retire, because Herod sought to put him to death, XIII. 31—38.</p> <p>78. Dines with a Pharisee on the sabbath day. His actions and discourses on that occasion, XIV. entire.</p>	

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	ST. MARK.	ST. LUKE.	ST. JOHN.
		79. Dines with publicans, and justifies his conduct to those who censure him. Acceptation of the Gentiles, XV. entire.	
		80. On this occasion he instructs his disciples in the true use of riches, and defends his doctrine against the Pharisees who ridicule it, XVI. entire.	
		81. His discourse on the extraordinary effects of faith, XVII. 5—11.	
		82. Heals ten lepers, of whom the Samaritan alone returned thanks, XVII. 11—19.	
		83. Answers the question, When the kingdom of God should come, XVII. 20—XVIII. 14.	
84. Answers the question relative to divorce, XIX. 1—12.	X. 1—12.		
85. Takes little children into his arms and blesses them; and on this occasion reproves his disciples, XIX. 13—16.	X. 13—16.	XVIII. 15—17.	
86. Answers a rich young man, who asked him how he should obtain eternal life.—Christ's important discourse on this occasion with his disciples, XIX. 16—XX. 16.	X. 17—31.	XVIII. 18—30.	
87. Repetitions again in his approaching death, XX. 17—18.	X. 32—34.	XVIII. 31—34.	
88. The mother of the sons of Zebedee requests for them the first rank in the kingdom of heaven. Christ's answer, XX. 20—23.	X. 35—40.		

THEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
		89—92. Supplement of several events and discourses, omitted by the three first Evangelists, which took place especially at Jerusalem, and which belong to the period between No. 53, and No. 88.	
			89. Christ's actions and discourses at Jerusalem; at a feast of tabernacles, VII. 1—X. 21.
			90. Discourses at Jerusalem, at the festival of the dedication of the temple, X. 22—42.
			91. Christ raises Lazarus from the dead, XI. 1—52.
			92. Returns to Ephraim, XI. 54—57.
stores two men to sight, 34.	X. 46—52.	XVIII. 35—43. 94. Visits Zaccheus, XIX. 1—10. 95. Describes in a parable the Jews, who rejected him, XIX. 11—27.	
it is anointed at Bethany by him; he defends him against unjust censure of his disciples, particularly Judas Iscariot, who forms the reason to betray him, XXVI. 6—	XIV. 3—9.		XII. 1—10.
Christ's entry into Jerusalem, 1—11.	XI. 1—10.	XIX. 28—44.	XII. 9—19.
He goes, as usual, into the temple, and again puts out the sellers; he curses a fig-tree, XXI. 12	XI. 11—26.	XIX. 45—48.	
He answers the question by what he does, XXI. 23—	XI. 27. XII. 12.	XX. 1—19.	
parable of the wicked steward, XXII.			

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ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN
101. Answer to the question relative to tribute-money, XXII. 15—21.	XII. 13—17.	XX. 20—26.	
102. Answers to the objection made by the Sadducees to the resurrection of the dead, XXII. 22—33.	XII. 18—27.	XX. 27—40.	
103. Answer to the question, Which is the great commandment of the law? XXII. 34—39.	XII. 28—34.		
104. The question proposed, Whose son the Messiah is? XXII. 40—46.	XII. 35—38.	XX. 41—43.	
105. Discourse against the Pharisees, XXIII. entire.	XII. 39, 40. 106. Small alms-offering of a widow commended, XII. 41—44.	XX. 44—47. XXI. 1—5.	
107. Prophecy of the destruction of Jerusalem, XXIV. entire.	XIII. entire.	XXI. 6—38.	
108. Addition to the preceding prophecy, found only in the Gospel of St. Matthew, XXV. 1—30.			
109. Christ answers the question relative to the last judgment, XXV. 30—46.			
110. After the preceding discourses were ended, he again foretells his approaching death, XXVI. 2.			
			111. Of the G who wished Jesus: Chi discourse on occasion, an answer from ven, XII. 20 112. Discour the infidelit the Jews, aft performance many mira XII. 37—50.

MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
Judas Iscariot promises to be- y Christ, and gives thirty pieces of silver, VI. 3—5. 14—	XIV. 10—11.	XXII. 1—5.	
Preparation for feast of the supper, XXVI. —19.	XIV. 12—16.	XXII. 6—13.	XIII. 1. 115. Christ, before he eats the feast of the passover, washes the feet of his disciples, XIII. 1—20.
He sits down at table, and takes of his be- er, XXVI. 20 —25.	XIV. 17—21.	XXII. 14. 117. Presents to his Apostles the cup of the passover: his discourse on that occasion, XXII. 15—18.	
Institutes the ly Supper, V. 26—29.	XIV. 22—25.	XXII. 19, 20. 119. After supper, he speaks again of his betrayer, XXII. 21—23. 120. Another dis- pute among the Apostles, who should be the greatest in the kingdom of God, XXII. 24—31.	XIII. 21—30.
Christ goes into garden of hsemane, and tells to Peter, he would de- him, XXVI. —35.	XIV. 26—31.	XXII. 32—39.	122. His discourse on the way, XIII. 31—XVII. 26.
ayer that the might be re- d from him, I. 36—46.	XIV. 32—42.	XXII. 39—46.	
rist is taken custody, I. 47—56.	XIV. 43—52.	XXII. 47—53.	XVIII. 1—12.
ht before Sanhedrim, demned: by Peter, —57—75.	XIV. 53—72.	XXII. 54—77.	XVIII. 13—28.

*The Gospel of St. Matthew.*

This apostle was surnamed Levi, and was the son of Alphæus, and a native of Galilee. Our Lord called him from the receipt of custom: he was therefore a publican or tax-gatherer. He was an attendant on our Saviour during the whole time of his ministry; was constituted an Apostle, and after our Lord's ascension, he continued at Jerusalem with the rest of the Apostles till the day of Pentecost. What became of him after this period, we know not for certain.

His Gospel, which is placed first in all the collections of the Sacred Books, is almost universally allowed to have been the earliest written. Its precise date is difficult of determination. The earliest period assigned to it is 37; the latest, 64. After a careful consideration of the arguments adduced on each side of this much litigated question, we prefer the earlier date, as by far the most probable.\*

Another thing which has exercised the talents and ingenuity of biblical critics, relates to the language in which this Evangelist wrote his Gospel. There have been three hypotheses offered, each of which can boast as its advocates, men of the profoundest learning and the most splendid talents. The first opinion is, that Matthew originally wrote in Hebrew, or the Syro-Chaldaic dialect, spoken by the Jews in our Saviour's time. The second is, that he wrote his Gospel in Greek. The third hypothesis is, that there were two originals, one Greek, the other Hebrew. The arguments seem to preponderate in favour of the latter opinion. For, as Mr. Townsend remarks, the authorities which Dr. Lardner and Mr. Horne have collected, to prove that Matthew wrote his Gospel in Hebrew; or, that there were some documents called the Gospel of St. Matthew, compiled in that language, are so numerous and so decisive, that we are hardly warranted in rejecting these testimonies; and there are again, on the other hand, such evident marks of originality in the present Greek Gospel of St. Matthew, that we are not justified in esteeming it, with Michaelis, a mere translation. It is possible that the real state of the case might be this. When the persecution began, or was be-

\* The reader who is desirous of weighing the arguments on either side of this question, may consult Tomline's *Elements of Theology*, vol. i. p. 301; Owen's *Observations on the four Gospels*, p. 8, &c.; and Townson's *Works*, vol. i. p. 107, &c. in favour of the early date; and in favour of the late date, Lardner's *Works*, vol. ii. p. 163, &c. 4to.; Marsh's *Michaelis*, vol. iii. p. 97, &c.; and Percy's *Key*, p. 39, &c. 7th edit. Mr. Horne has given an abstract of these arguments, *Introduct.* vol. iv. p. 229, &c. 4th edit. which has been copied with some additions by Mr. Townsend; *Arrangement of Old Test.* vol. ii. p. 80, &c.

ginning, St. Matthew, who perhaps might have already committed to writing the memorable events of Christ's history, might have distributed among his own countrymen, the converts of Jerusalem, an account of the transactions and teaching of our Lord; but as the persecution was not confined to Judea, but extended to Gentile cities, the converts who had taken refuge in them would be naturally anxious to have the Gospel in that language which was most generally understood, that the glorious works of redemption and salvation might be made known unto them, as well as unto us. It is probable, therefore, that the Hebrew Gospel was first used, while the converts remained in Judea, or at least during the continuance of the Pauline persecution; and that it might have been given about six years after the ascension, when the persecution was beginning; in the year 34 or 35, the date which is here assigned to it. The Greek Gospel might have been given some years later, when the converts returned to Jerusalem, and required inspired histories of our Lord to be sent to their brethren of those cities in which their safety had been secured. This hypothesis will reconcile some of the discrepancies which have embarrassed many inquirers in their research into the early history of the church. It accounts also for the early disuse, and non-appearance of the Hebrew Gospel, while it agrees with the early date assigned to St. Matthew's history.\*

That St. Matthew wrote his Gospel for the use of the Jews, not only accords with the voice of antiquity, but with the contents of the book itself. Thus, every circumstance is carefully pointed out, which might conciliate the faith of that nation; every unnecessary expression is avoided, which might serve in any way to obstruct it. Those passages in the Prophets, or other Sacred Books, relative to the Messiah, and which were generally understood in that age to be so, are never passed over in silence. The fulfilment of prophecy was always to the Jews, convinced of the inspiration of their Sacred Writings, a principal topic of argument. Accordingly, none of the Evangelists has been more careful than Matthew, that nothing of this kind should be overlooked.† He has, further, been more particular than either of the other Evangelists, in

\* Arrangement of the New Test. vol. ii. p. 86. On this much disputed question, the reader may consult Lardner's Works, vol. ii. p. 157, &c. 4to edit.; Townson's Works, vol. i. p. 30; Marsh's Michaelis, vol. iii. part 1, p. 112, &c.; Campbell on the Gospels, vol. iii. p. 2, &c. 3d edit. Hales' Analysis of Chronology, vol. ii. p. 664, &c. Whitby's General Preface, and Horne's Introduction, vol. iv. p. 234, &c.

† Campbell on the Gospels, vol. iii. p. 36, &c.; and Townson's Works, vol. i. p. 121, &c.



relating those discourses of our Lord which go to recommend internal religion and purity, and to unveil the deformities and denounce the wickedness of deceit and hypocrisy. That this was admirably adapted for the instruction of the Jewish converts, will appear from the following considerations.

The Jews were much disposed to consider the letter of the Law as the complete rule and measure of moral duty; to place religion in the observance of rites and ceremonies, or in a strict adherence to some favourite precepts, written or traditional; to ascribe to themselves sufficient power of doing the Divine will without the Divine assistance; and, vain of a civil or legal righteousness, to condemn all others, and esteem themselves so just that they needed no repentance, nor any expiation but what the law provided. They rested in the covenant of circumcision and their descent from Abraham as a sure title to salvation, however their lives were led: and though they looked for a Messiah, yet with so little idea of an atonement for sin to be made by his death, that the cross proved the great stumbling-block to them. They expected him to appear with outward splendor, as the dispenser of temporal felicity; the chief blessings of which were to redound to their own nation in an earthly Canaan, and in conquest and dominion over the rest of mankind.\*

A tincture of these delusive notions, which they had imbibed by education and the doctrine of their elders, would be apt to remain with too many, even after their admission into the church of Christ. How necessary then was it, that just principles concerning the way of life and happiness, and the nature and extent of the Gospel, should be infused into the breasts of these sons of Sion, that they might be able to work out their own salvation, and promote that of others: since they were to be the *salt of the earth*, and the *light of the world*; the first preachers of righteousness to the nations, and the instruments of calling mankind to the knowledge of the truth.

St. Matthew therefore has chosen, out of the materials before him, such parts of our blessed Saviour's history and discourses, as were best suited to the purpose of awakening them to a sense of their sins, of abating their self-conceit and over-weening hopes, of rectifying their errors, correcting their prejudices, and exalting and purifying their minds. After a short account, more particularly requisite in the first writer of a Gospel, of the genealogy and miraculous birth of Christ, and a few circumstances relating to his infancy, he proceeds to

\* See Justin Martyr's Dial. with Trypho the Jew, p. 153, 156, 164, &c. Ed. Thirlby. Bull's Harmonia Apostolica: pars posterior, ch. xv, xvi, xvii. Whitby on Matt. iii. 9. Rom. ii. 13. 2 Thess. ii. p. 438.

describe his forerunner John the Baptist, who preached the necessity of repentance to the race of Abraham and children of the circumcision, and by his testimony prepares us to expect one mightier than he; mightier as a prophet in deed and word, and above the sphere of a prophet, mighty to sanctify by his Spirit, to pardon, reward, and punish by his sovereignty. Then the spiritual nature of his kingdom, the pure and perfect laws by which it is administered, and the necessity of vital and universal obedience to them, are set before us in various discourses, beginning with the sermon on the mount, to which St. Matthew hastens, as with a rapid pace, to lead his readers. And that the holy light shining on the mind by the word and life of Christ, and quickening the heart by his Spirit, might be seconded in its operations by the powers of hope and fear, the twenty-fifth chapter of this Gospel, which finishes the legislation of Christ, exhibits him enforcing his precepts and adding a sanction to his laws, by that noble and awful description of his future appearance in glory, and the gathering of all nations before him to judgment.

St. Matthew then passing to the history of the Passion, shews them, that the *new covenant*, foretold by their prophets, was a covenant of spiritual, not temporal blessings, established in the sufferings and death of Christ, *whose blood was shed for many* FOR THE REMISSION OF SINS (Matt. xxvi. 28); which it was not possible that the blood of bulls and goats should take away. To purge the conscience from the pollution of dead and sinful works required the blood of Him, *who through the eternal Spirit offered himself without spot to God*.

With the instructions of Christ are intermixed many hints, that the kingdom of God would not be confined to the Jews, but, that while numbers of them were excluded through unbelief, it would be increased by subjects of other nations. And thus the devout Israelite was taught, in submission to the will and ordinance of Heaven, to embrace the believing Samaritan as a brother, and to welcome the admission of the Gentiles into the church, which was soon after to commence with the calling of Cornelius. And as they suffered persecution from their own nation, and were to expect it elsewhere in following Christ; all that can fortify the mind with neglect of earthly good, and contempt of worldly danger, when they come in competition with our duty, is strongly inculcated.\*

Except St. John, the Evangelist Matthew enjoyed the most favourable opportunities for writing a regular connected narrative of the life of Christ, according to the order of time, and

\* Townson's Works, Vol. i. p. 5, &c.

the successive series of transactions. His Gospel abounds more than any of the others with allusions to Jewish customs, and with terms and phrases of Jewish theology. The style is every where plain and perspicuous—the words are arranged in their natural order—the periods are free from obscurity and intricacy—the narrative is well conducted—the discourses, parables, and actions of Jesus, are described in an artless, unaffected simplicity, and without any encomiums of the historian: the reader is left to draw the proper inference. He is the only Evangelist who has given us an account of our Lord's description of the process of the general judgment, and his relation of that great event is awful and solemn. He makes no mention of our Saviour's ascension into Heaven, nor of the propagation and the success of his Gospel in the world. The genius of his Gospel is worthy an Apostle—shews the familiar friend and companion of the Saviour—and its whole form and structure evince its author to have had a perfect acquaintance with the public and private life, the principles, temper, and disposition of that illustrious person, whose character he delineates.\*

There is one circumstance relative to this Evangelist which demands notice: there is not a truth, or doctrine, in the whole oracles of God which he has not taught. The outlines of the whole spiritual system are here correctly laid down: even Paul himself has *added* nothing: he has amplified and illustrated the truths contained in this Gospel; but even under the direct inspiration of the Holy Ghost, neither he nor any other of the Apostles have brought to light any one truth, the prototype of which has not been found in the words or acts of our blessed Lord, as related by Matthew in his Gospel. This is the grand text-book of Christianity: the other Gospels are collateral evidences of its truth, and the apostolic epistles are comments on its text.†

Instead of giving an analysis of each separate Gospel, we have preferred to give Mr. Townsend's harmonized view of the whole, which will be much more useful to the reader. It will be found at page 182.

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#### *The Gospel of St. Mark.*

There has been considerable difference of opinion among learned men, as to the identity of the writer of this Gospel. The Fathers are unanimous in calling him the companion of

\* Harwood's *Introd. to the New Test.* Vol. i. p. 176.

† Dr. A. Clarke. *Concluding notes on Matthew.*



St. Peter, who, in his first epistle, mentions a person of this name, whom he calls his son (ch. v. 13), and who was, in all probability, this Evangelist. But whether this were the same person of whom mention is made in several places in the Acts, and some of St. Paul's Epistles, who is called "*John*, whose surname is *Mark*," whose mother's name was Mary (Acts xii. 12), and of whom we are likewise told that he was sister's son to Barnabas (Col. iv. 10), is not so certain. Calmet, Dr. Campbell, and others, think there is no evidence of this, and that they concur in nothing but the name. The generality of writers, however, are of the contrary opinion. Michaelis, who has collected in a very perspicuous manner, the different circumstances related of St. Mark in the New Testament, observes, "It appears from Acts xii. 12, that St. Mark's original name was John, the surname of Mark having probably been adopted by him when he left Judea to go into foreign countries, a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country."

That this Gospel was written by Mark, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced, in support of both these articles, is Papias, to whom, as the oldest witness, and, consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the Evangelist Matthew. What he has said concerning Mark, may be thus rendered from Eusebius. "This is what was related by the elder (that is, John, not the Apostle, but a disciple of Jesus); Mark being Peter's interpreter,\* wrote exactly whatever he remembered, not indeed in the order wherein things were spoken and done by the Lord; for he was not himself a hearer or follower of our Lord, but he afterwards, as I said, followed Peter, who gave instructions as suited the occasions, but not as a regular history of our Lord's teaching. Mark, however, committed no mistake in writing such things as occurred to his memory: for of this one thing he was careful, to omit nothing which he had heard, and to insert no falsehood into his narrative."† Such is the testimony of Papias, which

\* Hist. Eccles. l. iii. c. 39.

† When the Fathers call St. Mark "the interpreter of St. Peter," we must not understand an "interpreter," in the common acceptation of the word, of which St. Peter stood less in need than St. Mark himself. It is similar to the phrase *Interpres Divum*, when applied to Mercury, which signifies "messenger of the Gods." *Interpres Petri*, or *Ερμηνευτης Περτου*, therefore, when applied to St. Mark, signifies nothing more than, "a person commissioned by St. Peter to execute his commands."—Michaelis.

is the more to be regarded as he assigns his authority. He spoke not from report, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the Apostles, by whom he had been intrusted with a ministry in the church. To this might be added, the testimony of Clement of Alexandria, and Origen; to add these, however, would be superfluous. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no one. It is, on the contrary, confirmed by all who take occasion to mention the subject. We, therefore, only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew. After stating that Matthew published his Gospel, while Peter and Paul were preaching at Rome, he adds, "After their departure, Mark also, the disciple and interpreter of Peter, delivered to us, in writing, the things which had been preached by Peter."\* Many things seem to prove that Mark's Gospel was written, or dictated, by a spectator of the actions recorded. Thus, ch. i. 20, "They left their father in the ship with the hired-servants."—Ver. 29. The names of James and John, omitted by Matt. (viii. 14), are mentioned.—Ver. 33. The crowd at the door. Comp. Matt. viii. 16, and Luke iv. 40, 41.—Ver. 35, 36. His disciples seeking him when Christ had risen to pray. See Luke iv. 42.—Ver. 45. The conduct of the leper after his cure. See Matt. viii. 4, and Luke v. 14, 15.—Ch. ii. 2. The cure of the paralytic. See Matt. ix. 1, and Luke v. 18, 19. Hence it appears, that the opinion which has been held by some writers, that St. Mark only abridged St. Matthew's Gospel, is destitute of foundation. Indeed, Michaelis, who formerly adopted this notion, but afterwards abandoned it, has shewn, that the insertions and omissions of this Evangelist, as well as his deviations from Matthew in the order of time, render this hypothesis highly improbable.† Dr. Townson, too, has fully proved, from a variety of minute incidents, not noticed by the other Evangelists, that St. Mark's Gospel must have been either written, or dictated, by an eyewitness.—Ch. iii. 5. Christ's looking round on the people. See Matt. xii. 9—13; Luke vi. 6—11.—Ver. 17. The names omitted by the other Evangelists are mentioned, ver. 21. This is peculiar to St. Mark.—Ch. iv. 26. Parable of the growing corn, so applicable to the call of the Gentiles, pecu-

\* Advers. Hær. l. iii. c. 1. Marsh's Michaelis, vol. iii. P. 1. p. 204, &c. Campbell's Preface to St. Mark's Gospel, vol. iii.

† Introduct. vol. iii. P. 1. p. 216, &c.

liar to St. Mark, ver. 34, compared with Matt. xiii. 31—34. —Ver. 36. St. Mark relates the cause of our Lord's sleep in the ship; that it was after the fatigue of the day. This is omitted Matt. viii. 24—26; Mark iv. 37, 38; Luke viii. 23, 24.—Ver. 36. "Other little ships with them."—Ver. 38. "He was in the hinder part of the ship, asleep on a pillow," are omitted by the others. The particulars mentioned in the account of the Gadarene demoniacs. See Matt. viii. 28—34; Mark v. 1—19; Luke viii. 26—39. The number of the swine; the mentioning of the very words which our Lord spake to the daughter of Jairus (ch. v. 41); the blind man casting away his garment (x. 50); the mentioning of the names of those who came to him privately (xiii. 3, 4); all which minutiae could have been known only to a spectator and hearer of our Lord's words and discourses.\*

So far in proof of this Gospel having been written under the direction of an eye-witness of the transactions; and that this eye-witness was the apostle Peter, agrees extremely well with the contents of the Gospel, as well as with the current of tradition;† and this circumstance will further serve to explain several particulars, which at first sight appear extraordinary. For instance, where St. Peter is concerned in the narration, mention is sometimes made of circumstances, which are not related by the other Evangelists, as at ch. i. 29—33; ix. 34; xi. 21; xiv. 30. And on the contrary, the high commendations which Christ bestowed on St. Peter, as appears from Matt. xvi. 17—19; but which the Apostle, through modesty, would hardly have repeated, are wanting in St. Mark's Gospel. At ch. xiv. 47, St. Mark mentions neither the name of the Apostle, who cut off the ear of the high priest's servant, nor the circumstance of Christ's healing it. We know that this apostle was Peter, for his name is expressly mentioned by St. John; but an Evangelist who wrote his Gospel at Rome during the life of St. Peter, would have exposed him to the danger of being accused by his adversaries, if he had openly related the fact. Had St. Mark written after the death of St. Peter, there would have been no necessity for this caution.‡

That Mark wrote for the especial instruction of Gentile converts, is evident from the care with which in several in-

\* Discourses on the Gospels, vol. i. p. 179; Townsend's Arrangement, vol. ii. p. 148.

† Without attempting to dispute this well attested fact, the late ingenious and learned editor of Calmet has attempted to prove that Mark must have been well qualified from his own personal observation and knowledge, to narrate many scenes in the Gospel History. See Fragments to Calmet, No. DCXXXV.

‡ additional instances in Townson's Works, vol. i. p. 151, &c.



stances he explains Oriental circumstances and Jewish customs. Thus he explains (ch. vii. 2.) the meaning of κοινᾶς χερσὶ—*defiled or common*, by adding, *that is, unwashen*. And further, the rite there alluded to is, in the following verses, explained in a manner which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea, familiarized to such observances, must have appeared entirely superfluous. The word *mammon*, used by Matthew and Luke, is by Mark altogether avoided, who uses the common word *riches*, because the former, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome, whereas the latter could not be mistaken any where. In ch. vii. 11. he employs the oriental word *Corban*, but immediately subjoins the interpretation, *that is, a gift*; and in like manner he explains the meaning of παρασκευῇ, in ch. xv. 42.\*

Concerning the time when St. Mark published his Gospel, writers are by no means agreed. It is allowed by all the ancient authorities that it was written at Rome; but the precise point of time when, is difficult of determination. Mr. Townsend, as we have seen, supposes it to have been published as early as the year 44, that is, 7 years after the publication of Matthew's; but some writers bring it down as low as the year 65. That it was written at the time when the devout gentiles were first admitted into the church, is pretty clear from internal evidence. Ch. vii. 14—23. The spirituality of the Law is compared with Peter's address to Cornelius.—Ver. 24—30. The Syrophœnician woman received; a Greek having faith in Christ—so Cornelius was not a Jew, but accepted.—Ch. xii. 1—12. The parable of the vineyard, descriptive of the calling of the Gentiles; the event which had now taken place.—Ch. xiii. Prediction of the fate of the temple—the result of the rejection of the Jews.—In ch. xiv. 24. is the expression, "My blood, which is shed for many," which Dr. Lardner refers to the calling of the Gentiles.—Ch. xvi. 15. St. Mark, says Dr. Lardner, evidently understood the extent of the apostolic mission.†

The testimony of the Fathers goes to confirm this supposition. Eusebius asserts that it was composed at Rome, in the reign of Claudius; and Theophylact, and Euthymius state that it was written ten years after Christ's ascension.

There are two objections to this early date of St. Mark's

\* Michaelis, *Introd.* vol. iii. p. 213. See further examples in Dr. Campbell's preface to Mark's Gospel, and in Dr. Townson's Works, vol. i. p. 163, &c.

† See Townsend's Arrangement, vol. ii. p. 149.

Gospel. One that he is said (Acts xii. 25.) to have gone to Antioch with Saul and Barnabas; the other, the allusion to the progress of the apostles in the last verse of his gospel. In reply to the first, it may be said, that it is probable he would leave Rome immediately on hearing of the death of Herod, and arrive there at the time when Saul and Barnabas were about to return to Antioch; which event is placed by Dr. Lardner at this period. It appears from the manner in which ver. 8 of chap. xvi. so abruptly terminates, and the evident commencement of a new summing up of the evidence, that some extraordinary interruption took place while St. Mark was composing his Gospel. The verse terminates with the words *ἐφοβοῦντο γὰρ*—*for they were afraid*; and many critics have, from the rapid transition to the subject of the following verse, impugned the authenticity of the remaining verses of St. Mark's Gospel. Mr. Townsend, however, attributes it with great probability, to the circumstances just related.

In all probability Mark returned to Jerusalem after the death of Herod, with his unfinished Gospel; he afterwards accompanied Saul and Barnabas, on their return to Antioch; and after having attended the latter on his journey, he was finally settled at Alexandria, where he founded a church of great note. This agrees with Jerome, Chrysostom, and Eusebius.\*

The last verse, which contains an allusion to the progress of the Gospel, is supposed to be of a later date than the rest of the history, which has given rise to a doubt as to the authenticity of the last twelve verses;† but if we suppose the Gospel was first published at Rome, and completed at Alexandria, and the last twelve verses added there, we can have no difficulty in accounting for this difference of date.

The conclusion to which Dr. Townson has arrived, after considering the evidence in favour of the early date of St. Mark's Gospel, does not materially differ from this. He supposes that St. Mark's Gospel was published in Italy; but that the evangelist came to Rome by himself, studied the state of the Church there, returned to Asia, in conjunction with St. Peter, and drew up his Gospel for the benefit of the converts in that city. He has adopted this perplexed theory, to avoid the opinion that St. Peter came to Rome in the reign of

\* Euseb. Eccles. Hist. lib. ii. c. 16, 24., in Lardner's Supp. to Credibility, vol. i. p. 175, &c.

† See Michaelis, Introd. vol. iii. P. 1. p. 208, &c.



Claudius.\* Lord Barrington assigns to St. Mark's Gospel the date here adopted.

After considering the whole evidence respecting the Gospel of St. Mark, says Mr. Townsend, I cannot conclude but that it was written at a much earlier date than has been generally assigned to it by protestant writers. The Gospel of St. Matthew was written in the first persecution, when the tidings of salvation were preached to the Jews only. The Gospel of St. Mark was published during the second persecution of the Christian Church, when the devout Gentiles, such as Cornelius, were appealed to. Both were mercifully adapted to these two stages of the Church's progress.†

The only thing remaining to be noticed regards the language in which St. Mark's Gospel was originally written. That the evangelist wrote in the Greek language is conformable to the testimony of antiquity, and we believe it was never disputed till the time of Cardinal Baronius, who, from a desire, as it should seem, to exalt the language in which the Vulgate was written, affirmed that Mark wrote his history in Latin. The only argument, however, which merits attention, in favour of this hypothesis is, that "this Gospel being published at Rome, for the benefit of the Romans, it is not to be supposed that it would be written in any other language than that of the place." To this argument Dr. Campbell has offered a short but satisfactory reply.—*First.* The Greek language, having become a kind of universal language, was more used by strangers at Rome, than the language of the place. *Secondly,* The Apostle Paul wrote to the Romans in Greek and not in Latin. Now, if there was no impropriety in Paul's writing them a very long epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing which appears to support the opinion of Baronius, is the inscription subjoined to the Syriac and some other Oriental versions of this Gospel. But it should be remembered, that these postscripts are not the testimonies of the translators, but the mere conjectures of some unknown transcriber, and therefore of no authority.‡

The Gospel of St. Mark contains a neat, perspicuous abridgment of the history of our Lord; and taken in this point of view, is very satisfactory; and is the most proper of all the four Gospels to be put into the hands of young persons, in order to bring them to an acquaintance with the great facts

\* Townson's Works, vol. i. p. 171, &c.

† Arrangement of the New Test. vol. ii. p. 151.

‡ Preface to St. Mark's Gospel.

of evangelical history. But as a substitute for the Gospel by Matthew, it should never be used. Of the other Gospels it is not only a grand corroborating evidence, but contains many valuable hints for completing the history of our Lord, which have been omitted by the others; and thus in the mouths of four witnesses, all these glorious and interesting facts are established.

The style of Mark is very plain, simple, and unadorned; and sometimes appears to approach to a degree of rusticity or inelegance. Whoever reads the original, must be struck with the frequent, and often pleonastic occurrence of *εὐθὺς immediately*, and *πάλιν again*, and such like; but these detract nothing from the accuracy and fidelity of the work. The *Hebraisms* which abound in it, may be naturally expected from a native of Palestine, writing in Greek. The *Latinisms* which frequently occur, are accounted for on the ground of this Gospel being written for the Gentiles; and particularly for the *Roman* people. On the whole, the Gospel according to Mark, is a very important portion of divine revelation, which God has preserved by a chain of providences, from the time of its promulgation until now: and for which, no truly pious reader will hesitate to render due praise to that God, whose work is ever perfect.\*

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*The Gospel of St. Luke.*

This evangelist bears the same relation to St. Paul as the former one did to St. Peter, having been a companion and assistant to that apostle, and writing his Gospel under his direction. Our knowledge of the history of St. Luke is chiefly derived from his own work, the Acts of the Apostles. In the introduction to his work he plainly intimates that he was neither an apostle nor an eye-witness of the transactions which he has narrated, but that he derived his information from those who were such. It has been questioned whether St. Luke were a Jew or a Gentile. The latter opinion has been inferred by Michaelis† from an expression of St. Paul, in his epistle to the Colossians, where, after naming some “who are of the circumcision,” he mentions others, and among them Luke, without any such addition, ch. iv. 14. These are, therefore, supposed to have been Gentiles. But

\* Dr. A. Clarke, Notes on Mark, ch. xvi.

† Introduction, vol. iii. P. 1. p. 228, &c.

this, though a plausible inference, is not, as Dr. Campbell remarks, a necessary consequence from the apostle's words. He might have added the clause, "who are of the circumcision," not to distinguish the persons from those after mentioned, *as not of the circumcision*, but to give the Colossians particular information concerning those with whom, perhaps, they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. Some writers, on the contrary, have maintained that he was not only a Jew, but one of the seventy.\* But this does not comport with Luke's own declaration, before referred to, and therefore must be a groundless conjecture. That he was a convert to Christianity from Judaism, however, is upon the whole sufficiently evident, both from his style and the intimate knowledge which he displays of Jewish doctrines and customs. If the author of this Gospel be the same as the person named in the epistle to the Colossians, he was by profession, a physician; and according to Eusebius, he was a native of Antioch. He is mentioned for the first time in Acts xvi. 10, 11.† where we find him with St. Paul at Troas; thence he accompanied him to Jerusalem; remained with him during his afflictions in Judea; and was exiled with him when he was sent as a prisoner from Cæsarea to Rome, where he stayed with him during his two years confinement. None of the ancient Fathers having mentioned his martyrdom, it is probable he died a natural death.‡

The Gospel of St. Luke was always, from the time of its publication, received as authentic. It was published during the lives of the apostles St. John, St. Peter, and St. Paul, and was approved and sanctioned by them; and received as such by the churches, in conformity with the Jewish canon, which decided on the genuineness or spuriousness of the books of their own church, by receiving him as a prophet, who was acknowledged as such by the testimony of an established prophet.§ St. Luke has himself stated the occasion of his writing, which was to supply an ample and authentic

\* See Whitby's Preface to the Gospel of Luke.

† The late editor of Calmet contends, with much plausibility, that "Lucius of Cyrene" in Acts xiii. 1. is the same person as Luke the evangelist, and consequently that the author of this Gospel was an Egyptian. See Fragments, No. DCXXXVI—DCXLVIII. In further proof of this opinion, the reader will find in Fragment DCCXXIX. some curious remarks on the style in which Luke has dated his Gospel.

‡ Lardner's Works, vol. iii. p. 187, &c.

§ Whitby's Preface to St. Mark's Gospel.



account of the life and ministry of Christ, ch. i. 1—4. The only difficulty which meets us here is, the previous publication of the gospels of Matthew and Mark. This, however, may be set aside by considering that in all probability Matthew's narrative which was originally written in Hebrew, had not yet been translated into the Greek language; and that although the gospel of Mark was extant in that language, it was comparatively but a compendium of the history.

In composing his narrative Luke is supposed to have drawn his information chiefly from the Apostle Paul, whose companion he was; and some have even gone so far as to affirm that when St. Paul uses the expression "my gospel," Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), he means the gospel according to Luke. This, however, is inconsistent with the Evangelist's declaration, that the source of his intelligence, as to the facts related in his gospel was from those who had been eye and ear witnesses of what Jesus both did and taught; of which number St. Paul was not. The probability is that Luke being a constant companion of this Apostle in his apostolic journeys, availed himself of the opportunities which his situation afforded him, of conversing with those Apostles and Disciples who had heard the discourses and witnessed the miracles of our Lord.

The particular time and place at which St. Luke published his gospel is by no means certain, and it would be useless to lay before the reader the conjectures of the learned on this topic of enquiry.† Each hypothesis has been rendered apparently probable by the learning and ingenuity of its advocates; but each one is after all but a conjecture, destitute of all historical testimony. The year 53 is the earliest date which has been assumed, and the year 64 the latest. The latter one we have adopted, and think the place of its publication to have been either Achaia or Syria.

That St. Luke published his gospel for the instruction of the Gentile converts is affirmed by the unanimous voice of the church, and is clearly to be gathered from the document itself. Hence he inserts many things which Matthew had omitted, but which were necessary for the information of strangers. There is also a striking difference between the genealogy of Christ given by Luke, and that inserted by Matthew: the latter only deducing the promised Messiah from Abraham, according to Jewish custom; whereas the former ascends up to Adam, agreeably to Gentile custom. Further, St. Luke has inserted several of our Lord's parables

† The reader may consult Michaelis' Introduction, vol. iii. P. i. sect. v. vi.

and discourses, which were particularly designed to encourage the faith and hope of the Gentiles, but which had been passed over by the former Evangelists. Of this description are the parables of the lost sheep and the piece of silver (ch. xv. 1—10); of the prodigal son (ch. xv. 11—32), and of the grain of mustard-seed, &c. ch. xiii. 18—21.\*

To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other Evangelists, he has been at more pains than any of them to ascertain the dates of some of the most memorable events on which, in a great measure, depend the dates of all the rest. In some places, however, without regard to order, he gives a number of detached precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occur to the writer's memory, that nothing of moment might be omitted.†

Had not St. Paul informed us that this Evangelist was by profession a physician, and consequently a man of literary attainments, his writings would have afforded ample evidence that he had enjoyed a liberal education. Grotius states that he is eminently distinguished for his fine classic Greek;‡ and in another place, that he abounds with expressions of classical purity.§ The distinguished sweetness of his style, the smoothness of his periods, the beautiful and perspicuous arrangement of his words, cannot fail to strike and delight every reader possessed of an elegant taste in polite literature. Nothing can be better accommodated to the grand transactions he records, than the elegant simplicity of his style—divested of all studied ornaments—plain, chaste, and perspicuous—one easy, regular, well-conducted narrative—greatly resembling Xenophon's history of the expedition of Cyrus, or his history of Greece, for the simple, artless, unaffected manner of the narration,|| or the *Commentaries* of Julius Cæsar, a work distinguished for its plainness, but which, in point of elegance and the true sublime, says Hirtius, was never surpassed by the most elaborate compositions. The Evangelist begins at the fountain-head, follows with careful footsteps the stream in its heavenly course, till, after the death of Christ, we see it derived into a thousand different

\* See Dr. Townson's Works, vol. i. p. 181—196.

† Campbell's Preface to Luke's Gospel.

‡ Ad Acta Apostol. c. i. ver. 4.

§ Idem, c. v. ver. 31.

|| This has been questioned, however, by a recent writer. See Cook's Inquiry into the Books of the New Testament, p. 232.

channels, in every direction, to refresh and bless the whole world. \*

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*The Gospel of St. John.*

The Evangelist John was a native of Bethsaida, and the son of Zebedee and Salome: comp. Matt. xxvii. 56, with Mark xv. 40, and xvi. 1. With his father, and his brother James, he followed the occupation of a fisherman, on the sea of Galilee, whence he was called, with the latter, by our Lord, Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 1—10. John is generally supposed to have been about 25 years of age at this time, and unmarried. Theophylact conceives him to have been a relative of our Lord, and gives his genealogy thus: "Joseph, the husband of the blessed Mary, had seven children by a former wife; four sons and three daughters, Martha (or, as Dr. Lardner thinks, Mary), Esther, and Salome, whose son John was; therefore Salome was reckoned our Lord's sister, and John was his nephew." If this be correct, it will perhaps, account for some things mentioned in the gospels; as the petition of Salome for the two chief places in the kingdom for her sons; John's being the beloved disciple and most intimate friend of Jesus; and our Lord's committing to his charge the care of his mother, as long as she should live. Theophylact's account is confirmed by a marginal note in a MS. copy of the Greek Testament, preserved in the imperial library of Vienna, the writer of which professes to have taken his account from the commentaries of St. Sophronius.

It is evident John was present at most of the things related by him in his Gospel; and that he was an eye and ear witness of our Lord's labours and discourses. After the ascension he returned with the other Disciples from Mount Olivet to Jerusalem, and took a share in all the transactions previous to the day of Pentecost; at which time he partook with the rest, of the mighty outpouring of the Holy Ghost, by which he was eminently qualified for the place he afterwards filled in the Christian church. In conjunction with Peter, he cured a man who had been lame from his mother's womb, for which he was cast into prison, Acts iii. 1—10. He was afterwards sent to Samaria, to confer the Holy Ghost on those who had been converted there by Philip the deacon, viii. 5—25. St. Paul states that he was present at the council of

\* Harwood's Introduction, vol. ii. p. 181, &c.



Jerusalem, of which an account is given, Acts xv. The Fathers state that John was a long time in Asia, continuing there till the time of Trajan, who succeeded Nerva, A. D. 98. Domitian having declared war against the church in A. D. 95, John, it is said, was banished from Ephesus and carried to Rome, where he was immersed in a cauldron of boiling oil, out of which he came unhurt. After this he was banished to the Isle of Patmos, where he wrote the Book of Revelation. Upon the accession of Nerva to the imperial dignity, John is said to have returned to Ephesus, A. D. 97, being then about 90 years of age. In this city he is supposed to have written his three epistles and gospel; and to have died in the hundredth year of his age. Michaelis thinks it probable that the Evangelist was one of the two Disciples of John who followed Christ, a circumstantial account of whom is given in this gospel, ch. i. 37—41. \*

It is evident that St. John had seen the three former Gospels before he wrote his own: hence he carefully omits those transactions and discourses which had been recorded in them; or if he is obliged to notice them for the purposes of connection, or otherwise, it is done in the most cursory manner. His conduct in this case is an incontrovertible proof, that he had not only seen but approved the foregoing Gospels as faithful and true histories, and that he partly composed his own as supplemental to them all. †

The Evangelist has stated the design of his Gospel in chap. xx. 31,—“These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.” Hence he has especially recorded those *discourses* of our Lord, in which he spoke of *himself*, of his *divine legation*, his *august majesty*, and of the work committed to him by the Father: subjects which are rarely discussed by the other Evangelists, and no where so evidently, clearly, and systematically treated of as in this Gospel. It must be observed, too, that in the other Evangelists our Lord’s phraseology is, for the most part, highly figurative and parabolical, but in this, usually literal and perspicuous. In the Epistles, too, the inspired writers have explained the fundamental doctrines concerning Jesus the Messiah, in expressions mostly *their own*; but John in the *very words of Jesus himself*. In the other Gospels we hear him speaking like an *inspired person*, indeed, but a *man*; in

\* Lardner’s Works, vol. iii. p. 212, &c.; Michaelis’ Introduction, vol. iii. P. I. p. 272, &c.

† For the proofs see Townson’s Works, vol. i. p. 219, &c., and Michaelis, vol. iii. P. i. p. 303. &c.

this, as *the Son of God, the Messiah himself*. The other Evangelists have, indeed, delivered that fundamental doctrine which respects his divinity and Messiahship, but only on occasions, supplied by other subjects, and have only *sometimes* touched upon it; John has professedly and systematically explained it: a method most efficacious, and calculated both to instruct and to persuade. Hence it is truly astonishing that theologians should, in explaining the work of salvation by Christ, have had recourse to those *figurative* modes of expression employed by St. Paul (for the wisest purposes, doubtless, and in reference to the peculiar circumstances of those times), and not rather have followed the authority of our Lord himself, and employed his *very words*, literal and perspicuous as they are, attended with few difficulties, and liable to little ambiguity of interpretation, or perversion of sense.\*

It appears, however, as well from internal evidence, as from the voice of antiquity, that he had some particular classes of men in view in prosecuting this design. Irenæus, who wrote in less than a century after the publication of John's Gospel, affirms the occasion of his writing to have been the errors of the Cerinthians and Nicolaitans.† Eusebius, quoting Clement, says: "John, who is the last of the Evangelists, having seen that in the three former Gospels corporeal things had been explained, and being urged by his acquaintance, and inspired of God, composed a spiritual Gospel." Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also for the purpose of refuting the heresies of Cerinthus and the Gnostics.‡ Indeed, had this not been asserted by Irenæus, the contents of the Gospel itself, as Michaelis justly observes, would lead to this conclusion. The speeches of Christ, which John has recorded, are selected with a totally different view, from that of the three first Evangelists, who have given such as are of a moral nature, whereas those which are given by St. John, are chiefly dogmatical, and relate to Christ's divinity, the doctrine of the Holy Ghost, the supernatural assistance to be communicated to the Apostles, and other subjects of a like import. In the very choice of his expressions, such as light, life, &c. he had in view the philosophy of the Gnostics, who used, or rather abused these terms. That the

\* Dr. Tittman, in Bloomfield's *Recensio Synoptica Annot. Sacræ*, vol. iii. pp. vi. vii.

† *Advers. Heres.* P. iii. c. 11.

‡ See Lardner's *Supp.* vol. i. p. 385, &c. and Michaelis, vol. iii. P. 1. p. 274, &c.



first fourteen verses of St. John's Gospel are merely historical, and contain only a short account of Christ's history before his appearance on earth, is a supposition devoid of all probability. On the contrary, it is evident that they are purely doctrinal, and that they were introduced with a polemical view, in order to confute errors, which prevailed at that time respecting the person of Jesus Christ. Unless St. John had had an adversary to combat, who made particular use of the words, *light* and *life*, he would not have thought it necessary, after having described the Creator of all things, to add, that in him was life, and the life was the light of men; or to assert that John the Baptist was not that light. The very meaning of the word *light* would be extremely dubious, unless it were determined by its peculiar application in the Oriental Gnosis. For without the supposition, that John had to combat with an adversary who used this word in a particular sense, it might be applied to any divine instructor, who by his doctrines enlightened mankind. Farther, the positions contained in the first fourteen verses are antitheses to positions maintained by the Gnostics, who used the words *λογος* *logos*, *ζωή* *life*, *φως* *light*, *μονογενής* *only begotten*, *πληρωμα* *fulness*, &c. as technical terms of their philosophy. Lastly, the speeches of Christ, which St. John has selected, are such as confirm the positions laid down in the first chapter of his Gospel: and therefore we must conclude that his principal object throughout the whole of his Gospel, was to confute the errors of the Gnostics. \*

A very different opinion from this, however, has been adopted by Lampe,† and which found a defender in Lardner.‡ According to this opinion, John's principal object was to convince the unbelieving Jews, and, in case they refused their assent, to prove to them the justice of the divine punishment which awaited them, on the ground that they had ample means of conviction. But it is very improbable that the Evangelist's view was so confined: and therefore, as the Apostle himself has no where given the least intimation that this was his particular object, we see no reason for supposing it. If his Gospel had been directed against the Jews in particular, he would hardly have omitted Christ's prophecy of the destruction of Jerusalem, and his lamentation over the impending fate of that devoted city.§

Assuming, therefore, the correctness of the former hypo-

\* Michaelis, vol. iii. P. i. p. 279.

† Prolegom. in Johan. Evang.

‡ Supplement, vol. i. p. 393, &c.

§ Michaelis, vol. iii. P. i. p. 276.

thesis, we proceed to take a brief review of the tenets of Cerinthus, in opposition to which the Evangelist wrote, that we may the more fully understand his design and order.

The object proposed by this heretic, who was by birth a Jew, was to found a new system of doctrine, by a monstrous combination of the religion of Christ with the errors of the Jewish and Gnostic systems. From the latter he borrowed his *pleroma* or fulness, his *Æons* or spirits, his *Demiurgus* or creator of the visible world, which fictions he so modified as to give them an air of Judaism, which must considerably have favoured the progress of his heresy. The most high God he represented as being utterly unknown before the manifestation of Christ, dwelling in a remote heaven called *pleroma*, with the chief spirits or æons:—That this supreme God first generated an *only-begotten* son, who again begot the Word, which was inferior to the first-born—That Christ was a still lower æon, though far superior to some others—That there were two higher æons distinct from Christ; one called Life and the other Light—That from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter—That this *Demiurgus* was ignorant of the supreme God, and much lower than the æons, which were wholly invisible—That he was, however, the peculiar God and protector of the Israelites, and sent Moses to them, whose laws were to be of perpetual obligation—That Jesus was a mere man, of the most illustrious sanctity and justice, the real son of Joseph and Mary—That the æon Christ descended upon him in the form of a dove when he was baptised, revealed to him the unknown Father, and empowered him to work miracles—That the æon, Light, entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ—That Jesus after his union with Christ, opposed himself with vigour to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs, and that when Jesus was taken captive and came to suffer, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death; that Christ will one day return upon earth, and renewing his former union with the man Jesus, will reign in Palestine, a thousand years, during which his disciples will enjoy the most exquisite sensual delights.—Some of the Cerinthian sect denied also the resurrection of the dead.\*

\* Mosheim's Commentaries, vol. i. p. 337, &c. Lardner's Works, vol. iv. p. 567, &c. Owen on the four Gospels, p. 88, &c. and Bishop Percy's Key, p. 58, &c.

Bearing these dogmas in mind we shall find that St. John's Gospel is divided into three parts.

Part I. contains doctrines laid down in opposition to those of Cerinthus, ch. i. 1—18.

Part II. delivers the proofs of those doctrines in an historical manner, ch. i. 19—xx. 29.

Part III. is a conclusion, or appendix, giving an account of the person of the writer, and of his design in writing his Gospel, ch. xx. 30—xxi.\*

Besides refuting the errors of Cerinthus and his followers, Michaelis is of opinion that St. John also had in view to confute the erroneous tenets of the Sabæans, a sect which acknowledged John the Baptist for its founder. He has adduced a variety of terms and phrases, which he has applied to the explanation of the first fourteen verses of this Gospel, in such a manner as renders his conjecture not improbable. Perhaps we shall not greatly err if we conclude with Rosenmüller, that St. John had both these classes of heretics in view, and that he wrote to confute their respective tenets.†

The Gnostics and Saturnians both taught that the son of God had descended from above to destroy evil and restore man to his primeval state, but that he had not assumed a material or real body, but merely the shadow or resemblance of one. In opposition to these, St. John affirmed that the word *was made flesh*. Carpocrates, on the other hand, taught that the world was created by angels; that Jesus was the real son of Joseph and Mary: and he consequently denied his divinity, though he considered him as superhuman. In opposition to Carpocrates, St. John taught, that the world was created not by angels, but by the Logos, who was revealed to man, as the Christ, the divine personage, promised by the prophets and expected by the world.

Omitting much more, relative to the Elcesaites, Valentinians, and other heretics, enumerated by Irenæus and Epiphanius,

\* Some of the early Christians had imbibed the notion that St. John would live till the day of judgment, a notion to which a false interpretation of a saying of Christ, and the great age which the Evangelist actually attained, had given rise. For this reason John has related at full length, in the last chapter, the conversation which took place between Christ, St. Peter, and himself, after the resurrection; and has shewn in what connection, and in what sense Christ said of St. John, "If I will that he tarry till I come, what is that to thee?"—John xxi. 22. Michaelis, vol. iii. P. i. p. 318.

† Mosheim's Commentaries, vol. i. p. 337. &c.; Lardner's Works, vol. iv. p. 567, &c.; Michaelis, vol. iii. P. i. p. 285, &c.; in Horne's Critical Introd. vol. iv. on John. The reader may also consult Calmet's Dict. art. "John," and Fragments, vol. ii. p. 269, &c., for an account of the Sabæans or disciples of John.

and discussed by Mosheim and Lardner, we pass on to notice the sentiments of Basilides of Alexandria, who lived about this time.

Irenæus observes, that Basilides, in order to appear to have a more sublime and probable scheme than others, outstepped them all; and taught, that from the self-existent Father was born *Nous*, or understanding; of *Nous*, *Logos*, or the Word; of *Logos*, *Phronesis* or Prudence; of *Phronesis* *Sophia* and *Dunamis*, or Wisdom and Power; of *Dunamis* and *Sophia*, powers, principalities, and angels, that is, the superior angels, by whom the first heavens were made; from these proceeded other angels, which made all things. The first of these angels he represents as the God of the Jews, who desiring to bring other nations under the dominion of his people, was so effectually opposed, that the Jewish nation was in danger of being totally ruined, when the self-existent and ineffable Father sent his first begotten *Nous*, who is also said to be Christ, for the salvation of those who believed in him. He appeared in the world as a man—taught—worked miracles—but did not suffer—for Simon of Cyrene was transformed into his likeness, and was crucified: after which Christ ascended into heaven. Basilides taught also, that men ought not to confess him who in reality was crucified, but him who came in the form of man, and was supposed to be crucified. Any reader of St. John's Gospel, who acknowledges the authority of that evangelist, must be convinced of the errors of Basilides, as this inspired writer plainly declares that the *Logos* itself was made flesh, had become a teacher of the Jews, had dwelt among them, and as a man among men was crucified.\* Vitranga concludes his disser-

\* Vitranga gives the following scheme of the opinions or theory of Basilides.

Τὸ ΑΓΕΝΝΗΤΟΝ, ὁ μόνος ἐστὶ πάντων πατήρ.

ΝΟΥΣ  
MIND.

ΛΟΓΟΣ  
REASON.

ΦΡΟΝΗΣΙΣ  
PRUDENCE.

ΔΥΝΑΜΙΣ καὶ ΣΟΦΙΑ  
POWER and WISDOM.

ΑΡΧΑΙ, ΕΞΟΥΣΙΑ, ΑΓΓΕΛΟΙ  
PRINCIPALITIES, POWERS, ANGELS.

ὁ Ἀνώτερος καὶ πρῶτος ΟΥΡΑΝΟΣ  
The Highest and First HEAVEN.

Καὶ οὗ ἐξῆς.

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tation by summing up the precise objects for which each verse of St. John's Introduction might have been more especially written, in allusion to the heresies prevalent at the time of the writing of his Gospel. They will be found, he concludes, to overthrow all the subtilties of each of the Gnostic heresies.\*

In addition to the Jews,† and the heretics of his day, the third class of persons to whom John addressed his Gospel, were his contemporaries among the primitive Christians. The word Logos has been supposed by many to be used in the same sense as in this Gospel in several passages of the New Testament. Luke i. 2; Acts xx. 32; Heb. iv. 12; Rev. xix. 13. If from the writers of the New Testament we turn to the apostolic fathers, we shall find, though their testimony is express in favour of the divinity of Christ, their evidence

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He then gives the annexed brief outline of the notions of Valentinius.

ΒΥΘΟΣ INFINITE ABYSS, or Προαρχή, et Ἀρχή	ΣΙΓΗ SILENCE, or Ἐννοια, et Χάρις PURPOSE and GRACE.
ΝΟΥΣ MIND. Μονογενής et Πρωτογενής Only-begotten and First-begotten.	ΑΛΗΘΕΙΑ TRUTH.
ΛΟΓΟΣ REASON.	ΖΩΗ LIFE.
ΑΝΘΡΩΠΟΣ MAN	ΕΚΚΛΗΣΙΑ CHURCH.

\* De occasione et scopo Prologi Evang. Joannis Apost. The passage may be seen in Townsend's Arrang. New Test. vol. i. p. 21.

† It is very natural to enquire what sense the Jewish reader would attach to the account given by the Evangelist of the Logos: or, in other words, what were the sentiments of the Jews in the time of St. John concerning the Logos, and in what respects did he design either to confirm or rectify the opinions of his countrymen on that subject? That the Chaldee term *Mimra*, or WORD, is taken personally in a multitude of places in the Jewish Targums; and also the Greek *Logos*, or WORD, in the writings of Philo, who is reasonably supposed to have represented the faith of the ancient Jewish church, has been ably demonstrated by Dr. Allix, in his valuable, though sometimes inaccurate work on "the testimony of the ancient Jewish church," and by the learned Bryant, in his "Sentiments of Philo Judæus concerning the ΛΟΓΟΣ, or WORD of GOD." Dr. A. Clarke has given some extracts from both these works, and also from the *Zend Avesta* and other writings attributed to Zoroaster, in his notes on the first chapter of St. John's Gospel, to which the reader is referred.

is not deduced from the doctrine of the Logos. The reason of this might be, that St. John had in their opinion so completely decided the question, that the necessity of their resuming the argument had been superseded. The fathers who succeeded the apostolic age, however, lived at a time when the discussions respecting the identity of the Messiah and the Logos required further attention; and we accordingly find that from the time of Justin Martyr to Athanasius, the works of the Fathers abound with arguments in proof of this fundamental doctrine of Christianity. The greater part of these authorities, in support of the doctrine that the Logos of St. John was the angel Jehovah of the Jewish, as certainly as it was the Messiah of the Christian church, will be found in the works of Bishop Bull.

The fourth class of persons whom St. John may be supposed to have addressed, were the unconverted heathen. Of these the more ignorant were familiar with the doctrine of the incarnations; and the Evangelist might desire, when any of them should become converts to the Christian religion, that they should have correct ideas of the only available incarnation; that of God manifest in the flesh. The more educated of the heathen were of course well acquainted with the popular philosophy of the day,\* and would learn also, should they ever be brought to the knowledge of the truth, that the only real doctrine of the Logos was that which was maintained by the Christian church, and is so satisfactorily set down by John in the commencement of his invaluable Gospel.

Thus does it appear, from a careful investigation of the principal authorities that can now be collected, that the preface to St. John's Gospel is the most important passage in the New Testament. It is the passage which is the foundation of the Christian doctrine of the divinity of Christ—the point where the Jewish and Christian churches meet and divide—the record which identifies the faith of the Mosaic church with that of the Christian. As the preface to a book is generally the last part written, this passage may be considered as the last of the inspired writings, and as a sacred seal placed on the whole of the Old and New Testaments. The government of the Jewish church was consigned by the Supreme Being, the Father, to that manifested Being who assumed the titles and exerted the powers, and declared himself possessed of the attributes of the most High God. With-

\* That Pythagoras obtained many of his opinions from the Jews, which opinions gave rise in their different variations to the principal schools of Philosophy in Greece, is ably proved in Gale's *Court of the Gentiles*, and *Philosophia Generalis*.

out the consent of this Being, the Jewish church could not have been overthrown. He was accustomed repeatedly to appear. He called himself the captain of the Lord's host (Josh. v. 14, 15. and vi. 2); the angel in whom the name of God was (Exod. xxiii. 21); and to this angel, or Jehovah, are attributed all the great actions recorded of God in the Old Testament. We do not read any where in the Old or New Testament, that this Being ceased at any time to protect the Jewish nation and its church. The prophet Malachi, in a passage (iii. 1—6, and iv. 2—6) which has been uniformly considered by the Jewish as well as the Christian commentators to refer to the Messiah, declares that this angel Jehovah, the Jehovah whom ye seek, shall suddenly come to his temple—to the temple which had been rebuilt after the return from the captivity, and which was destroyed by the Roman soldiers. But we have no account whatever, neither have we any allusion in any author whatever, that the ancient manifested God of the Jews appeared in the usual manner in the Jewish temple, between the time of Malachi and the death of Herod the Great. The Christian Fathers, therefore, were unanimous in their opinion that this prophecy was accomplished in the person of Jesus, and in him only. They believed that Christ, even Jesus of Nazareth, was the angel of the covenant, that he and he only was Jehovah, the angel Jehovah, the Logos of St. John, the *Mimra Jah* of the Targumists, the expected and predicted Messiah of the Jewish and Christian churches. This is the doctrine rejected by the Unitarian as irrational, by the Deist as incomprehensible, by the Jew as unscriptural—but it is the doctrine which has ever been received by the Christian church in general with humility and faith, as its only hope, and consolation, and glory.\*

The extreme importance of these subjects to a right understanding of this Gospel, must furnish an apology for the length of the discussion. To understand the expressions of any writer, particularly when they are at all dubious, or liable to misrepresentation, we must endeavour to place ourselves in the situation of those to whom they were originally addressed; and it is the more necessary here, in consequence of the efforts which have been made in these times, to explain away the direct and satisfactory testimony of John to the proper divinity of the Lord Jesus Christ.†

\* See Townsend's Arrangement of the New Test. vol. i. p. 7, &c. from whom the preceding observations have been chiefly compiled.

† The reader may see an excellent introduction to this Gospel, by Tittman, who has taken a somewhat different view of it from that given above, in Bloomfield's *Recensio Synoptica Annot. Sacra*, vol. iii. pp. i—xxiii.

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The style of this Evangelist is pronounced by Michaelis to be better and more fluent than that of the other Evangelists. It seems, he adds, as if he had acquired a facility and taste in the Greek language from his long residence at Ephesus. His narrative is very perspicuous; and in order to promote perspicuity, the same word is sometimes repeated: though, perhaps, the advanced age in which St. John wrote had some influence, since he is always inclined to repetitions.\* An unaffected simplicity marks his writings. All is plain truth, divested of every adventitious ornament. No pomp of words, no labour of composition, no smooth arrangement of periods, are here studied. Negligently plain, and simple, and familiar in his language, but disclosing the grandest ideas, opening the most glorious prospects, and fraught with doctrines of the greatest sublimity. Every page of his divine writings is impressed with hardly any other characters than those of the purest love and benevolence. His heart seems to be entirely occupied and possessed with the amiable spirit and genius of the Gospel; and both in his Gospel and in his Epistles, he is continually inculcating upon his reader these most amiable qualities, as the highest perfection of human nature, and the distinguishing glory of the Gospel—repeating, inculcating, and enforcing them in the most affectionate terms, by the most pathetic, persuasive, and artless eloquence, in a plain, honest, and affecting manner, that discovers to us the probity and sincerity of the author's heart.†

\* Michaelis, vol. iii. P. i. p. 316.

† Harwood's Introduction, vol. i. p. 194.



## ANALYSIS

OF THE

## FOUR EVANGELISTS\*;

DIVIDED INTO PERIODS AND SECTIONS CORRESPONDING TO THE SEVERAL  
STAGES OF THE GOSPEL HISTORY.

## PERIOD I.

*From the Birth of Christ to the Temptation.*

Section.	Contents.	Scripture.	Place.	<i>A. L.</i>
I.	General Preface.	Mark i. 1.	Probably written at Jerusalem.	44
		Luke i. 1-4.	Written in Achaia.	64
II.	The Divinity, Humanity, and Office of Christ	John i. 1-18.	Written at Ephesus.	97
III.	Birth of John the Baptist.	Luke i. 5-25.	Temple at Jerusalem.	<i>Before Paul's</i> 6
IV.	The Annunciation.	Luke i. 26-38.	Nazareth.	5
V.	Interview between Mary and Elizabeth.	Luke i. 39-56.	Hebron.	..
VI.	The Birth and Naming of John the Baptist.	Luke i. 57, to the end.	Hebron.	..
VII.	An Angel appears to Joseph.	Matt. i. 18-25.	Nazareth.	..
VIII.	Birth of Christ at Bethlehem.	Luke ii. 1-7.	Bethlehem	..
IX.	The Genealogies of Christ.	Matt. i. 1. Luke iii. 23, to the end.		
X.	The Angels appear to the Shepherds	Matt. i. 2-17.	Bethlehem	..
XI.	The Circumcision.	Luke ii. 8-20. Luke ii. 21.	Temple of Jerusalem.	..
XII.	The Purification — Presentation of Christ in the Temple, where he is acknowledged by Simeon and Anna.	Luke ii. 22-39.	Temple of Jerusalem.	..
XIII.	Offering of the Magi.	Matt. ii. 1-12.	Bethlehem Jerusalem.	..
XIV.	The Flight into Egypt.	Matt. ii. 13-15.	Bethlehem	..
XV.	Slaughter of the children at Bethlehem.	Matt. ii. 16-18.	Bethlehem	..
XVI.	Joseph returns from Egypt.	Matt. ii. 19-23. Luke ii. 40.	Egypt. Nazareth.	.. 3

\* This Table is taken from Townsend's Arrangement of the New Testament, vol. ii. p. 741, &amp;c.

<i>Section.</i>	<i>Contents.</i>	<i>Scripture.</i>	<i>Place.</i>	<i>Vol.Æ</i>
XVII.	History of Christ at the age of twelve Years.	Luke ii. 41-52.	Jerusalem.	7
XVIII.	Commencement of the Ministry of John the Baptist.	Matt. iii. 1-12. Mark i. 2-8. Luke iii. 1-18.	The Wilderness of Judea.	..
XIX.	The Baptism of Christ.	Matt. iii. 13, to the end. Mark i. 9-11. Luke iii. 21, 22, and pt. of 23.	Bethabara, where the ark had rested on its passage from the Wilderness into Canaan	26
XX.	The Temptation of Christ.	Matt. iv. 1-11. Mark i. 12, 13. Luke iv. 1-13.	The Wilderness.	..

PERIOD II.

*From the Temptation of Christ, to the commencement of his more Public Ministry, after the Imprisonment of John.*

I.	Farther testimony of John the Baptist.	John i. 19-34.	Bethabara.	26
II.	Christ obtains his first Disciples from John.	John i. 35-41.	Bethabara, Road to Galilee.	..
III.	Marriage at Cana in Galilee.	John ii. 1-11.	Cana in Galilee.	27
IV.	Christ goes down to Capernaum, and continues there some short time.	John ii. 12.	Capernaum.	..
V.	The Buyers and Sellers driven from the Temple.	John ii. 13, to the end.	Jerusalem.	..
VI.	Conversation of Christ with Nicodemus.	John iii. 1-21.	Jerusalem.	..
VII.	John's last Testimony to Christ.	John iii. 22, to the end.	Judea.	..
VIII.	Imprisonment of John the Baptist.	Matt. xiv. 3-5. Mark vi. 17-20. Luke iii. 19.		

PERIOD III.

*From the Commencement of the more Public Ministry of Christ, to the Mission of the Twelve Apostles.*

I.	General Introduction to the History of Christ's more public Ministry.	Matt. iv. 12-17. Mark i. 14, 15. Luke iv. 14, 15.	Judea.	27
II.	Christ's Conversation with the Woman of Samaria.	John iv. 1-42.	Samaria.	..
III.	Second Miracle at Cana in Galilee.	John iv. 43, to the end.	Cana in Galilee.	..
IV.	First public preaching of Christ in the Synagogue at Nazareth, and his Danger there	Luke iv. 16-30.	Nazareth.	..
V.	Christ sojourns at Capernaum.	Luke iv. 31, 32.	Capernaum.	..
IV.	The miraculous Draught of Fishes, and the calling of Andrew, and Peter, James, and John.	Matt. iv. 18-22. Mark i. 17-20. Luke v. 1-11.	Sea of Galilee.	..

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<i>Section.</i>	<i>Contents.</i>	<i>Scripture.</i>	<i>Place.</i>	<i>Vol. &amp;c.</i>
VII.	The Demoniac healed at Capernaum	Mark i. 21-28. Luke iv. 33-38.	Capernaum.	27
VIII.	Peter's Mother-in-law cured of a Fever.	Mat. viii. 14. 15. Mark i. 29-31. Luke iv. 38, 39.	Capernaum.	..
IX.	Christ teaches and performs Miracles, and cures throughout Galilee	Matt. iv. 23-25; viii. 16, 17. Mark i. 32-39.	Galilee.	..
X.	Christ cures a Leper.	Luke iv. 40, to the end. Matt. viii. 2-4. Mark i. 40, to the end.	Galilee.	..
XI.	The Paralytic cured, and the power of Christ to forgive Sins asserted.	Luke v. 12-16. Matt. ix. 2-8. Mark ii. 1-12.	Capernaum.	..
XII.	The calling of Matthew.	Luke v. 17-26. Matt. ix. 9. Mark ii. 13, 14.	Capernaum.	..
XIII.	The infirm Man healed at the Pool of Bethesda.	Luke v. 27, 28. John v. 1-15.	Jerusalem.	..
XIV.	Christ vindicates the Miracle, and asserts the Dignity of his Office.	John v. 16, to the end.	Jerusalem.	..
XV.	Christ defends his Disciples for plucking the Ears of Corn on the Sabbath day.	Matt. xii. 1-8. Mark ii. 23-28.	In a Progress.	..
XVI.	Christ heals the withered Hand.	Luke vi. 1-5. Matt. xii. 9-14. Mark iii. 1-6.	In a Progress.	..
XVII.	Christ is followed by great Multitudes, whose Diseases he heals.	Luke vi. 6-11. Matt. xii. 5-21. Mark iii. 7-12.	Galilee.	—
XVIII.	Preparation for the Sermon on the Mount—Election of the twelve Apostles.	Mark iii. 13-19. Luke vi. 12-19.	Galilee.	—
XIX.	The Sermon on the Mount.	Matt. v. vi. vii. and viii. 1. Luke vi. 20, to the end.	Galilee.	—
XX.	The Centurion's Servant healed.	Matt. viii. 5-13. Luke vii. 1-10.	Capernaum.	.
XXI.	The Widow of Nain's Son is raised to Life.	Luke vii. 11-18.	Nain.	.
XXII.	Message from John, who was still in prison, to Christ.	Matt. xi. 2-6. Luke vii. 18-23.	On a Tour.	..
XXIII.	Christ's testimony concerning John	Matt. xi. 7-15. Luke vii. 24-30.	On a Tour.	..
XXIV.	Christ reproaches the Jews for their Impenitence and Insensibility.	Matt. xi. 16-27. Luke vii. 31-35.	On a Tour.	..
XXV.	Christ invites all to come to him.	Matt. xi. 25, to the end.	On a Tour.	..
XXVI.	Christ forgives the Sins of a female Penitent, at the house of a Pharisee.	Luke vii. 36, to the end.	On a Tour.	..
XXVII.	Christ preaches again throughout Galilee.	Luke viii. 1-3.	Galilee.	..
XXVIII.	Christ cures a Demoniac—Conduct of the Scribes and Pharisees.	Matt. xii. 12-45. Mark iii. 19-30. Luke xi. 14-26.	Capernaum.	..
XXIX.	Christ declares his faithful Disciples to be his real kindred.	Matt. xii. 46, to the end. Mark iii. 31, to the end. Lu. viii. 19-21.	Capernaum.	..

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XI.	Reasons for teaching by Parables.	Mat. xiii. 10-17. Mark iv. 10-12. Luk. viii. 9, 10.		..
XII.	Explanation of the Parable of the Sower.	Matt. xiii. 18-23. Mark iv. 13-23. Luke viii. pt. of ver. 9, and xi. 15.		..
III.	Christ directs his Hearers to practise what they hear.	Mark iv. 24, 25. Luke viii. 18.		..
IV.	Various Parables descriptive of Christ's Kingdom.	Mat. xiii. 24-53. Mark iv. 26-34.		..
IV.	Christ crosses the Sea of Galilee, and calms the Tempest.	Mat. viii. 18-27. Mark iv. 36, to the end. Lu. viii. 22-25.		..
VI.	Christ heals the Gadarene Demoniac.	Matt. viii. 28, to the end. Mark v. 1-20. Lu. viii. 26-39.	Gadara.	..
VII.	Christ dines with Matthew.	Matt. ix. 10-17. Mark ii. 15-22. Luke v. 29, to the end.	Capernaum.	..
III.	Jairus' Daughter is healed, and the infirm Woman.	Matt. ix. 1, and xviii. 26. Mark v. 21, to the end. Lu. viii. 40, to the end.		..
IX.	Christ restores two blind Men to Sight.	Matt. ix. 27-31.	On a Tour.	.
LI.	Christ casts out a dumb Spirit.	Matt. ix. 32-34.		
LI.	Christ returns to Nazareth, and is again ill-treated there.	Mat. xiii. 54-58. Mark vi. 1, to pt. of ver. 6.	Nazareth.	..
II.	Christ preaches again throughout Galilee.	Matt. ix. 35-38. Mark vi. part of ver. 6.	Galilee.	28

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*the Mission of the Twelve Apostles to the Mission of the Seventy.*

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II.	Death of John the Baptist—Herod desires to see Christ.	Matt. xiv. 1-12. Mark vi. 14-29. Luke ix. 7-9.		..
III.	The Twelve return, and Jesus retires with them to the Desert of Bethsaida.	Mt. xiv. 13, 14. Mark vi. 30-34. Luke ix. 10, 11. John vi. 12.	Desert of Bethsaida.	..
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VI.	Christ walks on the Sea to his Disciples, who are overtaken by a Storm.	Mt. xiv. 24-33. Mark vi. 47-53. John vi. 16-21.	Galilee.	..
VII.	Christ heals many People.	Mt. xiv. 34-36. Mark vi. 53-56.		
VIII.	Christ teaches in the Synagogue of Capernaum.	John vi. 22, to the end. vii. 1.	Capernaum.	..
IX.	Christ converses with the Scribes and Pharisees on the Jewish Traditions.	Matt. xv. 1-20. Mark vii. 1-23.		
X.	Christ heals the Daughter of the Canaanite, or Syrophenician Woman.	Mat. xv. 21-28. Mark vii. 24-30.	Tyre.	..
XI.	Christ goes through Decapolis, healing and teaching.	Mat. xv. 29-31. Mark vii. 31, to end.	Decapolis.	..
XII.	Four thousand Men are fed miraculously.	Matt. xv. 32, to the end. Mark viii. 1-9.	On a mount by the Sea of Galilee.	..
XIII.	The Pharisees require other Signs—Christ charges them with Hypocrisy.	Matt. xvi. 1-12. Mark viii. 11, and pt. of 22.	Magdala.	
XIV.	Christ heals a blind Man at Bethsaida.	Mar. viii. 22-26.	Bethsaida.	..
XV.	Peter confesses Christ to be the Messiah.	Mat. xvi. 13-20. Mar. viii. 27-30. Luke ix. 18-21.	Cæsarea-Philippi.	..
XVI.	Christ astonishes the Disciples, by declaring the Necessity of his Death and Resurrection.	Mat. xvi. 21-23. Mark viii. 31, to the end. ix. 1.	Galilee.	..
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XIX.	Christ again foretels his Death and Resurrection.	Mt. xvii. 22-28. Mark ix. 30-33. Luke ix. 43-46.		..
XX.	Christ works a Miracle, to pay the Half-shekel for the Temple Service.	Mt. xvii. 24-27. Matt. xviii. 1, to the end.	Capernaum.	..
XXI.	The Disciples contend for Superiority.	Mark ix. 33, to the end. Luke ix. 47-50.		..

PERIOD V.

*From the Mission of the Seventy Disciples, to the triumphal entry of Christ into Jerusalem, six days before the Crucifixion.*

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I.	The Mission of the Seventy.	Luke x. 1-16.	Galilee.	28
II.	Christ goes up to the Feast of Tabernacles.	Matt. xix. 1. Mark x. 1. John viii. 2-10.	Jerusalem.	..
III.	Agitation of the public Mind at Jerusalem, concerning Christ.	John vii. 11, to the end. viii. 1.		..
IV.	Conduct of Christ to the Adulteress and her Accusers.	John viii. 2-11.		..
V.	Christ declares himself to be the Son of God.	John viii. 12-20.		..
VI.	Christ declares the Manner of his Death.	John viii. 21, to the end.		..
VII.	The Seventy return with Joy.	Luke x. 17-24.	Near Jerusalem.	..
VIII.	Christ directs the Lawyer how he may attain eternal Life.	Luke x. 25-28.	On a Tour.	..
IX.	The Parable of the good Samaritan.	Luke x. 29-37.		..
X.	Christ in the house of Martha.	Luke x. 38, to the end.		..
XI.	Christ teaches his Disciples to pray.	Luke xi. 1-13.		..
XII.	Christ reproves the Pharisees and Lawyers.	Luke xi. 37, to the end.		..
XIII.	Christ cautions his Disciples against Hypocrisy.	Luke xii. 1-12.		..
XIV.	Christ refuses to act as a Judge.	Luke xii. 13, 14.		..
XV.	Christ cautions the Multitude against Worldly-mindedness.	Luke xii. 15-34.		..
XVI.	Christ exhorts to Watchfulness, Fidelity, and Repentance.	Luke xii. 35, to the end, and xiii. 1-9.		..
XVII.	Christ cures an infirm Woman in the Synagogue.	Lu. xiii. 10-17.		..
XVIII.	Christ begins his Journey towards Jerusalem, to be present at the Feast of the Dedication.	Luke xiii. 22, and 18-21.		..
XIX.	Christ restores to Sight a Blind Man, who is summoned before the Sanhedrim.	John ix. 1-34.	Jerusalem.	..
XX.	Christ declares that he is the true Shepherd.	John ix. 35, to the end; x. 1-21.		..
XXI.	Christ publicly asserts his Divinity.	John x. 22-38.		..
XXII.	In consequence of the opposition of the Jews, Christ retires beyond Jordan.	John x. 39, to the end.		..
XXIII.	Christ, leaving the City, laments over Jerusalem.	Luke xiii. 23, to the end.	Near Jerusalem.	..
XXIV.	Christ dines with a Pharisee — Parable of the great Supper.	Luke xiv. 1-24.		..
XXV.	Christ's Disciples must forsake the World.	Luke xiv. 25, to the end.	On a Tour.	..
XXVI.	Parables of the lost Sheep, and of the lost piece of Silver.	Luke xv. 1-10.		..
XXVII.	Parable of the Prodigal Son.	Luke xv. 11, to the end.		..
XXVIII.	Parable of the unjust Steward.	Luke xvi. 1-13.		..

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XXX.	Christ answers the Question concerning Marriage and Divorce.	Matt. xix. 3-12. Mark x. 2-12. Luke xvi. 18.		..
XXXI.	Christ receives and blesses little Children.	Matt. xix. 3-15. Mark x. 13-17. Lu. xviii. 15-17.		..
XXXII.	Parable of the Rich Man and Lazarus.	Luke xvi. 19, to the end.		..
XXXIII.	On Forgiveness of Injuries.	Luke xvii. 1-10.	On a Tour.	..
XXXIV.	Christ journeys towards Jerusalem.	Luke ix. 51, to the end. xvii. 11.		..
XXXV.	Christ heals ten Lepers.	Lu. xvii. 12-19.		..
XXXVI.	Christ declares the lowliness of his Kingdom, and the sudden Destruction of Jerusalem.	Luke xvii. 20, to the end.		..
XXXVII.	Christ teacheth the true Nature of Prayer.	Luke xviii. 1-8.		..
XXXVIII.	Parable of the Pharisee and Publican.	Lu. xviii. 9-14.		..
XXXIX.	From the Conduct of the young Ruler, Christ cautions his Disciples on the Dangers of Wealth.	Matt. xix. 16, to the end. Mark x. 17-31. Lu. xviii. 18-30.		..
XL.	Parable of the Labourers in the Vineyard.	Matt. xx. 1-16.		..
XLI.	Christ is informed of the sickness of Lazarus.	John xi. 1-16.		..
XLII.	Christ again predicts his Sufferings and Death.	Mat. xx. 17-19. Mark x. 32-34. Lu. xviii. 31-34.		2
XLIII.	Ambition of the Sons of Zebedee.	Matt. xx. 20-28.	On the way to Bethany	
XLIV.	Two Blind Men healed at Jericho.	Mark x. 35-45, to Jericho. Matt. xx. 29, to the end. Mark x. 46, to the end. Luke xviii. 35, to the end.		
XLV.	Conversion of Zaccheus, and the Parable of the Pounds.	Luke xix. 1-28.		
XLVI.	The Resurrection of Lazarus.	John xi. 17-46.	Bethany.	
XLVII.	The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.	John xi. 47, 48.	Jerusalem.	
XLVIII.	Caiaphas prophecies.	John xi. 49-52.		
XLIX.	The Sanhedrim resolve to put Christ to death.	John xi. 53.		
L.	Christ retires to Ephraim, or Ephrata.	John xi. 54.	Ephraim.	—
LI.	State of the public Mind at Jerusalem, immediately preceding the last Passover, at which Christ attended.	John xi. 55, to the end.	Jerusalem.	..
LII.	Christ comes to Bethany, where he is anointed by Mary.	Mat. xxvi. 6-13. Mark xiv. 3-9. John xii. 1-11.	Bethany.	..
LIII.	Christ prepares to enter Jerusalem.	Matt. xxi. 1-7. Mark xi. 1-7. Luke xix. 29, and part of ver. 35. John xii. 12-18.		..

PERIOD VI.

*From Christ's Triumphant Entry into Jerusalem, to his Apprehension—Sunday, the fifth day before the last Passover.*

<i>Action.</i>	<i>Contents.</i>	<i>Scripture.</i>	<i>Place.</i>	<i>Vul.Æ</i>
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II.	Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction.	Lu. xix. 41-44.		..
III.	Christ, on entering the City, casts the Buyers and Sellers out of the Temple.	Mat. xxi. 12, 13. Mark xi. pt. of ver. 11, 45, 46. Lu. xix. 45, 46.		..
IV.	Christ heals the Sick in the Temple, and reproves the Chief Priests.	Mt. xxi. 14-16.		..
V.	Some Greeks at Jerusalem desire to see Christ—the Bath Col is heard.	John xii. 20-43.		..
VI.	Christ again declares the object of his Mission.	John xii. 44, to the end.		..
VII.	Christ leaves the City in the Evening, and goes to Bethany.	Matt. xxi. 17. Mark xi. 11.	Bethany.	..
VIII.	Monday—Fourth Day before the Passover—Christ, entering Jerusalem again, curses the barren Fig-tree.	Mat. xi. 18, 19. Mark xi. 12-14.	Jerusalem.	..
IX.	Christ again casts the Buyers and Sellers out of the Temple.	Mark xi. 15-17.		..
X.	The Scribes and Chief Priests seek to destroy Christ.	Mark xi. 18. Lu. xix. 47, 48.		..
XI.	Christ retires in the Evening from the City.	Mark xi. 19.		..
XII.	Tuesday—Third Day before the Passover—The Fig-tree is now withered.	Mat. xxi. 20-22. Mark xi. 20-26.		..
XIII.	Christ answers the Chief Priests, who inquire concerning the Authority by which he acted—Parables of the Vineyard and Marriage Feast.	Mat. xxi. 23, to the end, and xxii. 1-14. Mark xi. 27, to the end, and xii. 1-12.		..
XIV.	Christ replies to the Herodians.	Luke xix. 1-19. Mt. xxii. 15-22. Mar. xii. 13-17.		..
XV.	Christ replies to the Sadducees.	Lu. xx. 20-26. Mt. xxii. 23-33. Mar. xii. 18-27.		..
XVI.	Christ replies to the Pharisees.	Lu. xx. 27-40. Mt. xxii. 34-40. Mar. xii. 28-34.		..
XVII.	Christ inquires of the Pharisees concerning the Messiah.	Matt. xxii. 41, to the end. Mar. xii. 35-37. Lu. xx. 41-44.		..



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<i>Section.</i>	<i>Contents.</i>	<i>Scripture.</i>	<i>Place.</i>	<i>Vol.</i>
XVIII.	Christ severely reproves the Pharisees.	Matt. xxiii. 1, to the end. Mar. xii. 38-40. Luke xx. 45, to the end.		29
XIX.	Christ applauds the liberality of the poor Widow.	Mark xii. 41, to the end. Luke xxi. 1-4.	Jerusalem.	..
XX.	Christ foretels the destruction of Jerusalem—the end of the Jewish dispensation—and of the world.	Mat. xxiv. 1-35. Mark xiii. 1-31. Luke xxi. 5-33.		..
XXI.	Christ compares the suddenness of his second Advent to the coming of the Deluge.	Matt. xxiv. 36, to the end. Mark xiii. 32, to the end. Lu. xxi. 34-36.		..
XXII.	The Parable of the wise and foolish Virgins.	Mat. xxv. 1-13.		..
XXIII.	The Parable of the Servants and the Talents.	Mt. xxv. 14-30.		..
XXIV.	Christ declares the proceedings at the Day of Judgment.	Matt. xxv. 31, to the end.		..
XXV.	Christ retires from the city to the Mount of Olives.	Luke xxi. 37, 38.		..
XXVI.	Wednesday—Second Day before the Crucifixion—Christ foretels his approaching Death.	Matt. xxvi. 1-2. Mark xiv. 1.		..
XXVII.	The Rulers consult how they may take Christ.	Matt. xxvi. 3-5. Mark xiv. pt. of ver. 1, ver. 2. Luke xxii. 1, 2.		..
XXVIII.	Judas agrees with the Chief Priests to betray Christ.	Mat. xvi. 14-16. Mar. xiv. 10, 11. Luke xxii. 3-6.		..
XXIX.	Thursday—the day before the Crucifixion. Christ directs two of his Disciples to prepare the Passover.	Mt. xxvi. 17-19. Mar. xiv. 12-16. Luke xxii. 7-13.		..
XXX.	Christ partakes of the last Passover.	Matt. xxvi. 20. Mark xiv. 17. Lu. xxii. 14-18. John xiii. 1.		..
XXXI.	Christ again reproves the Ambition of his Disciples.	Lu. xx. 24-27. John xiii. 2-16.		..
XXXII.	Christ sitting at the Passover, and continuing the Conversation, speaks of his Betrayal.	Mt. xxvi. 21-25. Mar. xiv. 17-21. Lu. xxii. 21-23. Joh. xiii. 17-30.		..
XXXIII.	Judas goes out to betray Christ, who predicts Peter's denial of him, and the danger of the rest of the Apostles.	Luke xx. 28-38. John xiii. 31, to the end.		..
XXXIV.	Christ institutes the Eucharist.	Mt. xxvi. 26-29. Mar. xiv. 22-25. Lu. xxix. 19, 20.		..
XXXV.	Christ exhorts the Apostles, and consoles them on his approaching Death.	John xiv.		..
XXXVI.	Christ goes with his Disciples to the Mount of Olives.	Matt. xxvi. 3. Mark xiv. 26. Luke xxii. 39.		..
XXXVII.	Christ declares himself to be the true Vine.	John xv. 1-8.		..

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III.	Christ exhorts the Apostles to mutual love, and to prepare for Persecution.	John xv. 9, to the end. John xvi. 1-4.	Jerusalem.	29
X.	Christ promises the gifts of the Holy Spirit.	John xvi. 5, to the end.		..
L.	Christ intercedes for all his followers.	John xvii.		..
L.	Christ again predicts Peter's denial of him.	Mat. xvi. 31-35. Mar. xiv. 27-31.		..
II.	Christ goes into the garden of Gethsemane.—His agony there.	Mt. xxvi. 36-46. Mar. xiv. 32-42. Lu. xxii. 40-46. John xviii. 1, 2.		..
II.	Christ is betrayed and apprehended. The resistance of Peter.	Mt. xxvi. 47-56. Mar. xiv. 43-50. Lu. xxii. 47-53. John xviii. 3-11.		..

PERIOD VII.

*From the Apprehension of Christ to the Crucifixion.*

I.	Christ is taken to Annas, and to the Palace of Caiaphas.	Matt. xxvi. 57. Mar. xiv. 51-53. Luke xxii. 54. Jo. xviii. 12-14.	Jerusalem.	29
II.	Peter and John follow their Master.	Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 55. Jo. xviii. 15, 16.		..
III.	Christ is first examined and condemned in the house of the High Priest.	Mt. xxvi. 59-66. Mar. xiv. 55-64. Jo. xviii. 19-24.		..
IV.	Twelve at night.. Christ is struck, and insulted by the Soldiers.	Mt. xxvi. 67, 68. Mark xiv. 65. Lu. xxii. 63-65.		..
V.	Peter's first denial of Christ, in the hall of the High Priest.	Mt. xxvi. 66-70. Mar. xiv. 66-68. Lu. xxii. 56-57. Jo. xviii. 17, 18. and xxvii. 27.		..
VI.	After Midnight. Peter's second denial of Christ, at the porch of the palace of the High Priest.	Mt. xxvi. 71, 72. Mark xiv. 69, part of 70. Luke xxii. 58.		..
VII.	Friday—the day of the Crucifixion. Time, about three in the Morning. Peter's third denial of Christ, in the room where Christ was waiting among the Soldiers till the dawn of day.	Mt. xxvi. 73-75. Mar. xiv. 70-72. Lu. xxii. 59-62.		..
III.	Christ is taken before the Sanhedrim, and condemned.	Matt. xxvii. 1. Mark xv. pt. of ver. 1. Luke xxii. 66, to the end.		..
IX.	Judas declares the Innocence of Christ.	Mt. xxvii. 3-10.		..

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X.	Christ is accused before Pilate, and is by him also declared innocent.	Matt. xxvii. 2, and xi. 14. Mark xv. 1-6. Luke xxiii. 1-4. Jo. xviii. 28-38. Lu. xxiii. 5-12.	Jerusalem.	2
XI.	Christ is sent by Pilate to Herod.	Mt. xxvii. 15-20.		..
XII.	Christ is brought back again to Pilate, who again declares him innocent, and endeavours to persuade the people to ask Barabbas.	Mark xv. 6-11. Lu. xxii. 13-19. John xviii. 39.		..
XIII.	Pilate three times endeavours again to release Christ.	Mt. xxvii. 21-23. Mar. xv. 12-14. Lu. xxiii. 20-23. John xviii. 40.		..
XIV.	The Jews imprecate the punishment of Christ's death upon themselves.	Mt. xxvii. 24, 25.		..
XV.	Pilate releases Barabbas, and delivers Christ to be crucified.	Mt. xxvii. 26-30. Mar. xv. 15-19. Lu. xxiii. 24, 25. John xix. 1-16.		..
XVI.	Christ is led away from the Judgment Hall of Pilate to Mount Calvary.	Mt. xxvii. 31, 32. Mark xv. 20, 21. Lu. xxiii. 26-32. John xix. pt. of v. 16, and v. 17.		..
XVII.	Christ arrives at Mount Calvary, and is crucified.	Matt. xxvii. 33, 34-37. Mar. xv. 22, 23, 26-28. Lu. xxiii. 33-38. Joh. xix. 18-22.		..
XVIII.	Christ prays for his Murderers.	Luke xxiii. part of ver. 34.		..
XIX.	The Soldiers divide, and cast lots for the Raiment of Christ.	Mt. xxvii. 35, 36. Mar. xv. 24, 25. Luke xxiii. part of ver. 34. Joh. xix. 23, 24.		..
XX.	Christ is reviled when on the Cross, by the Rulers, the Soldiers, the Passengers, the Chief Priests, and the Malefactors.	Mt. xxvii. 39-44. Mar. xv. 29-32. Lu. xxiii. 35-37.	Calvary.	..
XXI.	Christ, when dying as a Man, asserts his Divinity, in his answer to the penitent Thief.	Lu. xxiii. 39-43.		..
XXII.	Christ commends his Mother to the care of John.	John xix. 25-27.		..
XXIII.	The death of Christ, and its attendant circumstances.	Matt. xxvii. 45-52. 54-56. Mar. xv. 33-41. Lu. xxiii. 44-49. John xix. 28-37.		..

PERIOD VIII.

*From the Death of Christ till his Ascension into Heaven.*

<i>Action.</i>	<i>Contents.</i>	<i>Scripture.</i>	<i>Place.</i>	<i>Vol. &amp;c.</i>
I.	Joseph of Arimathea, and Nicodemus, bury the body of Christ.	Mt. xxvii. 57-60. Mar. xv. 42-46. Lu. xxiii. 50-54. Joh. xix. 38-42.	Jerusalem.	29
II.	Mary Magdalene, and the other Mary, and the Women from Galilee, observe where the body of Christ was laid.	Mark xv. 47. Luke xxiii. 55.		
III.	The Women from Galilee hasten to return home before the Sabbath began, to prepare Spices.	Luke xxiii. 56.		
IV.	Mary Magdalene, and the other Mary, continue to sit opposite the Sepulchre, till it is too late to prepare their Spices.	Matt. xxii. 61.	..	
V.	The Sabbath being ended, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre.	Mt. xxvii. 62-66.	..	
VI.	The Sabbath being over, Mary Magdalene, the other Mary, and Salome, purchase their Spices to anoint the body of Christ.	Mark xvi. 1.	..	
VII.	The Morning of Easter-day. Mary Magdalene, the other Mary, and Salome, leave their homes very early to go to the Sepulchre.	Matt. xxviii. 1. Mark xvi. part of ver. 2. Jo. xx. pt. of v. 1.	..	
VIII.	After they had left their homes, and before their arrival at the Sepulchre, Christ rises from the dead.	Mt. xxviii. 2-4.	..	
IX.	The bodies of many come out of their Graves, and go to Jerusalem.	Mt. xvii. pt. of v. 52, and v. 53.	..	
X.	Mary Magdalene, the other Mary, and Salome, arrive at the Sepulchre, and find the Stone rolled away.	Mark xvi. pt. of v. 2, and v. 3, 4. Joh. xx. pt. v. 1.	..	
XI.	Mary Magdalene leaves the other Mary and Salome, to tell Peter.	John xx. 2.	..	
XII.	Salome and the other Mary, during the absence of Mary Magdalene, enter the porch of the Sepulchre, and see one Angel, who commands them to inform the Disciples that Jesus was risen.	Mt. xxviii. 5-7. Mark xvi. 5-7.	..	
XIII.	Salome and the other Mary leave the Sepulchre.	Matt. xxviii. 8. Mark xvi. 8.	..	
XIV.	Peter and John, as soon as they hear the report of Mary Magdalene, hasten to the Sepulchre, which they inspect, and immediately depart.	John xx. 3-10.	..	
XV.	Mary Magdalene having followed Peter and John, remains at the Sepulchre after their departure.	Jo. xx. pt. v. 11.	..	
XVI.	Mary Magdalene looks into the Tomb, and sees two Angels.	Jo. xx. pt. v. 11, 12, 13, & pt. 14.	..	
XVII.	Christ first appears to Mary Magdalene, and commands her to in-	Mark xvi. 19. Jo. xx. pt. v. 14, and 15-17.	..	

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	form the Disciples that he has risen.		Jerusalem.	29
XVIII.	Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salome and the other Mary. Christ appears to the three Women.	Matt. xxviii. 9. John xx. 18.		..
XIX.	The Soldiers, who had fled from the Sepulchre, report to the High Priests the Resurrection of Christ.	Matt. xxviii. 11-15.		..
XX.	The second party of Women from Galilee, who had bought their Spices on the evening previous to the Sabbath, having had a longer way to come to the Sepulchre, arrive after the departure of the others; and find the Stone rolled away.	Luke xxiv. 1-3.		..
XXI.	Two angels appear to them also, assuring them that Christ was risen, and reminded them of his foretelling this fact.	Luke xxiv. 4-9.		..
XXII.	Mary Magdalene unites her testimony to that of the Galilean Women.	Mark xvi. 10. Luke xxiv. 10.		..
XXIII.	The Apostles are still incredulous.	Mark xvi. 11. Luke xxiv. 11.		..
XXIV.	Peter goes again to the Sepulchre.	Luke xxiv. 12.		..
XXV.	Christ appears to St. Peter.	Luke xxiv. 12.		..
XXVI.	Christ appears to Cleophas and another Disciple, going to Emmaus.	Mark xvi. 12. Lu. xxiv. 13-32.		..
XXVII.	Cleophas and his companion return to Jerusalem, and assure the Disciples that Christ had certainly risen.	Mark xvi. 13. Lu. xxiv. 33-35.		..
XXVIII.	Christ appears to the assembled Apostles, Thomas only being absent, convinces them of the identity of his resurrection body, and blesses them.	Lu. xxiv. 36-43. Joh. xx. 19-23.		..
XXIX.	Thomas is still incredulous.	Mark xvi. 13. John xx. 24-25.		..
XXX.	Christ appears to the eleven, Thomas being present.	Mark xvi. 14. John xx. 26-29.		..
XXXI.	Christ appears to a large number of his Disciples on a Mountain in Galilee.	Matt. xviii. 16. 17, & pt. v. 18.		..
XXXII.	Christ appears again at the Sea of Tiberias. His conversation with St. Peter.	John xxi. 1-24.		..
XXXIII.	Christ appears to his Apostles at Jerusalem, and commissions them to convert the world.	Lu. xxiv. 44-49. Acts i. 4, 5.		..
XXXIV.	Christ leads out his Apostles to Bethany, within sight of Jerusalem, renews their commission, blesses them, and ascends up visibly into Heaven; from whence he shall come to judge the living and the dead.	Matt. xxviii. 18-20. Ma. xvii. 15-20. Lu. xxiv. 50-53. Acts i. 6-12.		..
XXXV.	St. John's conclusion to the Gospel History of Jesus Christ.	John xx. 30-31. xxi. 25.		..

## SECTION VII.

## ACTS OF THE APOSTLES.

This book forms the last of the historical books of the New Testament, and is generally placed as a connecting link between the Gospels and the Epistles; though in several MSS. and versions, it stands at the end of St. Paul's epistles.

This interesting and important record of the early history of the Christian church has had several titles. Oecumenius has termed it "The Gospel of the Holy Spirit;" and Chrysostom as happily called it "The Book, the Demonstration of the Resurrection." These titles are much more descriptive of its contents, than the one which is now generally given to it.

That the evangelist Luke was the author of this book, is affirmed by the voice of antiquity, and is also demonstrated from its introduction, in which it is dedicated to the same person for whose immediate instruction his Gospel had been written, and which is here expressly referred to.

The long attendance of Luke on St. Paul, as well as the circumstance of himself having been an eye-witness of many of the occurrences which he records, renders him a most respectable and credible historian. His medical knowledge enabled him both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an accurate and authentic detail of them. But he himself does not appear to have possessed the power of healing by supernatural means; at least, we have no instances of it on record: when the father of Publius and other sick persons were suddenly cured, they were restored to health, not by Luke, but by the prayers of St. Paul.\* This, as Dr. Clarke remarks, is another proof of the wisdom of God: had the physician been employed to work miracles of healing, the excellence of the power would have been attributed to the *skill* of man, and not to the *power* of his Maker.

Although the time at which this book was written is not expressly related, it may with some certainty be inferred from its contents. The last chapter brings down the history to the second year of St. Paul's imprisonment, and therefore could not have been written before the year 63; and as it relates no other particulars relative to this Apostle, whose history it chiefly regards in its latter part, the inference that it was written at this time is perfectly reasonable.

\* Michaelis, Vol. iii. part 1, p. 327.

That St. Luke did not design to write a general history of the Christian church, during the first thirty years after Christ's ascension, is sufficiently evident from the omissions in his work. Hence, he passes by all the transactions in the church of Jerusalem, after the conversion of St. Paul, though the other Apostles continued for some time in Palestine. He also omits to notice the propagation of Christianity in Egypt, or in the countries bordering on the Euphrates and the Tigris; Paul's journey into Arabia; the state of Christianity in Babylon (1 Pet. v. 13); the foundation of the church at Rome, which had already received an epistle from St. Paul; several of St. Paul's voyages, and many other matters, of which he could not possibly be ignorant, as may be seen in Lardner.\* Upon similar grounds we may conclude, that this book was not designed to be a full history of the ministry and sufferings of all the Apostles, in the propagation of Christianity; nor even to give a minute relation of the laborious exertions of the apostle Paul. Nor can it excite surprise, that the minute detail which was not adopted in the narrative of the ministry of Jesus, should not have been employed in a history of the acts of the Apostles. Rather, indeed, was it to be expected that Luke, who had followed this method of selection, in the first of his two works addressed to Theophilus, should continue the same plan in the last. To this book of the Acts, therefore, may be applied the words, in which John has spoken of his Gospel, "and many other extraordinary occurrences indeed there were—which are not written in this book." Here, therefore, as in the Gospels, a selection of facts not regularly disposed in chronological order, was designed to serve for the evidence or illustration of certain important religious truths.

The two great points to which the selection of facts in this book seems subservient, are, that the Christian religion is of Divine origin, and that it was intended for the benefit, not of the Jewish nation alone, but of every nation on earth. As peculiarly striking examples of this, reference may be made to the passages, where are severally related, the descent of the Holy Ghost on the Apostles at the day of Pentecost; the vision of Peter, and the conversion of Paul (ch. ii. 1—36; x. 9—44; ix. 1—20); in which, while the miracles are fitted to prove the truths of the religion, in the cause of which they took place, the end or purpose of the miracles proclaims or prepares for its general propagation. On this supposition, there is a sufficient reason why the names of some of the Apostles never occur throughout the book, and why so little

\* Supplement, vol. i. ch. viii. sect. 9.

is said of Peter and John; as it did not thus matter, that the labours of this or that Apostle should be preserved, or that even a distinct history of the first propagation of Christianity should be composed. On any other supposition it would be difficult to explain, why the work has not materials from which we might have learnt what befel all the Apostles in the execution of the trust committed to them, and traced more minutely the progressive diffusion of the Gospel; both of which objects are deeply interesting to Christians; and one of which, we are, by the title, early but perhaps injudiciously prefixed to the book, almost led to expect.\*

In addition to the external evidences of the authenticity of this book, derived from the early and unbroken tradition of the Christian church, the most indubitable evidences of its truth may be deduced from its style and composition. The language and manner of every speaker whose addresses it professes to give, are strikingly characteristic; and the same speaker is found to adapt his manner to the character of the audience he happens to address. The speeches of Stephen, Peter, Cornelius, James, Tertullus, and Paul, are all different, and such as might naturally be expected from the characters in question, and the circumstances by which they were surrounded at the time.† The historical details, also, and especially the incidental circumstances, mentioned by St. Luke, so exactly correspond, and that evidently without any design on the part of the writer, with the accounts furnished in St. Paul's epistles, and in ancient historians, as to afford the most incontrovertible evidences of its truth, and the strongest demonstration of the Christian religion.‡

Although St. Luke has not annexed any dates to the transactions which he records, nor followed uninterruptedly the thread of the history; we may perceive more regularity and continuity in this work than in any of the Gospels. Indeed, in both his works, Luke has shewn most apparently the design of defining within what period of the history of the world the Gospel history is to be placed; for, by comparing some of his facts with the coincident facts in Roman history, he has enabled us with great accuracy to ascertain when the history in the New Testament begins and terminates. From these data Michaelis has attempted to settle the chronology of this book, dividing the history into five epochs.§ It will be evi-

\* Cook's Inquiry, p. 219. See also Benson's Hist. of the first planting of Christianity, vol. i. p. 22, &c.

† See Michaelis, vol. iii. part 1, p. 333, &c.

‡ See Paley's *Horæ Paulinæ*, throughout.

§ Introduction, vol. iii. part 1, p. 335, &c.



dent, however, from an inspection of his scheme and a careful perusal of the book itself, that the time occupied by the narrative cannot be so divided into distinct periods, within one or other of which, each of the facts may with certainty be placed.

The following division, which has been adopted by Bishop Percy, is, perhaps, the most just and useful.

Part I. The account of the first Pentecost after Christ's death, and of the events preceding it, contained in chap. i, ii.

II. The acts at Jerusalem, and throughout Judea and Samaria, among the Christians of the circumcision, ch. iii—ix. xii.

III. The acts in Cæsarea, and the receiving of the Gentiles, ch. x, xi.

IV. The first circuit of Barnabas and St. Paul, among the Gentiles, ch. xiii, xiv.

V. The embassy from Antioch and the first council at Jerusalem, wherein the Jews and Gentiles were admitted to an equality, ch. xv.

VI. The second circuit of St. Paul, ch. xvi—xix.

VII. St. Paul's first journey to Rome, ch. xix. 21—xxviii.\*

In the book of the Acts, we see how the church of Christ was formed and settled. The Apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of his spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of tempers, passions, prospects, and moral conduct. All before was earthly, or animal, or devilish; or all these together: but now all is holy, spiritual, and divine—the heavenly influence becomes extended, and nations are born unto God. And how was all this brought about? Not by might nor power; nor by the sword; nor by secular authority; not through worldly motives and prospects; not by pious frauds and cunning craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Ghost.†

The style of St. Luke, in this book, is pronounced by Michaelis to be much purer than that of most other books of the New Testament, especially in the speeches delivered by

\* Key to the New Testament, p. 63.

† Dr. A. Clarke, Preface to the Acts of the Apostles.

St. Paul, at Athens, and before the Roman governors, which contain passages superior to any thing even in the epistle to the Hebrews, though the language of this epistle is preferable in other respects to that of any other book in the New Testament. But the Acts of the Apostles are by no means free from Hebraisms: and even in the purest parts, which are the speeches of St. Paul, we still find the language of a native Jew.\* There is, in this book, the same complete absence of labour and pomp, of every art to magnify and exalt, as characterizes the Gospels:—there is a simplicity of design and diction which forcibly bespeaks the sincerity and fidelity of the writer, and makes the most powerful impression on the mind and heart.

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## SECTION VIII

### OF THE EPISTLES OF ST. PAUL.

Whoever will be at the trouble of collecting together the scattered materials of the life and character of St. Paul, which are dispersed up and down in the Acts of the Apostles, and his own divinely inspired epistles, and then of steadily contemplating and following out the thread of his history and labours, will rise from the task with a conviction that he was the most able, as he was also the most extraordinary minister of the New Testament, raised up by the great Head of the Church. A most determined and implacable enemy to the cross of Christ, the ebullitions of whose wrath swept away in one common destruction “men and women”—a bigoted and unrelenting persecutor, “breathing out threatenings and slaughter against the disciples of the Lord, and making havock of the church,” he was brought over from the ranks of the enemy, and became not only an able preacher of the faith which he had once destroyed, but its most steady and successful defender. The conversion of Paul to the faith of Christ was not the occasion of destroying any of those striking features in his character which distinguished him while engaged in the work of destruction. It only brought them under the influence of principles which rendered them instruments of the most extensive and lasting good. Possessing a determination of purpose which no obstacles could thwart—a burning charity which no opposition could quench—and an ardent zeal which no suffering could subdue, he united these

\* Michaelis' Introduction, vol. iii. part 1. p. 332.

moral qualities to an intellect of no ordinary kind, improved by accessions of almost every species of learning which was then cultivated; and consecrating the whole to the undivided service of his Lord, he became the most able expositor and the most successful defender of the Christian faith, in that or any other age of the church.

To enter fully into a consideration of the life of the great Apostle of the Gentiles, would greatly exceed our limits. A very few remarks on his character and writings must suffice.

The conversion of St. Paul has been justly regarded, as affording a most convincing proof of the truth of the Christian religion. Indeed, Lord Lyttleton, as is well known, considered this circumstance of itself a demonstration sufficient to prove Christianity to be a divine revelation, and has taken upon himself the task of proving it to be such, in his incomparable Letter to Gilbert West, Esq. When we consider the man; the manner in which he was brought to a knowledge of the truth; the impression made on his own mind and heart by the vision he had on his way to Damascus, and the effect produced in all his subsequent life, we have a series of the most convincing evidences of the truth of the Christian religion. Saul of Tarsus was not a man of a light, fickle, and uncultivated mind. His natural powers, as before remarked, were vast, his character the most decided, and his education, as we learn from his historian, and from his writings, was at once both liberal and profound. He was born and brought up in a city which enjoyed every privilege of which Rome itself could boast, and which was a successful rival both of Rome and Athens in arts and science. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations sufficiently prove; and in matters which concern his own religion, he was instructed by Gamaliel, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the three great languages which were spoken among the only people who deserved the name of *nations*: the *Hebrew* and its prevailing dialect the *Chaldeo-Syriac*; the *Greek*; and the *Latin*; languages, which, notwithstanding all the cultivation through which the earth has passed, maintain their rank, which is a most decisive superiority over all the languages of the universe. Was it likely that *such a man*, possessing *such a mind*, cultivated to *such an extent*, could have been *imposed on* or *deceived*? The circumstances of his conversion forbid the supposition: they do more; they render it *impossible*. One consideration on this subject will prove, that imposture in

this case was impossible: he had no communication with Christians; the men that accompanied him to Damascus were of his own mind; virulent, determined enemies, to the very name of Christ: and his conversion took place in the *open day*, on the *open road*, in company only with such men as the persecuting High Priest and Sanhedrin thought proper to be employed in the extermination of Christianity. In such circumstances, and in such company, no cheat could be practised. But was not *he* the *deceiver*? The supposition is absurd and monstrous, for this simple reason, that there was no *motive* that could prompt him to feign what he was not; and no *end* that could be answered by assuming the profession of Christianity. Christianity had in it such principles as must expose it to the hatred of Greece, Rome, and Judea. It exposed the folly and absurdity of Grecian and Roman superstition and idolatry; and asserted itself to be the *completion*, *end*, and *perfection*, of the whole Mosaic code. It was, therefore, hated by all those nations; and its followers despised, detested, and persecuted. From the profession of such a religion, so circumstanced, could any man, who possessed even the most moderate share of common sense, expect secular emolument or advantage? No! Had not this Apostle of the Gentiles the fullest conviction of the truth of Christianity, the fullest proof of its heavenly influence on his own soul, and the brightest prospect of the reality and blessedness of the heavenly world, he could not have taken one step in the path which the doctrine of Christ pointed out. Add to this, that he lived long after his conversion, saw Christianity and its influence in every point of view; and tried it in all circumstances. What was the result? the deepest conviction of its truth; so that he counted all things dross and dung in comparison of the excellency of its knowledge. Had he continued a Jew, he would have infallibly risen to the first dignities and honours of his nation; but he willingly forfeited all his secular privileges, and well-grounded expectations of secular honour and emolument, and espoused a cause, from which he could not only have no expectation of worldly advantage, but which, most evidently and necessarily exposed him to all sorts of privations, sufferings, hardships, dangers, and death itself! These were not only the unavoidable consequences of the cause he espoused; but he had them fully in his apprehension, and constantly in his eye. He *predicted* them, and knew that every step he took was a progressive advance in *additional sufferings*, and that the issue of his journey must be a *violent death*! The whole history of St. Paul proves him to have been one of the *greatest* of men, and his conduct after he became a

Christian, had it not sprung from a divine motive, of the truth of which we had the fullest conviction, would have shewn him to have been one of the *weakest* of men. The conclusion therefore is self-evident, that in St. Paul's *call* there could be no imposture; that in his own *mind* there could be no deception; that his conversion was from heaven; and the religion he professed and taught, the infallible and eternal truth of Jehovah. In this full conviction he counted not his life dear unto him, but finished his rugged race with joy, cheerfully giving up his life for the testimony of Jesus; and thus his luminous sun set in *blood*, to rise again in *glory*. The *conversion* of St. Paul is the *triumph* of Christianity; his *writings* the fullest exhibition and defence of its *doctrines*; and his *life and death*, a glorious illustration of its *principles*. Armed with the history of Paul's conversion and life, the feeblest believer needs not fear the most powerful infidel. The *ninth chapter* of the Acts of the Apostles will ever remain an impregnable fortress to *defend* Christianity, and *defeat* its enemies.\*

Dr. Harwood thus characterizes St. Paul.—"All the writings of St. Paul speak him a man of a most exalted genius, and the strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a glowing but chastised fancy, a quick apprehension, and a most immensely ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them. An excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. Longinus classes the Apostle among the most celebrated orators of Greece.† His speeches in the Acts of the Apostles are worthy the Roman senate.‡ They breathe a most generous fire and fervour, are animated with a divine spirit of liberty and truth, abound with instances of as fine address, as any of the most celebrated orations of Demosthenes or Cicero can boast; and his answers, when at the bar, to the questions proposed to him by the Court, have a politeness

\* Dr. A. Clarke's Notes on Acts ix.; Littleton on the Conversion of St. Paul; and the life of St. Paul in vol. iv. of Macknight's Translation of the Epistles; and Mrs. Mere's Essay on St. Paul. Mr. Horne, also, has compiled a good account of the Apostle's life and labours, Introduction, vol. iv. p. 308, &c.

† Longinus, p. 260, Pearce, 8vo.

‡ Michaelis remarks that it is evident from the speeches of St. Paul, preserved in the Acts, that he must have had a purer language at his command than he generally adopted in his writings. And the reason for which the Apostle, as he conceives, did not compose in better Greek, was to avoid giving offence to the Jews, by deviating from a language that was already consecrated to the purposes of religion.—Introduction, vol. i. p. 155.

and a greatness, which nothing in antiquity hardly ever equalled. His writings shew him eminently acquainted with Greek learning and Hebrew literature. He greatly excelled in the profound and accurate knowledge of the Old Testament, which he is perpetually citing and explaining with great skill and judgment, and pertinently accommodating to the subject he is discussing. Born at Tarsus, the most illustrious seat of the Muses in those days, initiated in that city into the learning and philosophy of the Greeks, conversing in early life \* with their most elegant and celebrated writers, whom we find him quoting, and afterwards finishing his course of education at the feet of Gamaliel, the learned Jewish rabbi, he came forth into public and active life, with a mind stored with the most ample and various treasures of science and knowledge that can adorn and dignify the human soul. A negligent greatness, if I may so express it, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth, and bears down every thing before it with irresistible rapidity. He stays not to arrange and harmonize his words and his periods, but rushes on as his vast ideas transport him, borne away with the sublimity of his theme, and, like Pindar, when seized with poetic inspiration, with strong pinions soars above the clouds, and far, far below, at an immense distance, leaves all mortal things. Hence his frequent and prolix digressions, though at the same time his comprehensive mind never loses sight of his subject, but he returns from these excursions, resumes and pursues it with an ardour and strength of reasoning that astonishes and convinces. He introduces any subject which he is afraid will prejudice and disgust his countrymen, the Jews, with a humility and modesty that secures your attention, and with an insinuating form of address to which you can deny nothing. Upon occasion, also, we find him employing the most keen and cutting raillery in satirizing the faults and foibles of those to whom he wrote."†

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The Epistles of St. Paul form no inconsiderable part of the New Testament, either in bulk or importance. The number of his apostolic letters amounts to fourteen, and in these every doctrine of the Christian system is discussed, amplified, illustrated, and defended, with the utmost success. The importance of these writings will be immediately manifest when it

\* This is disputed by Dr. Macknight, *Transl. of the Epist.* vol. iv. p. 432.

† Harwood's *Introduction*, vol. i. p. 198, &c. See also Macknight's *Translation of the Epistles*, Prel. Essay, III.



is considered that they are commentaries on the Gospels. St. Paul has not, as a recent writer has disingenuously insinuated, introduced and taught doctrines which were not revealed by our Saviour and preserved in the Gospels. But watching over the infant churches which had been established, and observing the rise and spread of error and abuse, he was induced, under the influence of divine inspiration, to exhibit in a variety of lights, and to illustrate by a number of methods, the several parts of that important system of doctrines which had already been laid down by his Lord and Master, for the purpose of preserving in the purity of the faith those who had made a profession thereof, and of checking and putting down those mistaken or malignant men who exerted themselves in sullyng the purity of the Christian scheme. "The post, then, which the epistles occupy in the sacred depository of revelation, is not that of communications of new doctrine. They fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths already revealed, of commandments already promulgated. In some few instances a new circumstance, collateral to an established doctrine is added: as when St. Paul, in applying to the consolation of the Thessalonians the future resurrection of their departed friends, subjoins the intelligence, that the dead in Christ shall rise first, to meet the Lord in the air, before the generation alive at the coming of our Saviour shall exchange mortal life for immortality. In the explication of moral precepts, the epistles frequently enter into large and highly beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine; and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, of the unholy." \*

Hence the epistles of St. Paul will generally be found to be controversial; first discussing and settling the questions of difference between the members of the church to whom he wrote, or refuting the erroneous sentiments which they had imbibed, and then applying the truths which had passed under review to the purposes of personal edification and holiness. There is not one of his inspired letters of a merely *speculative* character. The doctrines which are discussed, however sublime and important, are never left without being

\* Townsend's Arrang. New Test. vol. ii. p. 214.

exhibited in their practical influence on the heart and conduct of the Christian believer.

The purpose of the epistles, then, is to be learnt by reading them with care; for an epistle may be made the vehicle of every species of information, and in all various ways. Every thing, whether of doctrine or precept, contained in them, has, more or less, the complexion of familiar letters, and is therefore more easy or difficult to be understood, according to the knowledge which may still be acquired of those contingencies, by which the train of thought in the mind of the writer must have been so much regulated. Sometimes from the contingencies being preserved by collateral testimony, or incorporated with the allusions, we can read the epistles with all, or more than all, the advantages of those to whom they were addressed. Sometimes, it is easy to see, that the train of thought has allusions to such contingencies as are now irrecoverably lost. But sometimes it is impossible to determine, whether the train of thought has, or has not, any such allusions. This is particularly observable in the moral precepts with which the apostle Paul generally concludes his epistles. Here, it is perhaps impossible to determine, in how far the train of thought proceeds upon circumstances, in the situation and character of those to whom he writes, or according to such connexions as might have been furnished to his subject from the great principles of moral and religious truth. Yet, even should the attempt to explain the passages upon the supposition of such abstract connexions be conducted where it has not sufficient ground, no harm to the cause of religion can ensue, provided the connexions, as still might happen, be consistent with the principles whence they are derived.\*

It is admitted on all hands that the epistles of St. Paul are the most difficult part of the New Testament to be understood. This results in a great measure from the character of the writings themselves, as we have just shewn. But there are difficulties in the interpretation of these writings, which result almost entirely from the peculiar manner and style in which the apostle has composed them. His numerous parentheses and frequent change of person, without affording the least intimation of the circumstance, render a diligent and close attention requisite on our part, lest we mistake his meaning and object. But, as Macknight justly observes, in St. Paul's doctrinal epistles, especially, he always treats of some important article of faith, which, though not formally

\* See Cook's *Inquiry into the Books of the New Testament*, p. 222, &c.



proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions, are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular epistle, he keep the subject of it in his eye throughout. For thus he will be sensible that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed and sometimes implied; or as answers to objections, which, in certain cases, are not stated, perhaps because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresaw they would make to his questions, though these answers are not expressed. In short, on a just view of Paul's epistles, it will be found, that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are all well founded; and that the whole is properly arranged.\*

We have the most convincing evidence of the genuineness and authenticity of the epistles here attributed to St. Paul. The Acts of the Apostles and these writings, as we have before remarked, reciprocally elucidate and confirm each other: the Christian church from the beginning has attributed them to Paul, without dispute, except the epistle to the Hebrews; and even those heretics, as the Cerinthians, Ebionites, and Marcionites, who have rejected their authority, have never ventured to deny that they were his genuine writings. The Fathers have spoken of some other books which were attributed to the pen of this apostle; as the "Acts of St. Paul," the "Travels of St. Paul and Thecla," an "Epistle to the Laodiceans," and a third to the Corinthians. These, however, have always been deemed spurious by the church generally, as being destitute of all marks of veracity. Eusebius does not notice them, while he affirms of those which we now possess (excepting that to the Hebrews), that they were universally acknowledged to be the work of St. Paul.†

It is almost superfluous to remark that these epistles are not placed in our Bibles in chronological order, but according

\* Macknight's Translation of the Epistles, vol. i. p. 65.

† Hist. Eccles. Lib. iii. c. 25.

to the supposed rank and importance of the communities, or persons, to whom they were addressed. Hence those which were sent to collective bodies of Christians are placed before those which were sent to private individuals. We have already assigned the dates and places at which they were severally supposed to have been written. See page 136.

With regard to St. Paul's quotations from the Old Testament, it is necessary to observe, that they are generally taken from the Septuagint, which was at that time commonly used by the Jews. He sometimes unites many passages together, without distinguishing what is taken from one prophet, and what from another. At other times he gives the sense of a passage without regarding the exact language in which it was originally written.\* We must discriminate, in the passages which St. Paul quotes from the Old Testament, between those that are only allusions and applications, and those which are mentioned as oracles, and which serve as proofs. Thus when the apostle applies to justification by faith, what Moses has said respecting the law, "Say not in your hearts, who shall ascend to heaven," &c. it cannot be imagined that this is a prophecy, of which he discovers the profound and concealed sense. It is a mere application of what has been said of the Law, to the Gospel; but a very beautiful and just application. The same may be said of a citation from the nineteenth Psalm: "Their words have gone out to the ends of the earth," which was said of the stars, and which is here applied to the ministers of the Gospel.† In noticing the epistles separately we shall take them in chronological order.

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*Epistle to the Galatians.*

This epistle is not written to a single church, as most of the epistles of St. Paul are, but to the christians of a whole country in Asia Minor. Considerable diversity of opinion prevails among learned men relative to the time of its publication; some placing it as early as the year 48, and others, as low as the year 58. The internal evidence afforded by the

\* On this subject the reader may consult Michaelis' Introduction, vol. i. ch. v.; Horne's Introduction, vol. ii. part i. ch. ix. with the authors there referred to; Cook's Inquiry into the Books of the New Testament, ch. v. sect. 12; and Critica Biblica, vol. ii. p. 155, &c.

† See Townsend's arrangement of the New Testament, vol. ii. p. 220. and Harwood's Introduction, vol. i. p. 279, &c.

epistle itself, and the general voice of antiquity decide, we think, in favour of the early date, or at least, for a date not later than the year 50, or 51; that is, very shortly after the council of Jerusalem, Acts xv.\*

To understand the design of this epistle we must notice the state of the church to which it was addressed.

It appears, then, from the work itself, that not long after the Galatians had embraced the Gospel, to which they had been converted by the personal preaching of St. Paul, certain Jewish Christians, zealous of the Law of Moses, appeared among them, and taught that unless they were circumcised and kept the Law, they could not be saved (ch. v. 2); and so successful were they in propagating this error, that some of the Galatians actually submitted to be circumcised. The principal arguments used by the seducers of the Galatians were the following.

I. That the apostles at Jerusalem, especially St. Peter, and likewise the whole church at Jerusalem, considered circumcision as necessary: that St. Paul was only a deputy from that church, and that his doctrine was authoritative only so far, as it agreed with the doctrine of the church at Jerusalem. That the former part of this assertion is false, appeared both from Acts xv. 24, and from the two first chapters of the Epistle. And that the latter part is equally false, appears also from the Epistle, where Paul shews at large, that he was neither a missionary from the church at Jerusalem, nor a disciple of the apostles, but an immediate apostle of Christ himself; that the Gospel which he preached, was delivered to him by a divine revelation, and that its truth, therefore, by no means depended on its agreement with what the other apostles taught. It was absolutely necessary that St. Paul should be explicit on this subject, because Galatia being at some distance from Palestine, the inhabitants of that country could be more easily deceived in respect to the doctrines which were taught by the apostles and elders at Jerusalem.

II. 'That St. Paul had altered his opinion, and now preached the Levitical law,' ch. i. 8. 10; v. 11. Perhaps they pleaded in support of this argument, that St. Paul had ordered Timothy to be circumcised shortly before his first visit to the Galatians, Acts xvi. 3. comp. with Gal. ii. 3.

III. 'That all the promises of God were made to the pos-

\* See Michaelis' *Introd.* vol. i. p. 8. &c.; Macknight's *Preface to this Epistle*; and Townsend's *Arrangement of New Test.* vol. ii. p. 221.

terity of Abraham, and that whoever would partake of Abraham's blessing, must like Abraham be circumcised.' This objection St. Paul answers, ch. iii. 7—iv. 18.

IV. 'That Isaiah had foretold an approaching conversion of the Gentiles, and had promised children to Sion or Jerusalem, from among the heathen. If, therefore, the Gentiles desired to be children of Jerusalem, they ought to conform to the worship and ceremonies of that church.' In answer to this argument, St. Paul shews (iv. 19—31), that these children were promised, not to the Jewish, but to the ancient Jerusalem, where the true God was worshipped in the time of Melchizedek, without either temple or Levitical law.\*

This epistle, therefore, is divided into three parts.

Part I.—*A vindication of St. Paul and his doctrine*, shewing that he derived his authority from Christ himself, and was in no way inferior to the other Apostles (ch. i.); that he preached the same Gospel as the other Apostles (ch. ii. 1—10); that his practice was consistent with his doctrine ver. 11—21.

Part II.—*A series of proofs drawn from the Old Testament, that the law had been abolished by Christ*. Justification is only to be obtained by faith (ch. iii. 1—5); the nature of the covenant made with Abraham proves this (ver. 6—18); the design of the Mosaic law was not to disannul the promise, but to prepare men for its reception (ver. 19—iv. 8); the Galatians reproved for their defection from the Gospel, ver. 9—v. 12.

Part III.—*Practical inferences deduced from the foregoing discussion*. Cautions against abusing the doctrines of grace (ver. 13—15); the works of the flesh and the fruits of the Spirit contrasted (ver. 16—24); directions for the regulation of the Galatians' conduct towards each other (ver. 25—vi. 10); the conclusion of the epistle, with St. Paul's usual benediction, ver. 11—18.

### First Epistle to the Thessalonians.

Thessalonica was a large sea-port town, situated on the Thermaic Gulf, and the metropolis of all the countries comprehended in the province of Macedonia. It was distinguished for the number, the wealth, and the learning of its in-

\* Michaelis' *Introd.* vol. iv. p. 19, &c. For the purpose of obtaining a clear view of the scope and several parts of the Epistles, the reader will do well to consult Macknight's "View and Illustration," &c. prefixed to each chapter, in his *Translation of the Epistles*; or Doddridge's *Introduction to the several Epistles*, in his *Family Expositor*.

habitants. St. Paul visited this city immediately after leaving Philippi, and for three successive sabbath days he entered into the synagogue and reasoned with the Jews out of the Scriptures. His labours were not very successful in the conversion of his countrymen, but of the religious proselytes a great multitude believed, among whom were many women of great distinction, Acts xvii. 4. Yet the greater part of the converts were idolatrous Gentiles, which so excited the envy of the Jews that "moved with indignation," they employed "certain lewd fellows of the baser sort;" who set the city in an uproar, assaulted the house of Jason, where the Apostle lodged; dragged him and certain brethren before the rulers; and charged them with sedition, and treason against the Roman emperor. The Apostle's life being thus placed in danger, they sent away Paul and Silas by night, who going to Berea, a neighbouring city of distinction, there preached the Gospel with great success. The persecuting Jews, however, following St. Paul to Berea, he was obliged to fly to Athens. Silas and Timothy remained behind at Berea, but with directions to follow Paul as early as possible (Acts xvii. 14, 15), and at Athens Paul waited for them, ver. 16. Their actual arrival there is not mentioned by St. Luke, but that they came there appears from 1 Thess. iii. 1, 2. Timothy, however, remained there but a short time, being sent back to Thessalonica by St. Paul: and before his return St. Paul had left Athens, and arrived at Corinth. The Apostle had not been long at Corinth before Timothy returned from Thessalonica, and no doubt gave him such an account of the state of the church there, as convinced St. Paul that his presence was much needed in that city. The success with which he was then preaching the Gospel in Corinth, however, rendered it improper for him to leave it at that time, and he therefore wrote this epistle to supply his place.

From these facts it appears that this epistle was not written from Athens, as the subscription imports, but at Corinth, and that not long after the edict of Claudius against the Jews; for on the Apostle's arrival at Corinth he found Aquila and Priscilla, lately come from Italy, in consequence of the emperor's edict. This was published in the twelfth year of his reign, A.D. 51. At the end of which year this epistle was probably written.

With regard to the state of the church at Thessalonica, the knowledge of which is requisite to understand this epistle—

I. It consisted chiefly of Gentiles, and of some Jewish members. It is probable that the teachers mentioned in the fifth chapter (ver. 12) were converts from Judaism; at least

such Greeks as had before been proselytes to the Jewish religion.

II. The church being still in its infancy, and oppressed by the powerful Jews, required to be established in the faith. St. Paul, therefore, in the first three chapters endeavours to convince the Thessalonians of the truth and divinity of his Gospel, both by the miraculous gifts of the Holy Ghost, which had been imparted, and by his own conduct when among them.

III. An error prevailed with respect to the doctrine of the **ast** judgment. The Thessalonians, like most of the primitive **Christians**, thought the day of judgment would happen in **their** time. They imagined those who lived to see it take **place**, would have great advantage over the deceased faithful, which was probably to consist in their entering immediately on the millennium. This error is combated in the fourth chapter.

IV. Some of the church who refused to subject themselves to their teachers, had at the same time given themselves up to disorder; which they indulged under the pretence of teaching or edifying others: on this account the Apostle gives the admonitions in the fifth chapter, ver. 11—14.\*

This epistle is divided into five chapters, containing the introduction (ch. i. 1); a thanksgiving for the grace received by the Thessalonians (ver. 2—10); a declaration of the sincerity and love of the Apostle and his fellow-labourers (ch. ii. 1—12); the effect produced at Thessalonica by their preaching (ver. 13—16), and their desire, care, and joy, on their account (ver. 17—23. iii. 1—13); an exhortation to grow in holiness (ch. iv. 1—8)—in brotherly love and industry (ver. 9—12); declarations concerning those that sleep, and those who shall be alive at the coming of Christ (ver. 13—18); concerning the times (ch. v. 1—11); sundry exhortations (ver. 19—26); an adjuration for this epistle to be read to *all the brethren*, and the usual benediction, ver. 27, 28.

The importance of the following remarks, from Dr. Macknight's preface to this epistle, will justify their insertion here.

In the opinion of the best critics and chronologers, this being one of the first inspired writings which the Apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it,

\* Michaelis' *Introduct.* vol. iv. p. 23, &c.; Macknight's *Preface to this epistle*; and Bishop Percy's *Key*, p. 94.

the proofs by which the Gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the Gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavoured to overthrow the Gospel.

The arguments proposed in this epistle, for proving the divine original of the Christian revelation, are the four following. 1. That many and great miracles were wrought by the preachers of the Gospel, professedly for the purpose of demonstrating, that they were commissioned by God to preach it to the world.—2. That the Apostles and their assistants, by preaching the Gospel, brought upon themselves, every where, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: That in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: That they used none of the base arts peculiar to impostors, for gaining belief; but that their manner of preaching and acting, was, in all respects, suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers.—3. That the first preachers of the Gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the Gospel is shewed to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind.—4. That Jesus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead: and that by the same miracle, his own promise, and the predictions of his Apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his Gospel, are rendered absolutely certain.

In setting forth the proofs of the divine original of the Gospel, the Apostle with great propriety insisted, in a particular manner, on the character, behaviour, and views of the Christian preachers: because an argument of that kind could not fail to have great weight with the Greeks, as it made them sensible that the ministers of the Gospel were the very reverse of their philosophers, the only teachers to whom that intelligent and inquisitive people had hitherto listened. Wherefore we shall not be mistaken, if we suppose, that in

describing the character, manners, and views of the Christian teachers, the writers of this epistle tacitly contrasted themselves, not only with impostors in general, but with the Greek philosophers in particular, who, though in high estimation with the people, were many of them unprincipled impostors, and excessively debauched in their morals.

To the arguments offered in this epistle, in proof of the Gospel revelation, little can be added, except what arises from the fulfilment of the prophecies of the Old Testament; and, therefore, the very same arguments have often, since the Apostle's days, been urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that in the mouth of Paul and his assistants these arguments have double weight; for, it is not the miracles, the character, and the precepts of other persons, which they have appealed to, but their own. And, as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the Gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed, that three men of common understanding, would have joined in writing after this manner, to such numerous societies as the Thessalonian church, and the other churches, in which they ordered this epistle to be read, unless the things which they affirm were done in their presence, had really been true. And if they are true, there can be no doubt, that Paul and his assistants were commissioned of God; and that the Gospel which they preached is of divine original, and of universal obligation.

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*Second Epistle to the Thessalonians.*

The contents of this epistle plainly shew it to have been written very soon after the former one. It was written from the same place; and the same brethren—Silvanus and Titus—are both mentioned in the introduction. From chap. iii. 2. it seems it was written a little before, or a little after, the insurrection of the Jews at Corinth, when St. Paul was dragged before Gallio (Acts xviii. 12), as he there seems either to apprehend, or anticipate this violence, or else prays to be delivered from these unbelieving and unreasonable persecutors. We may, therefore, assign it to the year 52.

The writing of this epistle appears to have been occasioned by the same motives as the former. Many of the Thessa-



## 214 *Prefatory Observations on the Books of Scripture.*

Ionians believing that the coming of Christ and the end of the world were at hand, were induced to neglect their secular affairs, as inconsistent with that attention to their spiritual concerns which their circumstances rendered necessary; and also afforded an opportunity to certain false teachers affirming that they were sent by the Apostles to declare the same things, and even to exhibit a forged letter, as from St. Paul, to the same purpose. This epistle was therefore written to refute this error; which, while resting on apostolical authority, would be alike injurious to the Christian converts, and to the continued propagation of the Gospel. Hence, the Apostle cautions them not to give heed to any teacher, pretending to a revelation of the Spirit, who affirmed that the day of Christ was at hand; or who brought any verbal message or letter for that purpose, as from him. To convince them that such an expectation was unfounded, he assures them in the most express terms, that before the day of the Lord there will be a great apostacy in the church; that the man of sin will be revealed;\* that he will oppose and exalt himself above all that is called God, or that is worshipped; and that he will sit, or continue a long time in the church, as God.†

This epistle consists of three chapters, and contains the inscription (ch. i. 1, 2); thanksgiving and prayer for the Thessalonians (ver. 3—12); the doctrine concerning the man of sin (ch. ii. 1—12); the Thessalonians comforted against this trial (ver. 13, 14); exhortation and prayer (ver. 15—iii. 5); directions to correct the disorderly (ver. 6—16); the conclusion, ver 17, 18.

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### *Epistle to Titus.*

This epistle, as Michaelis observes, might not improperly be called an epistle to the Cretans: for the design of it was not so much to instruct Titus in matters which he must have known even without this epistle, as to put into his hands an order, which he might lay before the Cretans, and to which he might appeal whenever unworthy and unqualified persons attempted to intrude into the ministerial office. Its contents are nearly of the same kind as those of the first epistle to Timothy. The churches of Crete were hitherto without bishops

\* For the fulfilment of this prophecy, see Benson's Dissertation on the Man of Sin; Macknight's Notes on 2 Thess. ii. and the commentators generally.

† In disproof of the opinion that the Apostles believed the coming of Christ, and the day of judgment to be at hand, see Macknight's Preface to this Epistle, sect. iii. iv; and Nisbett's Notes on Difficult Passages of Scripture, 12mo.

and ministers: Titus, therefore, was ordered to appoint them, and at the same time was cautioned against some, who were of the circumcision, and who endeavoured to procure for themselves the ecclesiastical offices.

From Gal. ii. 3, we learn that Titus was a Greek, and was probably converted to Christianity by St. Paul, though the time of his conversion is not known. It has been thought remarkable, that St. Luke has not once mentioned the name of Titus throughout the Acts of the Apostles, though St. Paul makes frequent mention of him in his epistles. But St. Luke's silence will cease to be extraordinary, when we consider the period in which Titus attended St. Paul. He was present with the Apostle at three different times. First, on the journey to Jerusalem, described Acts xv. as St. Paul states in express terms, Gal. ii. 1—3. But in this instance, though St. Luke has not mentioned him by name, he has included him under the general expression, 'several other of them,' Acts xv. 2, that is, of the Gentile converts. From this period, judging from St. Paul's epistles, some time must have elapsed, before Titus was again with him: but in the second epistle to the Corinthians he is frequently mentioned, where it appears that he had been with the Apostle at Ephesus, and was sent from that city to Corinth. St. Paul, on his own departure from Ephesus, expected to meet Titus again at Troas; but was disappointed (2 Cor. ii. 12, 13), for he did not meet with him till his arrival in Macedonia (vii. 6—13), whence the Apostle sent Titus again with a new commission to Corinth. Now these engagements of Titus occurred during the period in which Luke was absent from St. Paul;\* and this accounts for his silence with regard to the transactions of Titus, as also of many transactions of St. Paul, which took place in this interval. When Luke again joined company with Paul, Titus does not appear to have been with him, so that these two Gentile converts attended, the Apostle perhaps, alternately. The third and last time that we find Titus with St. Paul, was shortly before the second epistle to Timothy was written, in which the Apostle says (ch. iv. 10), that Titus was departed for Dalmatia.†

Michaelis and Dr. Hales refer the publication of this epistle to the year 53, and their arguments appear to be much strengthened by the consideration, that there is no allusion to St. Paul's sufferings or approaching death—to his age or imprisonment: all of which things are frequently mentioned in those epistles which we have more decided reason for referring

\* Michaelis' Introduction, vol. iii. ch. vi. sect. 3.

† Ibid, vol. iv. p. 29, &c.

to a late period of the Apostle's life. It has been said, that the verbal harmony subsisting between this epistle and the first epistle to Timothy, cannot be naturally accounted for, but by supposing that they were both written about the same time, and while the same ideas and phrases were present to the author's mind. But is it not natural to expect such coincidences, when they were both written on similar occasions, and for the same purposes?

This epistle has three chapters, containing the inscription (ch. i. 1—4)—instructions for Titus to ordain good Presbyters (ver. 5—9)—to reprove and admonish the Cretans, taking care to be himself an example of good works (ver. 10—16)—to teach aged men and women their respective duties (ch. ii. 1—8)—and urge obedience upon servants and magistrates (ver. 9—iii. 7); directions to maintain good works, avoid foolish questions, and shun heretics (ver. 8—11); an invitation of Titus to Nicopolis, with some admonitions (ver. 12—14); the conclusion (ver. 15).

Upon a review of this and the two epistles to Timothy, it is natural to reflect how much they tend to illustrate and confirm the internal evidence of Christianity.—It has often been observed, and very justly, that nothing sets the character of great men in so true a light as their letters to their particular friends: while they are acting in the eye of the world they frequently appear in disguise, and the real motives of their conduct lie out of sight; but in their familiar correspondence they open their minds with freedom, and throw off all reserve. If, therefore, any should object to the argument drawn from St. Paul's epistles to the churches, that, as they were designed for the public view, he would be upon his guard, not to let any expressions escape him, that might give the world an unfavourable idea of himself, or the cause in which he was engaged; yet certainly, when he is writing, as in this and the other epistles referred to, to his most intimate friends, who were embarked with him in the same design, and with whom, therefore, he could use the utmost confidence, we may reasonably expect to find him disclosing his real sentiments, stripped of all artifice and disguise. And now, upon the most accurate and impartial examination of these epistles, what do we discover? Can we trace any marks of insincerity and imposture? Does the Apostle wear any other character than that in which he had appeared to the whole world? Does he drop the least hint that can lead one so much as to suspect that he had been only acting a part, and imposing upon mankind? Can we perceive the least shadow of inconsistency between the views he gives of religion in these and his other

writings? Is there any thing like that double doctrine which some have charged upon the ancient philosophers? On the contrary, is it not most evident, that he founded his own hopes, and formed his own character, upon the very same principles which he recommended to others; that he had no views of secular interest or ambition to gratify, and was influenced by no other motives than those which he openly avowed in the face of the world: in a word, that his character, as well as his doctrine, was consistent and uniform, and his inward sentiments the same as his outward profession? The instructions he gives his friends for the exercise of their office, had nothing of art or subtilty, but were all plain and simple, and centred in that grand design of advancing the interests of religion and the happiness of mankind, which ever lay near his heart: and so far is he from flattering them with the prospect of any worldly advantage, that he exhorts them to be ready, after his example, to sacrifice every temporal interest, and even life itself, in the cause they had undertaken to support.

Now, if this be allowed a just representation of the case, it will certainly follow, that the Apostle was himself thoroughly persuaded of the truth and importance of those doctrines he had taught: and since it may be easily proved, that the *evidence* on which he built his faith was of such a nature, as to exclude all possibility of *mistake*, we may safely conclude upon the credit of *his* testimony *alone* (had we no other arguments to produce), that the Christian religion is *not a cunningly devised fable*, formed to answer the ambitious or interested views of its authors, but that it is, indeed, *the power of God, and the wisdom of God*.\*

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*First Epistle to the Corinthians.*

The date of this epistle is ascertained from internal evidence. St. Paul, on leaving Corinth, where he was engaged in establishing a Christian church, and where he wrote his two epistles to the Thessalonians, proceeded to Asia, and visited Ephesus, Jerusalem, and Antioch; and then, passing through Galatia and Phrygia, returned to Ephesus, where he remained three years. Towards the close of this residence at Ephesus, he wrote this epistle to the Corinthians, as appears from chap. xvi. 8, where he says, "I will tarry at Ephesus until Pentecost." Hence, it appears that the subscription, which states it to have been written at Philippi, is erroneous. And that it was written at the preceding passover appears from

\* Doddridge, Introduction to the Epistle to Titus.

ch. v. 7—"Ye are unleavened," that is, "ye are now celebrating the feast of unleavened bread." St. Paul's departure from Ephesus being in the year 57, this epistle must consequently have been written at that time.

The city of Corinth was one of the most celebrated cities of Greece; exceeding all the cities of the world, for the splendour and magnificence of its public buildings. But, as in most cases, riches produced luxury, and this a total corruption of manners; so that the Corinthians became proverbial for their profligacy and vices. Corinth was the residence of many Jews, as we find Acts xviii. 4, and to them St. Paul, on his visiting this place, first addressed himself; but finding their opposition to the Gospel unremitting, he turned to the Gentiles (ver. 7), of whom the church was principally composed. On Paul's departure from Corinth, he was succeeded by Apollos, who preached the Gospel with great success (ver. 24—28); to whom may be added Aquila and Sosthenes, ver 3, 1 Cor. i. 1. False teachers, however, soon arising, the peace of the church was disturbed, and great disorders ensued. Some Gentile converts set themselves up for teachers, confounding the Christian doctrine with their own philosophical speculations, and out of respect to the oratory of Apollos, called themselves his disciples. On the other hand, some of the Jewish converts contended strenuously for the observance of the Mosaic ceremonies, and styled themselves the followers of Cephas, that is, Peter, the Apostle of the circumcision; while many of the native Corinthian converts still continued addicted to that uncleanness and lasciviousness, which had been common to them in their heathen state. Two factions were raised in the church, and the Apostle was called upon to fight against Jewish superstition, heathen licentiousness, and all the sophistry of human learning, which were alike leagued against him, derogating from his authority. On hearing of the lamentable state of his newly established church, it appears that the Apostle sent Erastus and Timothy to the Corinthians, as his messengers and fellow-labourers in the Gospel, intending shortly to visit them himself (Acts xix. 22); but before he could accomplish this, he received messengers from Corinth, with a letter from the church, requesting his advice and directions on various subjects, which had been the occasion of so many animosities and divisions among them (ch. vii. 1, 16, 17), and on which those who remained steadfast to him were anxious to obtain his opinion. In answer to these applications, this epistle seems to have been written.\*

\* Michaelis' Introduction, vol. iv. p. 42, &c.; Townsend's Arrangement, vol. ii. p. 284; and Macknight's Pref. to 1 Corinthians.

This epistle has been variously divided : the following particulars comprise the whole subject matter.—The introduction (ch. i. 1—9) ; exhortations relative to the dissensions of the Corinthians (ver. 10—iv. 40) ; concerning the person who had married his step-mother ; commonly called the incestuous person (ch. v.) ; concerning the unlawfulness of going to law before unbelievers, and the duty of being entirely separate from them (ch. vi.) ; concerning marriage and virginity (ch. vii.) ; the question concerning the lawfulness of eating things which had been offered to idols (ch. viii.) ; the apostle shews his liberty, affirms his right to a maintenance, which he generously foregoes, and then points out the motives by which he was animated in his course, (ch. ix). From this he takes occasion to advert to some of the typical events in the Jewish history, which are proposed for our instruction, and concludes with some directions for our conduct in things of an indifferent nature (ch. x.) ; various ecclesiastical regulations concerning public worship, the Lord's supper, and the exercise of spiritual gifts, which give occasion to an animated discourse on charity (ch. xi—xiv.) ; the important question concerning the resurrection of the dead (ch. xv.) ; miscellaneous matters, containing exhortations, salutations, commendations, &c. &c. ch. xvi.

In the ninth chapter of this epistle there are evident allusions to the Isthmian games, which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land, and with which, therefore, the Corinthians were well acquainted. As a knowledge of the exercises adopted in these games will materially illustrate the apostle's expressions, we have drawn up an account of them, after a careful perusal of West's Preliminary Dissertation to his translation of Pindar, &c.”\*

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*First Epistle to Timothy.*

The person to whom St. Paul addressed this letter was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Gentile, but his mother was a pious Jewess, who carefully and diligently instructed his infant mind in the truths of the Old Testament Scriptures, Acts xvi. 1—3 ; 2 Tim. i. 5. On visiting Lystra a second time, the apostle found Timothy, then a youth, an exemplary and zealous member of

\* See chap. xii. sect. 2, *post*.

the Christian church. His piety and talents induced St. Paul to take him as his companion in his travels, and as a joint labourer in publishing the Gospel of Jesus Christ. To conciliate the prejudices of the Jews, and, indeed, to obtain from them, both for Timothy and himself, a hearing, in the work of their ministry, the young evangelist was circumcised under the direction of the apostle (Acts xvi. 1—3), and after the imposition of hands (1 Tim. iv. 14), he accompanied him and Silas in their apostolic mission, and never afterwards left St. Paul, except when sent by him on some special errand.

The date of this epistle has been a subject of much controversy; some assigning it to the year 56, 57, or 58, which is the common opinion; and others to 64 or 65. We have adopted, with Dr. Doddridge, the hypothesis which seems to have prevailed most generally, that it was written about the year of our Lord 57 or 58, when St. Paul had lately quitted Ephesus on account of the tumult raised there by Demetrius, and was gone into Macedonia, Acts xx. 1. This is the opinion of many learned critics, ancient and modern, particularly of Athanasius, Theodoret, Baronius, Ludovic, Capellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot, Benson, Lord Barrington, Michaelis, and others. On the other hand, Bishop Pearson, and after him Rosenmüller, Macknight, Paley, Bishop Tomline, &c. endeavour to prove, that it could not be written till the year 64 or 65, between the first and second imprisonment of St. Paul at Rome; and l'Enfant, without any hesitation, goes into this hypothesis. It is universally allowed that St. Paul must have written this first Epistle to Timothy at some journey which he made from Ephesus to Macedonia, having in the mean time left Timothy behind him at Ephesus; for he expressly says to Timothy, 1 Tim. i. 3. "I besought thee still to abide at Ephesus, when I went into Macedonia." Bishop Pearson accordingly, in order to prove that the date of this epistle was as late as he supposes, having observed that we read only of three journeys of St. Paul through Macedonia, (viz. Acts xvi. 9, 10; xx. 1, 3), endeavours to shew, that it could not be written in any of these, and must consequently have been written in some fourth journey, not mentioned in the history, which he supposes was about the year 65, after St. Paul was released from his imprisonment at Rome. That it was not written at the first or third of these journeys is readily allowed, and it appears from the whole series of the context in both places; but it is the second that is generally contended for. The Bishop supposes that the epistle was not written at this second journey, because it appears from Acts xix. 22, that St. Paul did not leave Timothy then at Ephe-

sus, having sent him before into Macedonia, and appointed him to meet him at Corinth. See 1 Cor. iv. 17; xvi. 10. To this it is answered, that though St. Paul did not indeed send Timothy from Ephesus, yet, as we are told that St. Paul made some stay there after that (Acts xix. 22), Timothy might be returned before the tumult, and so the Apostle might, notwithstanding, leave him behind at Ephesus, when he himself set out for Macedonia. For, it should be observed, that he changed his scheme, and, before he went to Corinth, where he had appointed Timothy to meet him, spent some time in Macedonia; from whence he wrote his Second Epistle to the Corinthians, in company with Timothy, who came to him in his return from Corinth, and continued with him while he remained in these parts. Now that Timothy returned to Ephesus before the Apostle departed will indeed appear very probable, if, (as Mr. Boyse argues from Acts xx. 31, compared with xix. 8, 10) St. Paul spent three years at Ephesus, and in the neighbouring parts, and sent Timothy away nine months before the tumult: which would leave him time enough to perform his commission, and return to Ephesus before the Apostle had left it.\* To which it may be added, that it appears from 1 Cor. xvi. 10, 11, which epistle was written from Ephesus, that St. Paul expected Timothy, after his journey to Macedonia and Corinth, would return to him at that city.

The Bishop further objects to the epistle's being written at this second journey, mentioned Acts xx. 1. that when the Apostle set out he proposed to go into Macedonia, and visit the churches there and in Greece, which must necessarily take up a considerable time, whereas, in his Epistle to Timothy, he speaks of his intention to return very soon. 1 Tim. iii. 14; iv. 13. But it is natural to suppose that some unforeseen accident might detain him longer than he designed, and being disappointed of some assistance he expected from Macedonia, he might afterwards send for Timothy to come to him, who, as the passage by sea might be dispatched in a few days, might arrive at Macedonia before the Apostle wrote his Second Epistle to the Corinthians.

The Bishop further argues, that it appears from the Epistle to Titus, as well as from some passages in his Epistle to the Philippians and to Philemon, that St. Paul actually made another journey into those parts after his imprisonment at Rome, in which journey he left Titus behind him at Crete, which lay in his way from Rome, Tit. i. 5. Now it must be allowed the Bishop, that the supposition that Salmasius

\* See Family Expositor, vol. iii. sect. 43. *note*, p. 189.



makes is not at all likely, that St. Paul touched at Crete, when he was going from Achaia to Macedonia, for then he carried a collection with him (1 Cor. xvi. 1. 5; Acts xxiv. 17), and therefore it was not probable he would go so much out of his way; and when he was about to sail into Syria, and heard that snares were laid for him (Acts xx. 3), it is not to be supposed he would go into the mouth of them, or that he would take up his time in preaching at Crete, when he was in haste to be at Jerusalem (Acts. xx. 6), or that he would winter at Nicopolis (Tit. iii. 12), when winter was passed, and he desired to be at Jerusalem before the passover. But then it had been observed, that perhaps the Epistle to Titus might be among the first St. Paul wrote, and his voyage to Crete, one of the many events before his going up to the council at Jerusalem, which, in his history of the Acts, Luke not being in company with him when they occurred, had entirely passed over, and of which there are notwithstanding some traces in St. Paul's Epistle, particularly 2 Cor. xi. and Rom. xv. 19; or if it be allowed that the Epistle to Titus was written by St. Paul after his first imprisonment, it will not follow from thence, that the first Epistle to Timothy must have been written at the same time. This is a brief account of the arguments for Bishop Pearson's hypothesis, that this Epistle was written about the year 65, with their respective answers.

In favour, however, of the later date assigned to this Epistle, it has been farther observed, that Timothy was left in Crete, to oppose the following errors.

1. Fables invented by the Jewish doctors, to recommend the observance of the law of Moses, as necessary to salvation.—2. Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father.—3. Intricate questions, and strifes about some words in the law; perverse disputings of men of corrupt minds who reckoned that which produced most gain, to be the best kind of godliness; and 4. Oppositions of knowledge, falsely so named. And these errors, it is said had not taken place in the Ephesian Church, before the Apostle's departure; for, in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them after his departing (Acts xx. 29, 30); "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them." The same thing, it is said, appears from the two Epistles which the

Apostle wrote to the Corinthians, the one from Ephesus, before the riot of Demetrius, the other from Macedonia, after that event; and, from the Epistle which he wrote to the Ephesians themselves, from Rome, during his confinement there. For in none of these letters is there any notice taken of the above-mentioned errors, as subsisting among the Ephesians at the time they were written, which cannot be accounted for, on the supposition that they were prevalent in Ephesus when the Apostle went into Macedonia, after the riot. It is inferred, therefore, that the first Epistle to Timothy, in which the Apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written either from Troas or from Macedonia, after the riot; but it must have been written some time after the Apostle's release from confinement in Rome, when no doubt he visited the Church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.—But it may be answered, that it is not certain what errors were alluded to in Acts xx. 29, 30; and the errors alluded to in 1 Tim. every where prevailed.

Again, in the first Epistle it is said, the same persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1—6, with 2 Tim. iii. 1—5; and 1 Tim. vi. 20, with 2 Tim. ii. 14; and 1 Tim. vi. 4, with 2 Tim. ii. 16. The same commands, instructions, and encouragements are given to Timothy, in the first Epistle, as in the second. Compare 1 Tim. vi. 13, 14, with 2 Tim. iv. 1—5. The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first Epistle, as in the second. Compare 1 Tim. iv. 14, with 2 Tim. i. 6, 7; and, as in the second Epistle, so in the first, every thing is addressed to Timothy, as superintendant both of the teachers and of the laity, in the Church at Ephesus; all which imply, that the state of things among the Ephesians was the same when the two Epistles were written: consequently, that the first Epistle was written only a few months before the second, and not long before the Apostle's death.—It is answered, that the Church at Ephesus might require a repetition of the same remonstrances, though many years elapsed between the sending of the two Epistles.

To the late date of this first Epistle there are three objections, which appear to be decisive.

1. It is thought that, if the first Epistle to Timothy was written after the Apostle's release, he could not with any propriety have said to Timothy (ch. iv. 12), "Let no man despise thy youth." In reply to which, it is said, that Servius Tullius,

in classing the Roman people, as Aulus Gellius relates (lib. x. c. 28), divided their age into three periods: childhood, he limited to the age of seventeen; youth, from that to forty-six; and old age, from that to the end of life. Now, supposing Timothy to have been eighteen years old, A.D. 50, when he became Paul's assistant, he would be no more than 32, A.D. 64, two years after the Apostle's release, when it is supposed this Epistle was written. Wherefore, being then in the period of life which, by the Greeks, as well as the Romans, was considered as youth, the Apostle with propriety might say to him, "Let no man despise thy youth." It is not however probable, that St. Paul alluded to the artificial distinctions of the Roman law, instead of the actual age of Timothy.

2. When the Apostle touched at Miletus, in his voyage to Jerusalem with the collections, the Church at Ephesus had a number of elders, that is, of bishops and deacons, who came to him at Miletus (Acts xx. 17), what occasion was there, in an Epistle written after the Apostle's release, to give Timothy directions concerning the ordination of bishops and deacons, in a Church where there were so many elders already?—It is answered, the elders who came to the Apostle at Miletus, in the year 58, may have been too few for the Church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58, not to mention that some of the first elders having died, others were wanted to supply their places. Of this, however, there is no scriptural proof, and the positive assertion of the Epistle is needlessly set aside.

Dr. Paley defends the later date from the superscription of the second Epistle to the Corinthians, which is spurious—from the apparently short interval between St. Paul's leaving Ephesus, to go into Macedonia, and the writing the second Epistle to the Corinthians, in the beginning of which Timothy is joined with St. Paul; to which it may be answered, that Timothy might have left Ephesus for a short time only, and soon returned. He endeavours to overcome the insuperable difficulty in the opinion that the Epistle was written so late—that it necessarily implies that St. Paul visited Ephesus after his liberation at Rome, which appears so contrary to what he said to the Ephesian Church, that they should see his face no more. Dr. Paley finds only some presumptive evidences, that the Apostle must have visited Ephesus—the Epistles to the Philippians and to Philemon were written while the Apostle was a prisoner at Rome: to the former, he says, "I trust in the Lord, that I also myself shall come shortly:" and

to the latter, who was a Colossian, he gives this direction—"But withal, prepare me also a lodging, for I trust that, through your prayers, I shall be given unto you." An inspection of the map will shew us, that Colossæ was a city of Asia Minor, lying eastward, and at no great distance from Ephesus; Philippi was on the other, *i.e.* the western side of the *Ægean* Sea. Now, if the Apostle executed his purpose, and came to Philemon at Colossæ, soon after his liberation, it cannot be supposed, says Dr. Paley, that he would omit to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to visit the Church at Philippi shortly, if he passed from Colossæ to Philippi, he could hardly avoid taking Ephesus in his way.

Arguments of this theoretical nature ought to weigh but little, when they defend a proposition which seems opposed to the plain and literal meaning of Scripture. When St. Paul told the elders of Ephesus that they should see his face no more, it was so solemnly announced, that it may be considered as spoken by the spirit of prophecy with which he was gifted.

Macknight has argued at great length that St. Paul spoke his strong persuasion only. Dr. Paley, in adopting the same hypothesis, does not, however, mention his name. Nothing can be asserted positively. We have preferred the early date for this reason, that the allusion to the youth of Timothy—the fact that Timothy was directed to ordain elders, whom St. Paul afterwards met—and the solemn declaration, that he should see their face no more, appear to be so plainly decisive, that we can admit no theoretical arguments to overthrow what seems to be the unforced deduction from Scripture, that the Epistle was written after St. Paul went from Ephesus, and left Timothy there, when he went into Macedonia. There is no mention of St. Paul's going from Ephesus to Macedonia but once, and that is in Acts xx. 1. This was the consideration which induced Theodoret, among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, to support the opinion, that the Apostle speaks of that journey in his first Epistle to Timothy.\*

Michaelis has endeavoured to prove that this Epistle was principally written against the Essenes, or Therapeutæ. His references do not appear to support his hypothesis. These

\* See Clarke, Paley, Macknight, Lardner, Doddridge, Horne, and Townsend.

people, even if they sometimes came into towns, could not have been there in sufficient numbers to endanger the faith of the Christian communities. We have at least no proof of this fact. Josephus indeed asserts, that they were numerous in every city; but their principal habitation being in the deserts, it is improbable that those who entered the towns should have deviated still further from their customs, and have become the active partizans of Judaism, which the false teachers are represented to be; they were no doubt included among the various false teachers whom St. Paul condemned; but they were not the exclusive objects of his censure.\*

Though the errors of the judaizing teachers in Ephesus, which gave rise to the apostle's epistles to Timothy, have long ago disappeared, the epistles themselves are still of great use, as they serve to shew the impiety of the principles from which these errors proceeded. For the same principles are apt in every age to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the apostle's days, are precisely of the same kind, and equally pernicious.—These epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary in those who aspire to such holy and honourable offices, and explain the ends for which these offices were originally instituted, and are still continued in the church.

The very same things, indeed, the apostle, had before written to Titus in Crete; but more briefly, because he was an older and more experienced minister than Timothy. Nevertheless the repetition of these precepts and charges, is not without its use to the church still, as it makes us more deeply sensible of their great importance: Not to mention, that in the epistle to Titus, there are things peculiar to itself, which enhance its value. In short, the epistles to Timothy and Titus taken together, containing a full account of the qualifications and duties of the ministers of the Gospel, may be considered as a complete body of divinely inspired *ecclesiastical canons*, to be observed by the Christian clergy of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country, who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that by

\* Introduction, vol. iv. ch. xv. sect. 1, 2, 3, p. 75; Townsend, New Test. vol. ii. p. 327.

meditating seriously on the solemn charges delivered to all the ministers of the Gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lies on them to be faithful in discharging every duty belonging to it.

It is of importance also to observe, that, in these epistles, there are some explications of the Christian doctrines, and some displays of St. Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been, like many of the Greek philosophers, an hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some insinuation thereof, in letters written to such intimate friends. Yet, throughout the whole of these epistles, no discovery of that kind is made. The doctrine contained in them, is the same with that taught in the epistles designed for the inspection and direction of the church in general; and the views and hopes which he expresses, are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these? \*

This epistle contains six chapters, comprising the introduction (ch. i. 1, 2); instructions to Timothy how to behave at Ephesus, with reference both to his own ministry and the legalising teachers (ver. 3—11); a confirmation of the sum of the Gospel as exemplified in the person of the Apostle, ver. 12—20. Particular directions relative to prayer (ch. ii. 1—8),—good works (9—15),—the qualifications of a bishop (ch. iii. 1—7); the duties of deacons (ver. 8—13); further instructions to Timothy, relative to his teaching (ver. 14—iv. 6),—his personal conduct (ver. 7—16),—and pastoral duties, ch. v. Concerning servants, false teachers, and riches, ch. vi. 1—10. Concluding charge to Timothy, ver. 11—21.

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*Second Epistle to the Corinthians.*

This epistle is supposed to have been written about a year after the former one to the same church, and this appears to be supported by the words, "Achaia was ready a year ago" (ch. ix. 2); for the Apostle, having given instructions for that

\* Macknight's Preface to 1 Tim. sect. 4.

collection, to which he refers in these words, at the close of the preceding epistle, they would not have had the "forwardness" there mentioned, till a year had elapsed. As the apostle had purposed to stay at Ephesus till Pentecost (1 Cor. xvi. 8), and he staid some time in Asia after his purpose to leave Ephesus, and go to Macedonia (Acts ix. 21, 22), and yet making here his apology for not *wintering* in Corinth, as he thought to do (1 Cor. xvi. 6), this epistle must have been written *after* the winter; and consequently when a new year was begun. It therefore, says Whitby, seems to have been written after his second coming into Macedonia, mentioned Acts xx. 3. For (1.) it was written after he had been at Troas, and had left that place to return to Macedonia: now that was at his *second* going thither, ch. ii. 12. (2.) It was written when Timothy was with him: now, when he left Ephesus to go into Macedonia, Timothy went not *with* him, but was sent *before* him (Acts xix. 22); but at his *second* going through Macedonia, Timothy *was with him*, Acts xx. 4. (3.) He speaks of some Macedonians, who were likely to accompany him, ch. ix. 4. Now, at his *second* going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the metropolis of Macedonia, Acts xx. 4. (4.) The postscript says, that this epistle was written from Philippi, where Paul was till the days of unleavened bread (Acts xx. 6); it therefore seems to have been sent from thence to them by Titus, and some other person, not long before St. Paul's coming to them; which he speaks of as *instant* (ch. xiii. 1); and that which he was now ready to do, ch. xii. 14. This he did, according to Lightfoot, in his journey from Philippi to Troas: he sailing about from Philippi to Corinth, to make good his promise; while the rest who were with him (Acts xx. 4.) went direct to Troas, and there waited for him.\*

From the contents of this epistle it is evident that it was occasioned by the accounts which the apostle had received of the reception and effects of the former letter. Many of the Corinthians, in conformity with the directions given to them in that epistle, had examined themselves; they had excommunicated the incestuous person; earnestly solicited the apostle's return, and zealously vindicated him and his office against the false teacher and his adherents. The faction, however, led on by their false teacher, still continued their corrupt practices, and vilified the character of the apostle, for the purpose of undermining his influence. St. Paul had formerly promised to take a journey from Ephesus to Corinth,

\* Dr. A. Clarke, and Whitby, Preface to 2 Corinthians.

thence to visit the Macedonians, and return from them to Corinth, ch. i. 15, 16. But the unhappy state of the christian church induced him to alter his purpose, since he found he must have treated them with severity, ver. 23. His adversaries, therefore, seized hold of this circumstance, for the purpose of representing Paul as irresolute and unsteady, and persuading the Corinthians of the improbability of his ever returning to them. To understand this epistle rightly, then, the different characters to whom it was addressed must be borne in mind. Titus, who carried the first letter to Corinth, having made himself acquainted both with the sincere part of the church and the state of the disaffected party, gave the apostle a particular account of their whole proceedings. St. Paul, therefore, in this second letter, artfully introduces the arguments, objections, and scoffing speeches, by which the faction were endeavouring to bring him into contempt, and not only confutes them by the most solid reasoning, but even turns them against the false teacher himself, and against the faction, in such a manner as to render them ridiculous. But while he thus pointedly derided the faction and its leaders, St. Paul bestowed just commendations on the sincere part of the church, for their perseverance in the doctrines he had taught them, and for their ready obedience to his orders, concerning the incestuous person. And to encourage them, he states, that having boasted of them to Titus, he was glad to find his boasting well founded in every particular.

The Corinthian church being composed of persons of such opposite characters, the apostle, in writing to them, was under the necessity of suiting his discourse according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epistles, which apparently were directed to the whole church, but which were intended specially for a part of it, we shall conceive these epistles full of inconsistency, if not of contradiction. But if we understand these things as the apostle really meant them, every appearance of inconsistency and contradiction will be removed. For he himself has directed us to distinguish the sincere part of the Corinthians from the faction (ch. i. 14), "Ye have acknowledged us in part," that is, a part of you have acknowledged that we are your boasting (ch. ii. 5), "Now if a certain person hath grieved me, he hath not grieved me except by a part of you, that I may not lay a load on you all." It is therefore plain that the matters in the two epistles to the Corinthians which appear inconsistent, are not



really so ; they belong to different persons. Thus, the many commendations bestowed on the Corinthians in these epistles, belong only to the sincere part of them. Whereas the sharp reproofs, the pointed ironies, and the severe threatenings of punishment found in the same epistles, are to be understood as addressed to the faction, and more especially to the teacher at their head. And thus by discriminating the members of the Corinthian church according to their true characters, and by applying to each the passages belonging to them, every appearance of contradiction vanishes.\*

This epistle contains the preface (ch. i. 1—7); an account of the persecution which the apostle had suffered in Asia, and from which he had been miraculously rescued (ver. 8—14); his purpose to visit Corinth (ver. 15—24); concerning the sorrow which they had suffered, on account of the excommunication of the incestuous person (ch. ii. and vii.); his own vindication against the false apostle; in which he gives an account of his doctrine (ch. iii. 6—18),—his conduct (ch. iv. 1—6),—and his bodily infirmities (ch. iv. 7—v.); exhortations to a holy life (ch. vi. vii.); of the alms that had been collected, and were yet to be collected (ch. viii. ix.); his defence against the false apostle and his calumniators in general (ch. x.—xii.); miscellaneous matters, ch. xiii.†

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*Epistle to the Romans.*

It is now impossible to ascertain at what time or by whose ministry the Gospel was introduced into Rome. In support of the opinion that Christianity was planted there by the apostle Peter, no argument can be adduced; but the probability is decidedly against it, both from the silence of the Acts of the Apostles, and also of St. Paul, in this epistle, on that circumstance. The same may be said of the opinion that the church of Rome was founded by the joint labours of Peter and Paul; for it is evident from ch. i. 8, &c. that the latter had not at this time visited that city.

The reader will recollect, that on the day of Pentecost, there were present at Jerusalem, “Strangers of Rome, Jews and proselytes,” and is it not quite natural to suppose, that these, on their return, would relate the extraordinary transactions they had witnessed, as connected with the miracu-

\* Michaelis' *Introd.* vol. iv. ch. xiv. sect. v.; and Macknight's *Preface*, sect. i.

† Dr. A. Clarke, *Preface* to 2 Corinthians.

lous effusion of the Holy Ghost; and by a testimony similar to that borne by the apostles in other parts of the world, lay the foundation of a christian society? Against this reasoning there is nothing to oppose, and it is every way more reasonable than either of the two opinions above referred to.

Although this epistle has been placed at the head of the epistolary writings, it is evident it was not the earliest written. It has perhaps obtained the precedence either from the important and comprehensive nature of its contents, or from the pre-eminence of the city, to the inhabitants of which it was addressed. From ch. xv. 25—27. we learn that it was written at Corinth, at the time the apostle was preparing to take the contributions of the churches to Jerusalem. He mentions the name of the person with whom he lodged (ch. xvi. 23), and also the chamberlain of the city, 2 Tim. iv. 20. It was dictated by Paul to Tertius, and was forwarded to Rome by Phebe, a deaconess of Cenchrea, a port of Corinth, ch. xvi. 1. It was written, therefore, toward the end of the year 58.

Dr. Paley, with his usual ability, has demonstrated the genuineness and authenticity of this epistle, and its existence in the ancient *Antehieronymian* versions, and the Syriac, as well as its being referred to by the apostolic fathers, Barnabas, Clemens Romanus, Ignatius, and Polycarp.

There have been some doubts concerning the language in which this epistle was written. Bolten endeavoured to prove that St. Paul wrote it in Syriac, and that it was translated into Greek by Tertius, who acted as the Apostle's amanuensis (ch. xvi. 22); but this supposition has been amply refuted by Griesbach. Others think that it must have been written originally in Latin, the language of the people to whom it was addressed. But this opinion appears to be as destitute of foundation as the former, from the following considerations: *First*, the voice of antiquity, which refers it to a Greek original: *Secondly*, the universal cultivation of the Greek language at the time of its publication: and *Thirdly*, the familiarity of the Jews, for whose use it was primarily designed, with the Septuagint translation of the Old Testament, which afforded them many facilities for understanding the Apostle writing in the same language, and which they would not have possessed had he written in Latin.

Concerning the design of this epistle, there has been much controversy among learned men. This is the more remarkable, as the Apostle's object appears to be clearly pointed out in the epistle itself. It seems that he had been apprised of all

the circumstances of the Christians at Rome, by Aquila and Priscilla, and by other Jews, who had been expelled from the city by the decree of Claudius (Acts xviii. 2); and finding that it was composed partly of heathens, converted to Christianity; and partly of Jews, who had with much remaining prejudice embraced the Gospel, and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews, and from the absolute refusal of the Jews to concede these rights unless the Gentiles submitted to circumcision, he wrote to adjust and settle their differences.

To understand the Apostle's reasoning properly, we must briefly notice the erroneous notions which were entertained by the Jewish people concerning justification, and the election of their own nation.

(1.) Of *Justification*. Of this the Jews assigned *three* grounds. *First*, 'The extraordinary piety and merits of their ancestors, and the covenant made by God with those holy men.' They conceived that God could not hate the children of such pious parents; and that as he had made a covenant with them, in which he promised to bless their posterity, he was by this covenant obliged to pardon their sins. *Secondly*, 'The knowledge which they had of God through the law of Moses, and their diligent study of that law.' This advantage they estimated so highly, as to make it a plea for the remission of their sins. *Thirdly*, 'The works of the Levitical law,' which were to expiate sin. Among these works they reckoned sacrifices, to which God had promised remission of sins, and circumcision.

The inference which they deduced from the preceding doctrines, is obvious; namely, that they had much easier access to justification than the Gentiles; and that these, if they wished to be justified and saved, must receive the law of Moses.

(2.) Of *Election*. Concerning this the Jewish doctrine was, that 'in the promise which God made to Abraham to bless his seed, to give it not only the spiritual blessing, but also the land of Canaan, and to consider it as his church upon earth;' the whole nation was included, and that God was therefore bound to fulfil these promises to every Jew, as being a descendant of Abraham, whatever his principles, or whatever his conduct might be. They even believed, that a prophet ought not to pronounce against their nation the prophecies with which he was inspired; but was rather to beg of God to blot his name out of the book of the living.

These preliminary remarks will prepare us to understand

much of the reasoning of the Apostle, in this important, though in some respects, difficult epistle;\* the object of which seems to be, to place the Gentile converts upon a parity of situation with the Jewish, in respect of their religious condition, and their rank in the Divine favour;† to fix upon the mind of both Jew and Gentile a deep sense of the excellency of the Gospel, and to engage them to act in a manner agreeable to their profession of it. For this purpose, after a general salutation (ch. i. 1—7), and profession of his ardent affection for them (ver 8—15), he declares, that he shall not be ashamed openly to maintain the Gospel at Rome; for this general reason, that it is the great and powerful instrument of salvation, both to Jews and Gentiles, by means of faith, ver. 16, 17. And then to demonstrate and vindicate its excellency in this view of it, the Apostle shews,

I. That the world greatly needed such a dispensation; the Gentiles being fallen into a most abandoned state (ver. 18 *to end*), and the Jews, though condemning others, being themselves no better (ch. ii); as, notwithstanding some cavils, which he obviates (ch. iii. 1—8), their own Scriptures testify (ver. 9—19); so that there was an universal necessity of seeking for justification and salvation in this method, ver. 20 *to end*.

II. That Abraham and David themselves sought justification in such a way as the Gospel recommends, that is, by faith (ch. iv. 1—12), and that a very illustrious act of it entailed everlasting honour on that great patriarch from whom the Jews boasted their descent, ver. 13 *to end*.

III. That hereby believers are brought into so happy a state, as turns the greatest afflictions of life into an occasion of joy, ch. v. 1—11.

IV. That the calamities brought on the seed of the *first Adam*, by his ever-to-be-lamented fall, are with glorious advantage repaired to all who by faith become interested in the *second Adam*, ver. 12 *to end*.

V. That far from dissolving our obligations to *practical holiness*, the Gospel greatly increases them by peculiar obligations (ch. vi. 1—14), which he strongly urges upon them, ver. 15 *to end*.

By these general considerations, St. Paul illustrates the *excellency of the Gospel*, in the first six chapters of his epistle, and they must be acknowledged considerations of the highest importance.

\* See Michaelis' *Introduct.* vol. iv. p. 93, &c.; and Macknight's *Preface to the Romans*.

† Paley, *Horæ Paulinæ*, p. 49.

To make the Jews more sensible how glorious a dispensation this was, and to weaken their attachment to the *Mosaic law*, now they were married to Christ by a solemn profession of his religion (ch. vii. 1—6); the Apostle largely represents how comparatively ineffectual the motives of *the law* were to produce those degrees of obedience and holiness, which by a lively faith in the Gospel we obtain, ch. vii. 7—viii. 2. And in the remaining part of the chapter, he gives a more particular view of those things which rendered *the Gospel* so much more efficacious for this great purpose—that of forming *the soul to holiness*—than the *legal economy* had been (ch. viii. 3); the discovery it makes of the incarnation and death of Christ (ver. 3, 4); the spirituality of temper to which it calls us (ver. 5—8); the communication of the sanctifying and comforting influences of the Spirit of God, by which true believers are formed to a filial temper (ver. 9—17); the views which it exhibits of a state of glory, so great and illustrious that the whole creation seemed to wait for the manifestation of it (ver. 18—25); while in the mean time believers are supported under all their trials by the aids of the Spirit (ver. 26, 27); and an assurance that all events should co-operate for their advantage (ver. 28), since God has in consequence of his eternally glorious plan already done so much for us (ver. 29, 30); which emboldens us to conclude, that no accusation shall prevail against us, and no temptations or extremities separate us from his love, ver 31 *to the end*.

As the blessings so affectionately displayed above had been spoken of as the peculiar privileges of those who believed the Gospel, this evidently implied, that as all believing Gentiles had a full share in them, so all unbelieving Jews must necessarily be excluded from them. But as the calling of the Gentiles and the rejection of the Jews was a topic of great importance, the Apostle employs the *ninth*, *tenth*, and *eleventh* chapters in the discussion of it, and so concludes the argumentative part of this epistle.

He introduces what he had to say on this interesting subject, by declaring that he thought most honourably and affectionately of the Jewish nation (ch. ix. 1—5); and then shews,

1<sup>st</sup>. That the rejection of a considerable part of the seed of Abraham, and even of the posterity of Isaac, was an incontestable fact, which the Jews themselves could not deny, with respect to the descendants of Ishmael and Esau, ver. 6—13.

2<sup>ndly</sup>. That the sovereign choice of some individuals to peculiar privileges, to which none had any claim; and the sovereign appointment of some, from among many criminals, to

peculiar and exemplary punishment; was perfectly consistent both with reason and Scripture, ver. 14—24.

*3dly.* That the taking the Gentiles to be God's peculiar people when Israel should be rejected, had been actually foretold, by both Hosea and Isaiah, ver. 25 to end.

*4thly.* That God has graciously offered the Gospel salvation to Jews and Gentiles on the same equitable and easy terms; though Israel, by a bigoted attachment to their own law, had rejected it, ch. x.

*5thly.* That, nevertheless, the rejection of Israel, though according to their own prophecies it be general, and attended with astonishing blindness and obstinacy, yet is not total, there still being a number of happy believers among them, ch. xi. 1—10.

*6thly.* That the rejection of the rest is not final, but that the time shall come when, to the unspeakable joy of the whole Christian world, the Jews shall in a body be brought into the church of Christ, ver. 11—31.

And *lastly.* That in the mean time their obstinacy and rejection are overruled to such happy purposes, as serve, through the whole various scene, to display, in a glorious manner, the unsearchable wisdom of God, ver. 32 to end.\*

\* Michaelis, who takes a more contracted view of this epistle, gives the following logical view of its argumentative part.

After the salutation and introduction, the Apostle insensibly introduces the principal point, which he intended to prove, namely, the subject of the Gospel, ch. i. 16, 17. This reveals a righteousness unknown before, which is derived solely from faith, and to which the Jews and Gentiles have an equal claim.

In order to prove this point he shews, ch. i. 18.—iii. 20, that both Jews and Gentiles are under sin, that is, that God will impute their sins to Jews, as well as to Gentiles. Here, it must not be imagined, that St. Paul meant by a chain of conclusions to prove, what every man's experience will suggest to him, that Jews and Gentiles have sinned: his intention was to prove that God will call the Jews to an account for their sins, and consequently, that they stand in need of justification by faith.

His proof of this position may be reduced to the following syllogisms. 'The wrath of God is revealed against those who hold the truth in unrighteousness, that is, who acknowledge the truth and yet sin against it, ch. i. 18.

'The Gentiles acknowledged truths, but, partly by their idolatry, and partly by their other detestable vices, they sinned against the truths which they acknowledged, ch. i. 19—31.

'Therefore the wrath of God is revealed against the Gentiles, and punishes them.

'The Jews have acknowledged more truths than the Gentiles, and yet they sin, ch. ii. 1. 17—24.

'Therefore the Jewish sinners are still more exposed to the wrath of God,' ch. ii. 1—12.

Having thus proved his point, he answers the following objections which might be made to it.

Obj. 1. 'The Jews were well grounded in their knowledge, and studied the law.' St. Paul answers; If a knowledge of the law, without the performance of it, could justify, God would not have condemned the Gentiles, who knew the law by nature, ch. ii. 13—16.

Obj. 2. 'The Jews were circumcised.' Answer. That is, they were admitted

The remainder of the epistle is taken up in a variety of practical instructions and exhortations which hardly admit, and indeed do not need such a particular analysis. The

by an outward sign to a covenant with God: but this sign will not avail those who violate the covenant, ch. ii. 25—29.

Obj. 3. 'According to this doctrine of St. Paul, the Jews have no advantages above the Gentiles, which is manifestly false.' Answer. They still have advantages, for to them were committed the oracles of God: but their privileges do not extend so far, that God should overlook their sins, which the Scripture earnestly condemns even in Jews, ch. iii. 1—19.

Obj. 4. 'They had the Levitical law, and sacrifices.' Answer. Hence is no remission, but only the knowledge of sin, ch. iii. 20.

From the preceding arguments, St. Paul infers that Jews and Gentiles must be justified by the same means, namely, without the Levitical law, through faith in Christ: and in opposition to the imaginary advantages of the Jews, he states the declaration of Zachariah, that God is not the God of the Jews only, but also of the Gentiles, ch. iii. 21—31.

As the whole blessing was promised to those who were the faithful descendants of Abraham, whom both Scripture and the Jews call his children, he proves his former assertion from the example of Abraham; who was an idolater before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence St. Paul takes occasion to explain the nature, and the fruits of faith, ch. iv. 1—v. 11. He then proceeds to prove from the equity of God, that the Jews had no advantages above the Gentiles, in respect to justification. Both Jews and Gentiles had forfeited life and immortality, through the common father of the human race, whom they themselves had not chosen as their representative. If therefore it was the will of God to restore immortality by a new spiritual head of a covenant, which was Christ, it was equitable that Jews and Gentiles should have an equal share in the advantages to be derived from this new representative of the human race, ch. v. 12—21.

He shews, that the doctrine of justification, as he had stated it, lays us under the strictest obligations to holiness (ch. vi. 1—23); and that since the death of Christ we are no longer concerned with the law of Moses. For our justification arises from our appearing in the sight of God as if we were actually dead with Christ on account of our sin; but the law of Moses was not given to the dead. On this occasion he evinces at large, that the preceding consideration does not affect the eternal power of God over us, and that while we are under the law of Moses, we become perpetually subject to death, even for sins of inadvertency, ch. vii. 1—25. The conclusion is, that all those, and those only, who are united with Christ, and for the sake of this union live not according to the flesh, are free from the condemnation of the law, and have an undoubted right to eternal life, ch. viii. 1—17.

Having described the happiness of all such persons, he is aware that the Jews, who expected temporal blessings, would object to him, that the Christians, notwithstanding what he had said, still endured many sufferings in this world. This objection he obviates, ch. viii. 18—39; and then shews, that God is not the less true and faithful, because he does not justify, but rather rejects and punishes the Jews, who would not believe in the Messiah, ch. ix. x. xi. His discourse on this subject is arranged as follows:

A. The introduction, in which he displays the utmost caution, ch. ix. 1—5.

B. The dissertation itself, which consists of three principal parts.

a.) St. Paul shews that the promises of God were never made to all the posterity of Abraham: that God always reserved to himself the power of choosing those sons of Abraham, whom for Abraham's sake he intended to bless, and of punishing the wicked sons of Abraham: and that in respect to temporal happiness or misery, even their good or ill conduct did not determine his choice. Thus Ishmael, Esau, the Israelites in the desert in the time of Moses, and the greater part of that nation in the time of Isaiah, were rejected and made a sacrifice of his justice, ch. ix. 6—29.

b.) He shews, that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been plainly preached to them, ch. ix. 30—x. 21.

c.) Yet God rejected not all his people, but was still fulfilling his promises on many thousand natural descendants of Abraham, who believed in the Messiah,

grand design of the whole is, "to engage Christians to act in a manner worthy of that Gospel, the excellency of which he had been illustrating." He more particularly urges,—an entire consecration to God, and a care to glorify him, in their respective stations, by a faithful improvement of their several talents (ch. xii. 1—11)—devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness (ver. 12 *to end*); and in the *thirteenth* chapter,—obedience to magistrates,\* justice in all its branches, love as the fulfilling of the law, and an universal sanctity of manners, correspondent to the purity of those religious principles which they professed. In the *fourteenth* and part of the *fifteenth* chapters, he dilates more largely on mutual candour, especially between those Christians who did, and those who did not, think themselves obliged in conscience to observe the ceremonies enjoined by Moses; and pleads a variety of most pertinent and affecting considerations in this view (ch. xiv. 1—xv. 17), in prosecuting some of which, he is led to mention the extent of his own labours, and his purpose of visiting the Romans; in the mean time, recommending himself to their prayers, ver. 18 *to end*. And after many salutations (ch. xvi. 1—16), and a necessary cau-

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and at a future period would fulfil them upon more, since all Israel would be converted, ch. xi. 11—32.

C. The conclusion, in which the Apostle expresses his admiration of the wise counsels of God, ch. xi. 33—36.

From the doctrines hitherto laid down, and particularly from this, that God has in his mercy accepted the Gentiles, he argues that the Romans should consecrate and offer themselves wholly to God. This leads him to mention in particular some Christian duties, ch. xii. to the end.

\* Because God had chosen the Jews for his subjects, and as their King had dictated to them a system of laws, they considered it impiety to submit to heathen laws and rulers. In the same light they regarded the payments of taxes for the support of the heathen governments, Matt. xxii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in opposition to Cæsar, and all kings whatever, who were not of their religion, and who did not govern them by the laws of Moses. This turbulent disposition, some of the Jews who embraced the Gospel did not immediately lay aside: and even of the believing Gentiles there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. Hence, they refused to the magistrates that honour and obedience to which, by their office, they were entitled. These principles and practices the Apostle here opposes, and inculcates the duties which subjects owe to magistrates; and testifies to them, that the disciples of Christ were not exempted from obedience to the wholesome laws, even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. The argument which the Apostle uses is this,—That God having formed mankind for society, and some government being necessary for maintaining order and peace among the associated, whatever form of government happens to be established in any country is authorised of God, and is subordinate to his general government of the world. Civil government, therefore, being authorised of God, he who resists its established exercise on any pretence, really resists the ordinance of God, and brings on himself just condemnation, both from God and men.' See Michaelis, Macknight, and other Commentators.



tion against those who would divide the church; he concludes with a benediction and a doxology suited to the general purport of what he had been writing, ver. 17 to *end*.\*

Mr. Townsend has judiciously observed, that we must be careful not to confine our views of this epistle to the narrow limits within which Dr. Taylor, of Norwich, the Socinian writers in general, and the presumptuous reasoners of this school, have endeavoured to do. These men have rejected the very foundations of the Apostle's argument, the doctrines upon which Christianity rests, and without which the Scriptures are devoid of meaning,—the doctrines of the atonement of Christ and the fall of man. Semler, indeed, still further degrades the Apostle's argument, by the supposition that St. Paul wished to substitute Christianity merely as a purer and more intelligible system of morals than the law of Moses, but less burthensome, tedious, and unattractive.

Dr. Taylor's system is well described by the present Archbishop of Dublin, to be a mere adaptation of Christian phrases. The general principle of the theory is, that God having rejected the Jews, has admitted all who believe in Christ into the same relation to himself which the Israelites once held: and the peculiar terms which he used to describe the condition and privileges of the Jews, were used in the New Testament to describe the state and privileges of the Christian converts: whereas the terms which are used in the Old Testament to describe the privileges of the Jews, are to be interpreted with reference to their peculiar situation, as the subjects of the visible theocracy. The same terms, when used in the Gospel, refer to the spiritual advantages conferred on Christians by the New Covenant. The law was the shadow, or emblem; the Gospel is the accomplishment of the designs of God; and the same terms, when applied to the two covenants, will consequently have a different meaning. Dr. Taylor degrades the Christian, and elevates the Jewish scheme, by making, as an excellent critic has observed, the law the enduring dispensation, and the Gospel a mere dependency upon it. In an excellent work, by Mr. Needham, entitled, *Clavis Apostolica*, the argument of Dr. Taylor is well analyzed and refuted.†

To conclude: The commentators, and the various writers on this epistle, have exhausted the language of eulogy on its structure, arguments, and language. Nothing need be added

\* Doddridge's Preface to the Romans, whose analysis has been adopted by the Rev. John Wesley.

† Townsend's Arrangement of the New Testament, vol. ii. p. 369. Dr. A. Clarke, in his Preface to the Romans, has given an abridgment of Dr. Taylor's scheme, with some expurgatorial and explanatory notes.

to these well-deserved praises. The epistle is, indeed, a masterpiece of beautiful reasoning, surpassing all human wisdom; it evidently bears the stamp of divine inspiration; it enforces, in an irresistible manner, all the fundamental doctrines of Christianity, gradually unfolding, from the fall of our first parents, the great mysteries of redemption, and fully displaying the wisdom and goodness of God in his dispensations towards man. Every argument that the ingenuity of man could devise against the Gospel system, the Apostle himself advances in the person of the unbelieving Jew, and answers in the most satisfactory and convincing manner. Guided by Divine inspiration, he has happily anticipated and removed every doubt and difficulty that can be raised to the truths of Revelation; he has communicated to man the hidden councils of God; and, by a long and convincing train of argument, has fully demonstrated that the Gospel of Christ is the power of God unto salvation, and that there is no other means under heaven by which men can be saved. For sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all, for the unspeakable importance of the discoveries which it contains, it stands unrivalled by any mere human composition; and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars. \*

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*The Epistle to the Ephesians.*

Ephesus, as is well known, was the chief city of the proconsular Asia, which was a part of what was called the Lesser Asia. It was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour, on account of the famous temple of Diana, which was built between the city and the harbour, at the expence of all Asia; and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. The inhabitants of this city were not only noted for their idolatry, but also for their skill in magic, sorcery, and judicial astrology. Hence the phrase, *Ephesia grammata* — Ephesian letters — became a proverbial expression for magic characters. † A very considerable number of their books relating to these “curious arts,” are mentioned as having been burned, in Acts xix. 19.

The Christian religion was introduced into Ephesus by St. Paul, in the year 54. Touching at this place in his voyage

\* Townsend's Arrangement, vol. ii. p. 369, &c.; and Macknight's concluding remarks on this epistle.

† Calmet's Bib. Ency. art. “Ephesus.”

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from Corinth to Judea (Acts xviii. 18, 19), he, according to his usual custom, visited the synagogue, and "reasoned with the Jews." But as he was then hastening to celebrate the Passover at Jerusalem, he only remained there one sabbath day, and left them with a promise to return again, ver. 21.—He accordingly returned the next year (ch. xix. 1), and preached the Gospel with such success, that a numerous church was formed, chiefly of the Gentile converts. The Apostle remained for three years among them; after which he went into Macedonia and Achaia, and in his return to Jerusalem, he sent for the elders of the church of Ephesus to Miletus, and most affectionately took his leave of them, as one that should see them no more: appealing to them for the faithfulness and affection with which he had discharged his ministry among them, and solemnly exhorting them to look well to the flock over which the Holy Ghost had placed them, Acts xx.

It is evident from some expressions in this epistle, that it was written by St. Paul while he was a prisoner at Rome (ch. iii. 1; iv. 1; vi. 20), and probably soon after his arrival there, in the year 61 or 62. Its genuineness has never been doubted. It is referred to as the work of St. Paul, by Ignatius, Irenæus, Clemens Alexandrinus, Tertullian, and Origen\*, and has ever been received by the Christian church.

The design of St. Paul in this epistle appears to have been to give the Ephesians more exalted views of the love of God in the scheme of redemption, and to guard them against the false philosophy of their countrymen, and the erroneous notions of the Judaizing teachers, who were everywhere indefatigable in spreading their opinions. The doctrinal part of the letter extends to the end of the third chapter, and the practical part thence to the conclusion. In these we have the inscription (ch. i. 1, 2); praise to God for the whole Gospel blessing (ver. 3—14); thanksgiving and prayer for the saints (ver. 15—ii. 10); the former and present state of the Ephesians represented (ver. 11—22); a prayer for their establishment, and a doxology, ch. iii. A general exhortation to walk worthy of their calling, and to keep the unity of the Spirit (ch. iv. 1, 2); the diversity of spiritual gifts, and the design thereof (ver. 3—16); an exhortation to the avoidance of several sins (ver. 17—v. 21), and a commendation of the opposite virtues (ver. 22—vi. 9); the requisite preparation for withstanding their spiritual enemies (ver. 10—20); the conclusion, ver. 20—24.

From the frequent use of the word *mystery*, Macknight and other commentators have supposed that the Apostle intended

\* See the passages in Lardner, and Whitby.

to illustrate the truths he enforces, by referring to the mysteries of Diana, which were celebrated at Ephesus. This is probable; but that is all we can say. The reader may see the arguments of Macknight in the preface to this epistle, Sect. 3, 7.

It has been a question of extended discussion among learned men, whether this epistle were addressed to the Ephesians, or to the Laodiceans. The circumstance which has suggested the latter opinion, is the direction which the Apostle gives to the Colossians—"When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. iv. 16); and because there are no references in the epistle to the Ephesians, to St. Paul's former residence in that city, or to his intimate acquaintance with the persons to whom he wrote, it has been considered that the proper inscription to this epistle, which will pretty well answer in date to the supposed epistle, should be "To the saints which are in Laodicea," instead of those of Ephesus, as in our present copies.\* To discuss the subject here, would greatly exceed our limits; we must therefore refer the reader to Paley, in support of the new theory, and to Lardner† and Macknight‡ in favour of the established opinion. As it will be expected, however, that we should give some judgment on the question, we state our belief that this epistle was addressed to the church whose name it now bears, for the following among other reasons.

*First*, That notwithstanding the words *εν Εφεσω*—*at Ephesus*—are not read in all the MSS. now extant, the external evidence preponderates with manifest excess on the side of the received reading, as even Paley confesses. *Secondly*, Lardner has shewn that among the early Christian fathers there was no doubt as to this epistle being addressed to the Ephesians. It is mentioned as being so by Ignatius, bishop of Antioch, in the end of the first century. *Thirdly*, It is not true, as supposed by Paley, that there is no proof furnished in the epistle, of the Apostle's personal acquaintance with those to whom he wrote. See, particularly, ch. i. 13; iv. 20, 21; vi. 21, 22. *Fourthly*, The salutation sent to the

\* Usher, Bengel, Michaelis, and others, have supposed that this epistle was an evangelical or circular letter, addressed to the Ephesians, Laodiceans, and other churches in Asia Minor, and that the different copies transmitted had "at Ephesus," "at Laodicea," &c. as occasion required. The reason why all our MSS. read "at Ephesus," is supposed to be, that when the books of the New Testament were first collected, the copy used was obtained from Ephesus. This, however, is rather an improbable conjecture.—See Michaelis, vol. iv. p. 124, &c.; and Middleton on the Greek Article, p. 508, &c.

† Works, vol. iii. p. 342, &c.

‡ Preface to the Ephesians, and note on Col. iv. 16.

brethren in Laodicea (Col. iv. 15), is a strong presumption that no epistle was sent to them. For the epistle to the Colossians being written at the same time as the supposed epistle to the Laodiceans, and sent by the same messenger (Eph. vi. 21; Col. iv. 7, 8), is it probable, that in the epistle to the Colossians, the Apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction?

With respect to the "Letter from Laodicea," mentioned Col. iv. 16, it is probable, as remarked by Rosenmüller, that St. Paul referred to a letter addressed to him by the church of Laodicea, in answer to which he wrote his epistle to the Colossians, as being the larger church, desiring that they would send it to the Laodiceans, and get a copy of the letter which the latter had sent to St. Paul, in order that they might better understand his reply.

We may close these observations with a remark of Doctor Chandler, that it is not material to whom the epistle was inscribed, whether to the Ephesians or Laodiceans, since the authority of the epistle does not depend on the persons to whom it was written, but on the person who indited it; which was St. Paul, as the letter itself testifies, and all antiquity confirms.

Concerning the style of this epistle, the critics have observed, says Macknight, that it is exceedingly elevated; and that it corresponds to the state of the Apostle's mind at the time of writing. Overjoyed with the account which their messenger brought him of their faith and holiness (ch. i. 15), and transported with the consideration of the unsearchable wisdom of God, displayed towards the Gentiles, in making them partakers, through faith, of all the benefits of Christ's death, equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. In short, this epistle is written, as it were, in a rapture. Grotius, likewise, entertained a high opinion of this epistle; for, he says, it expresses the sublime matters contained in it, in words more sublime than are to be found in any human language. This character is so just, that no real Christian can read the doctrinal part of the epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet. \*

\* Macknight, Preface to the Ephesians, sect. vi. near the end.

*Epistle to the Philippians.*

Philippi was a city of Macedonia, and a Roman colony, of moderate extent, and not far from the borders of Thrace. The Christian religion was first planted here by St. Paul, about the year 50 or 51, who, having passed through Galatia and Phrygia, and intending to pursue his course through Bithynia, was directed in a vision to go over into Macedonia, Acts xvi. 9—40. Arriving at Philippi, with his companions, Timothy, Luke, and Silas, he spent some days in preaching the Gospel. During his stay here, he converted Lydia, and cast out a spirit of divination from a damsel; which so enraged her masters, that they stirred up the inhabitants, and threw Paul and Silas into prison; from whence, however, they were miraculously delivered, and the jailer, with all his house, converted to the Christian faith. This ill treatment seems to have been recollected by the Apostle, with a resentment not common to him. He says to the Thessalonians, "We had suffered before, and were *shamefully entreated at Philippi*."—It should seem that the military officers of the colony had assumed a power that did not belong to them; and Paul resented their proceedings with the feelings of a soldier, as well as of a Roman citizen: he therefore humbled them in a public manner; but he did not forget their *shameful* usage of him and his companion, Silas.\* Soon after this occurrence, the Apostle left the city; but Luke and Timothy continued there some time longer, to carry on the work he had so successfully begun. It appears from Acts xx. 6, that Paul visited the Philippians again, though no particulars are recorded concerning this visit.

The Philippians seem to have conceived a very strong affection towards St. Paul, which they shewed by their generous contributions for his support, while preaching the Gospel in Macedonia and Corinth, ch. iv. 15, 16; 2 Cor. xi. 9.—Having heard of his imprisonment at Rome, they sent Epaphroditus, one of their most esteemed pastors, thither, to comfort him, by making known their love, and by a supply of money, to render his confinement tolerable, as it appears that he was in want of common necessities before this. This epistle, therefore, was written by St. Paul, as a grateful acknowledgment of the kindness which the Philippians had thus shewn for him.

As to the time when this epistle was written, it is generally supposed to have been towards the end of the Apostle's first

\* Calmet's Dictionary, art. "Philippi."

confinement at Rome, and after a residence of considerable duration in that city. These circumstances are made out by different intimations, and the intimations upon the subject preserve among themselves a just consistency, and a consistency certainly unmeditated. *First*, the Apostle had already been a prisoner at Rome so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the Gospel: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear," ch. i. 12—14. *Secondly*, The account given of Epaphroditus imports, that St. Paul, when he wrote the epistle, had been in Rome a considerable time: "He longed after you all, and was full of heaviness, because that ye had heard that he had been sick," ch. ii. 26. Epaphroditus was with St. Paul at Rome. He had been sick. The Philippians had heard of his sickness; and he again had received an account how much they had been affected by the intelligence. The passing and repassing of these advices must necessarily have occupied a large portion of time, and must have all taken place during St. Paul's residence at Rome. *Thirdly*, After a residence at Rome, thus proved to have been of long duration, he now regards the decision of his fate as nigh at hand. He contemplates either alternative; that of his deliverance—ch. ii. 23: "Him, therefore (Timothy), I hope to send *presently*, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly:" that of his condemnation, ver. 17: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." This consistency is material, if the consideration of it be confined to the epistle. It is further material, as it agrees, with respect to the duration of St. Paul's first imprisonment at Rome, with the account delivered in the Acts, which, having brought the Apostle to Rome, closes the history by telling us, "that he dwelt there *two whole years* in his own hired house," ch. xxviii. 30.\* This fixes the date of the epistle to the Philippians to the year 62.

The design of St. Paul in this epistle, which is altogether practical, seems to be, 'to comfort the Philippians under the concern they had expressed at the intelligence of his im-

\* Paley, *Horæ Paulinæ*, ch. vii. number 5. See also Michaelis, vol. iv. p. 157, &c.; and Macknight's Preface, sect. 2 and 3.

prisonment; to check a party-spirit that appears to have broken out among them, and to promote, on the contrary, an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith by *judaizing teachers*; to support them under the trials with which they struggled; and, above all, to inspire them with a concern to adorn their profession by the most eminent attainments in the divine life.\* It contains four chapters, consisting of the inscription (ch. i. 1, 2); thanksgiving and prayer (ver. 3—11); an account of the present state and prospects of the Apostle (ver. 12—24); an exhortation to walk worthy of the Gospel while he remained with them (ver. 25—ii. 16); the Apostle's confidence and rejoicing (ver. 17, 18); promises to make known his state to the Philippians by Timothy (ver. 19—24), and to send Epaphroditus (ver. 25—30); an exhortation to aspire after higher Christian attainments, and to beware of Judaizing teachers (ch. iii. 1—3); the Apostle's character and conduct (ver. 4—14); admonitions to a holy and blameless temper, founded upon the glorious hope of the resurrection (ver. 15—21); an exhortation to peace and unity (ch. iv. 1—4); general exhortations to Christian cheerfulness, moderation, prayer, and whatsoever things are excellent (ver. 5—9); acknowledgements of the seasonable and liberal supply sent by the Philippians, with thanksgiving to God (ver. 10—20); the conclusion, ver. 21—23.

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*Epistle to the Colossians.*

Colossæ, Laodicea, and Hierapolis, mentioned Col. iv. 13, as cities in which there were Christian churches at the time this epistle was written, were situated not far from each other, in the Greater Phrygia, an inland country in the Lesser Asia. We have no account by whom the Christian church was planted here; nor is it certain whether St. Paul had ever visited Colossæ, though it seems highly probable that he had, as we learn that he passed through Phrygia twice, Acts xvi. 6; xviii. 23; and several passages in the epistle have been adduced to shew that there was an intimacy subsisting between the Apostle and the Colossian converts.† See ch. i. 25; ii. 5; iv. 7.

\* Doddridge, Whitby, Macknight, &c.

† Lardner has entered very fully into this question, Supplement, vol. ii. ch. 14; as also has Macknight, Preface to Colossians, sect. i. to whom the reader may refer.



That this epistle was written about the same time as that to the Philippians, *i.e.* in the year 62, is rendered probable by the following circumstances. In the former epistle (Phil. ii. 19), St. Paul purposes to send Timothy to Philippi, who was then with him at Rome, that he might know their state. As Timothy joins in the salutation at the beginning of this epistle, it is evident that he still continued at Rome, and had not yet been sent to Philippi; and as St. Paul wrote the former epistle nearly at the close of his first imprisonment at Rome, the two epistles must have been written at a short interval from each other.

Epaphras, who was sent by the Colossians to comfort the Apostle by the assurances of their affectionate regard under his imprisonment, and to inform them of the circumstances in which he was placed, became so obnoxious to the Roman magistrates that he was imprisoned by them (Philem. 23), on account of his exertions in the spread of the Gospel; on this account Tychicus, who was the Apostle's messenger to Ephesus (Ephes. vi. 21), and Onesimus, whom the Apostle had converted and sent back to Colossæ, charged with the epistle to his master Philemon, were made the bearers of this letter, ch. iv. 7—9.

Having ascertained from Epaphras the state of the church at Colossæ—that they were persevering in the faith, and remarkable for their love and concord (ch. i. 4), but that certain false teachers had crept in among them, who were endeavouring to beguile them with enticing words and false philosophy (ch. ii. 4, 8), the Apostle directed this epistle to them for the purpose of guarding them against the errors of these designing men. Michaelis is of opinion that these false teachers were Essenes, \* but Macknight thinks it more probable that they were superstitious judaizing teachers, who blended the doctrines of Moses and Christ with those of Pythagoras and Plato. Be this as it may, it cannot be denied that the Pythagorean precepts, both concerning abstinence from animal food, and the mortification of the body by fasting and other severities, together with the doctrines of Plato, concerning the agency of angels in human affairs, and the honour which is due to them from men on that account, are all expressly condemned by the Apostle in this epistle. With respect to such of the Colossians as were tinctured with the Platonic philosophy, we know, that to persuade them to worship angels, or at least to make use of their mediation in worshipping God, they affirmed that it was arrogance in

\* Introduction, vol. iv. p. 120, &c.

sinners to worship God without some mediation, and therefore they exhorted them, as an act of humility befitting them, to send up their prayers to God by the mediation of angels; which they said was more acceptable to him, and more effectual than the mediation of Christ, who could not be supposed to have power with God, like the angels his ministers in the government of the world.—Lastly, as the heathens in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely attached to that kind of sacrifice, we may suppose, although it is not mentioned by the Apostle, that the judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the Gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which he himself had appointed as the means of procuring the pardon of sin. And, by this argument also, they endeavoured to allure the Colossians to embrace the law.—Upon the whole, the judaizers recommended the law, as an institution admirably calculated for procuring the pardon of sin, and for perfecting men in virtue; consequently as absolutely necessary to salvation. But this form of doctrine, drawing men away from Christ the head, and making them forget all the benefit which they may derive from his mediation, it was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the Apostle to write this excellent epistle; \* the leading design of which is to prove that the hope of man's salvation is founded on the atonement of Christ alone; and by the establishment of opposite truths, to eradicate the errors of the judaizers, who not only preached the Mosaic law, but also the opinions of the heathen, oriental, and Essenian philosophers, concerning the worship of angels, on account of their supposed agency in human affairs.† In pursuance of this design the Apostle, after the inscription, begins by expressing his thankfulness to God for calling the Colossians into his church; at the same time stating the satisfaction with which he had heard of their faith and love, and assuring them of his constant prayers, that they might receive larger supplies of divine wisdom and grace, to enable them to walk worthy of their high character and hopes as Christians (ch. i. 1—14); and to make them more sensible of the excellence of this new dispensation into which they were admitted, he represents to them in the most sublime terms,

\* See Macknight's Preface to the Colossians, sect. i. from whom the preceding observations have been compiled.

† Townsend.

the dignity of our Saviour's person, as the image of God, the Creator of all things, and the Head of the church ; whose death God had appointed as the means of abolishing the Mosaic law, which separated between the Jew and the Gentile, and of reconciling sinners to himself, ver. 15—23. From this view of the excellency of Christ's person, and the riches of his redeeming grace, the Apostle takes occasion to express the cheerfulness with which he suffered in the cause of the Gospel, and his earnest solicitude to fulfil his ministry among them in the most successful manner ; assuring them that he felt the most tender concern both for them and the other Christians in the neighbourhood, that they might be established in their adherence to the Christian faith, ver. 24—ii. 7. He then proceeds to caution the Colossians against suffering their minds to be corrupted from the simplicity of the Gospel, either by pagan philosophy, or Jewish tradition, reminding them of the obligation their baptism laid them under of submitting to Christ as the only law-giver and head of the church, who had totally abolished the ceremonial law, and discharged them from any further regard to it, ver. 8—19. And since, upon embracing christianity, they were to consider themselves as dead with respect to any other religious profession, he shows the absurdity of being still subject to the Mosaic law ; and cautions them against those corrupt additions to christianity which some were attempting to introduce. And as the most effectual means for their security, he exhorts them, as they were risen with Christ, to keep their thoughts fixed on him as their Lord and life, and on that better world whither he had ascended, and to which they had the prospect of being admitted, ver. 20—iii. 4. From this glorious hope he presses them to guard against every degree of uncleanness, malice, covetousness, falsehood,\* and whatever was inconsistent with the purity of the new dispensation into which they were entered ; and exhorts them to abound in the practice of meekness, forbearance, humility, and love, and to accustom themselves to the devout exercises and evangelical views which would have the most direct tendency to improve the Christian temper, ver. 5—17. After these general precepts the Apostle proceeds to recommend to the Colossians such a care in discharging the duties corres-

\* Michaelis observes, " It is remarkable that in the two epistles to the Ephesians and Colossians, and in these only, St. Paul warns his readers against lying. Hence we may conclude, that this vice prevailed more at Ephesus and Colossæ than in other places to which he sent his epistles : and as both of them lay in Asia Minor, it is not improbable, that it was the vice of the country, for this vice is often national, as the love of truth is often a national virtue." *Introd. vol. ix. p. 123, note.*

pendent to the several relations of life as would be most honourable to their Christian profession. And to assist them in the performance of those duties, he exhorts them to be instant in prayer; and, for the credit of their religion, advises them to maintain a prudent, obliging behaviour to their Gentile brethren, ver. 18—iv. 6. The Apostle closes his epistle with recommending to them Tychicus and Onesimus, of whom he speaks in honourable terms, and to whom he refers for a more particular account of the state of the church at Rome: and having inserted salutations from Aristarchus, Epaphras their minister, and others, he gives directions for reading his epistle at Laodicea, addresses a solemn admonition to Archippus, and concludes with his salutation, written with his own hand. \*

The contents of this epistle have a remarkable affinity to those of the epistle to the Ephesians.—Whoever would understand these epistles, must read them together; for the one is, in most places, a commentary on the other; the meaning of single passages in one epistle, which alone might be variously interpreted, being determined by the parallel passage in the other epistle.†

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*Epistle to Philemon.*

Philemon was an inhabitant of Colossæ, of some wealth and influence. He appears, from ver. 19, to have been a convert of St. Paul, and is generally supposed to have been a pastor or deacon of the church at Colossæ.

This epistle was evidently written while St. Paul was a prisoner at Rome (ver. 1, 10, 13, 23), and at a time when he had a good prospect of soon regaining his liberty, ver. 22. From the same persons joining in the inscription and salutations in this epistle, as in those in the epistle to the Colossians (Philem. 1, 23, 24; Col. i. 1; iv. 10, 14), it has been reasonably inferred that they were written about the same time. This conjecture is further confirmed, by the same messenger bearing the two epistles to Colossæ, Col. iv. 7, 9; Philem. 12, 17.‡

The occasion of writing this letter was as follows:—Onesimus, a slave belonging to Philemon, and whom he had probably robbed, fled from his master's service to the city of Rome.

\* Doddridge. Preface to Colossians.

† Michaelis, vol. iv. p. 123.

‡ See Macknight, Preface to Philemon, sect. 4; and Paley, *Horæ Paulinæ*, ch. xiv. No. 2. § 4.

Here he met with St. Paul, in what way we know not, and was by him converted to the Christian faith. The Apostle appears to have kept him about his person for some time, and when fully convinced that his profession was sincere, he determined to send him back to his master, to repair the fault he had committed. Naturally supposing that Philemon would be strongly prejudiced against one who had left his service in so infamous a manner, he addressed to him this letter, in which he employed all his influence to procure Onesimus a favourable reception, and to induce Philemon to regard him "no longer as a servant, but as a brother in the Lord."

The tenderness and delicacy of this epistle have been long admired. There are some passages in it most touching and persuasive, especially ver. 8, 9. Yet, as Paley observes, the character of Paul prevails in it throughout. The warm, affectionate, authoritative teacher, is interceding with an absent friend for a beloved convert. Here also, as every where, he shows himself conscious of the weight and dignity of his mission; nor does he suffer Philemon for a moment to forget it—"I *might* be much bold in Christ to *enjoin* thee that which is convenient." He is careful also to recall, though obliquely, to Philemon's memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of Jesus Christ: "I do not say to thee how thou owest to me even thine own self besides." Without laying aside, therefore, the apostolic character, the author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged, and in prison, he is content to supplicate and entreat. Onesimus was rendered dear to him by his conversion, and his services: the child of his affliction, and "ministering unto him in the bonds of the Gospel." This ought to recommend him, whatever had been his fault, to Philemon's forgiveness: "Receive him as myself, as my own bowels." Every thing, however, should be voluntary. St. Paul was determined that Philemon's compliance should flow from his own bounty: "Without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly;" trusting, nevertheless, to his gratitude and attachment for the performance of all he requested, and for more: "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say."\*

Whether Philemon pardoned Onesimus is not known. But it is difficult to suppose that he could refuse to listen to so

\* Paley's *Horæ Paulinæ*, ch. xiv. No. 4.

pathetic an appeal as is this of St. Paul: and the tradition of the ancient church is express, that Onesimus obtained his freedom.

The genuineness of this epistle has never been questioned; and it has always been inserted in the catalogues of canonical books. But it has by some been thought singular that a private letter should be admitted into the sacred canon, and be published for the edification of the church. That this was designed by the Apostle, however, as a private letter, is a gratuitous assumption, and the contrary is by far more probable. Chrysostom has pointed out two uses to which this epistle may be applied, and to these Macknight has added several others. As (1.) That it sets an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station, towards his inferior who had injured him. (2.) That it sets before churchmen of the highest dignity a proper example of attention to the people under their care, and of affectionate concern for their welfare. (3.) That all Christians are on a level. Onesimus the slave, on becoming a Christian, is the Apostle's son, and Philemon's brother. (4.) That Christianity makes no alteration in men's political state. Onesimus the slave, did not become a freeman on embracing Christianity, but was still obliged to be Philemon's slave for ever, unless his master gave him his freedom. (5.) That slaves should not be taken nor detained from their masters, without their masters' consent. (6.) That we should not contemn persons of low estate, nor disdain to help the meanest, when it is in our power to assist them; but should love and do good to all men. (7.) That, where an injury has been done, restitution is due, unless the injured person gives up his claim. (8.) That we should forgive sinners who are penitent, and be heartily reconciled to them. (9.) That we should never despair of reclaiming the wicked, but do all in our power to convert them.\*

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*Epistle to the Hebrews.*

There is, perhaps, no part of the Sacred Writings which has been so much contested as this epistle. Its author—the language in which it was written—its date—canonical authority—the persons to whom it was addressed—and the design of the writer, have each been the subject of lengthened and able dispute. To enter here into a discussion of these several sub-

\* Macknight, Preface to Philemon, sect. iii.

jects is impossible. To do justice to their claims, and their importance with reference to the canon of Scripture, would require much more room than we can devote to them. Referring the reader, therefore, to those writers who have discussed the matter,\* we must be satisfied with giving that opinion which appears to be the best sustained by the labours of these learned men.

1. With regard to the *author*, the weight of evidence preponderates greatly in favour of St. Paul. (1.) The current of antiquity, though not the authority of every individual Father, runs strongly this way. It is cited as his by Clemens Romanus, Clemens Alexandrinus, and Origen; and Jerom expressly asserts, that it was received as St. Paul's by all the Greek writers.† (2.) The writer speaks of himself and "our brother Timothy" (ch. xiii. 23), in the usual style of St. Paul (see 2 Cor. i. 1; Col. i. 1; 1 Thess. iii. 2; Philem. 1.), and further solicits the prayers of those to whom he wrote, that he might be "restored to them" (ch. xiii. 18, 19), which is quite agreeable to the Apostle's practice (see Rom. xv. 30; Eph. vi. 19; Phil. i. 19; Col. iv. 3; 2 Thess. iii. 1); and exactly agreed with his condition, when a prisoner at Rome. (3.) Many of the peculiarities of St. Paul's style are to be found in this epistle. Abrupt transitions, returning frequently to his subject, which he illustrates by forcible arguments, by short expressions, or sometimes by a single word. Elliptical expressions to be supplied either by the preceding or subsequent clause, with reasonings addressed to the thoughts, and answers to specious objections, which would naturally occur, and therefore required removing. The numerous resemblances and agreements between this epistle and those of St. Paul's acknowledged productions, have been collected at great length by Braunius, Carpzov, Lardner, and Macknight, whose united labours have been methodised and abridged with much ability by Mr. Horne,‡ who has arranged them under nine heads. And although it should be granted that some of the analogies are questionable, yet the inference from the whole in favour of St. Paul is irresistible. (4.) It is acknowledged as Paul's production by St. Peter (2 Pet. iii. 15, 16), "as our dear brother Paul, according to the wisdom given to him, *hath written unto you*, as also in all his epistles," &c. From this, it is evident, that St. Paul had written to those persons to

\* See Michaelis, vol. iv. p. 186, &c.; Whitby, and Macknight's *Prefaces to the Hebrews*; Horne's *Crit. Introd.* vol. iv. p. 389, &c.; Townsend's *Arrangement*, vol. ii. p. 536. &c. and the authorities referred to by them.

† See the original passages in Whitby's *Preface*.

‡ Introduction, vol. iv. p. 401, &c.

whom Peter was then writing, i. e. *to the believing Jews*: and it is further evident, that he had written to them a particular letter distinct from all his other epistles; as appears from these words, "As also in all his epistles," i. e. his other epistles. Since, then, we have no intimation that this epistle was ever lost, it must be that of which we are now writing.\*

2. With regard to the *language* in which it was written, we have the strongest internal evidence of Greek being its original. It is destitute of those harsh Hebraisms which occur in the Septuagint.—The quotations from the Old Testament are not from the Hebrew, but from the Greek.—The numerous paranomasias, or concurrences of words of like sound which exist in the Greek, shew it to be no translation.—And, lastly, the Hebrew words occurring in the epistle are interpreted. From these combined circumstances, it is evident that Greek was the original language of this epistle.†

3. That the *persons* to whom this epistle was directed, were the believing Jews of Palestine, is the opinion entertained by several of the early Fathers. This opinion has been adopted by the majority of modern critics and commentators, and is confirmed by the contents of the epistle itself. That they were inhabitants of one country appears from two passages, which we have already cited for another purpose.—"I beseech you the rather to do this, that I may be restored to you the sooner" (xiii. 19); and ver. 23. "Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you." And that this country was Judea, appears from the circumstance, that there was much danger of the converts addressed abjuring Christianity and relapsing into Judaism, in consequence of the persecutions to which they were exposed. This danger was apparent in no part of the church but in that at Palestine. In every part of the Roman empire Christianity was tolerated, and the converts were exposed to no fierce persecution. But in Judea, the converts from Judaism were almost incessantly persecuted by their unbelieving brethren who tenaciously adhered to the constitution and ceremonies of the Mosaic law, which Christianity superseded. In further corroboration of this opinion it has been remarked, that the two passages of this epistle (ch. vi. 6; x. 29), which relate to blasphemy against Christ, as a person justly condemned and crucified, are peculiarly adapted to the communities in Palestine; and it is difficult to read them without inferring that several Christians had really

\* See Whitby's Preface to the Hebrews.

† See Owen on the Hebrews, Exercitation v.; and Macknight's Preface, sect. 2, § 3.



apostatized and openly blasphemed Christ : for it appears from Acts xxvi. 11, that violent measures were taken in Palestine for this very purpose, of which we meet with no traces in any other country at that early age. The circumstance, that several who still continued Christians, forsook the places of public worship (ch. x. 25), does not occur in any other epistle, and implies a general and continued persecution, which deterred the Christians from an open profession of their faith. Under these sufferings the Hebrews are comforted by the promised coming of Christ, which they are to await with patience, as being not far distant, ch. x. 25—38. This can be no other than the promised destruction of Jerusalem (Matt. xxiv.), of which Christ himself said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," Luke xxi. 28. Now this coming of Christ was to the Christians in Palestine, a deliverance from the yoke with which they were oppressed : but it had no such influence on the Christians of other countries. On the contrary, the first persecution under Nero happened in the year 65, about two years before the commencement of the Jewish war ; and the second under Domitian, about five-and-twenty years after the destruction of Jerusalem. Lastly, The exhortation (ch. xiii. 12—14), is very difficult to be explained, on the supposition that the epistle was written to the Hebrews out of Palestine : for neither in the Acts of the Apostles, nor in the other epistles, do we meet with an instance of expulsion from the synagogue merely for a belief in Christ : on the contrary, the Apostles themselves were allowed to teach publicly in the Jewish synagogues. But if we suppose the epistle to have been written to Jewish converts in Judea, the passage becomes perfectly clear, especially if it were written only a short time before the commencement of the Jewish war. The Christians, on this supposition, are exhorted to endure their fate with patience, if they should be obliged to retire, or even be ignominiously expelled from Jerusalem, since Christ himself had been forced out of this very city, and had suffered without its walls. If we suppose, therefore, that the epistle was written to the Hebrews of Jerusalem, the passage in question is clear : but on the hypothesis that it was written to Hebrews who lived in any other place, the words, "Let us then go forth to him without the camp, bearing his reproach," lose their meaning.\*

4. If, then, St. Paul were the author of this epistle, the time when it was written may easily be fixed. For the salu-

\* Michaelis, vol. iv. p. 195, &c. See additional instances in proof of this opinion, in Macknight, Preface to Hebrews, sect. 2. § 1.

tation from the saints of Italy (ch. iv. 24), with the apostle's promise to see the Hebrews (ver. 23), shew plainly that he had then either obtained his liberty, or was on the eve of so doing. It was therefore written soon after the epistles to the Ephesians, Colossians, and Philemon, and not long before Paul left Italy; that is, in the year 62, or 63.

In the epistle itself there are passages which shew that it was written before the destruction of Jerusalem: particularly chap. viii. 4; ix. 25; x. 11; xiii. 10, which speak of the temple as then standing, and of the Levitical sacrifices as still continuing to be offered. To this may be added the remarks offered above, on the persecution the Christians were then enduring, and the promise of a speedy deliverance, by the destruction of the Jewish state.\*

5. The *object* of this epistle is sufficiently obvious from its contents; viz. to prove to the Jews from their own Scriptures the divinity, humanity, atonement, and intercession of Christ, particularly his pre-eminence over Moses and the angels of God—to demonstrate the superiority of the Gospel, to the Law, and the real object and design of the Mosaic institution—to fortify the minds of the Hebrew converts against apostacy under persecution,—and to engage them to a deportment becoming their christian profession. In this view the epistle to the Hebrews furnishes a Key to the Old Testament Scriptures, and may be divided into three parts. I. A demonstration of the superiority of the Gospel dispensation, ch. i.—x. 25.—II. An argument derived herefrom to support the Hebrew Christians under their trials, ch. x. 26—xii. 2.—III. Practical exhortations to peace and holiness, ch. xii. 3 to the end.

The epistle to the Hebrews is among the most important of the new covenant Scriptures. It exhibits, in an extraordinary degree, the writer's "knowledge in the mystery of Christ," and unfolds some of the sublimest discoveries of infinite wisdom. Whether it is considered in reference to christian doctrine, or to christian practice; whether it be applied to for instruction, or comfort, or reproof, it will be found eminently calculated to enlarge our minds, to strengthen our faith, to encourage our confidence, and to animate our hopes. It carries on the believer from the first elements of the doctrine of Christ to perfection. It exhibits the divine character of the Redeemer in all its glory, establishes his infinite superiority to Moses as an apostle, and to the Aaronic family as

\* See Macknight's Preface, sect. 4.

a priest. It contrasts the grandeur, the efficacy, and the perpetuity of new-covenant privileges, worship, and promises, with the earthliness, the feebleness, and the temporary nature of the figurative economy; and it enforces the awful responsibility which attaches to the profession of Christianity by considerations derived from all that is fitted to elevate hope, and to give energy to godly fear. It is the key to the ritual of Moses, which unlocks its most intricate and mysterious, and apparently trivial arrangements. It brings to view the soul that animated the whole body of its ceremonies, and which gives them all their importance; and by the light it affords, we are enabled to enter into the darkest places of that extraordinary edifice, and to see the wisdom of its proportions, and their admirable adaptation to their design of all its parts. It was calculated to reconcile the Jew to the destruction of his temple, the loss of his priesthood, the abolition of his sacrifices, the devastation of his country, and the extinction of his name; because it exhibits a nobler temple, a better priesthood, a more perfect sacrifice, a heavenly inheritance, and a more durable memorial. And as the distinguished honours and privileges which it makes known, are equally the portion of the Gentile believer, they are no less fitted to wean his mind from the beggarly elements of this world, and to reconcile him to the lot of a stranger and sufferer on the earth. But it is necessary to remark, that as this epistle treats not of first principles, but of the highest and noblest themes of heavenly wisdom, those only "who have their senses exercised to discern between good and evil," and who are amply conversant with "the powers of the world to come," can relish and understand it. While the apostle conveys his "thoughts that breathe, in words that burn," the operation of the Spirit of Christ on the understanding and heart, is absolutely necessary to our seeing their beauty, and enjoying their consolation.\*

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*Second Epistle to Timothy.*

It has been a subject of some controversy among learned men, whether this epistle were written by St. Paul during his imprisonment at Rome, mentioned by St. Luke (Acts xxviii), or during some subsequent imprisonment. It appears some-

\* London Christian Instructor, vol. ii. p. 423.

what strange that there should have been any dispute concerning a fact which seems so clearly deducible from the writings of the apostle himself. During St. Paul's imprisonment at Rome, mentioned by St. Luke, it is evident that he was in comparatively comfortable circumstances, dwelling in his own hired house, preaching the Gospel with much success, and accompanied by several of his fellow labourers (comp. Acts xxviii. 30, 31; Phil. i. 12—20; Col. iv. 10—14; Philem. 23, 24); whereas his condition at this time was directly the reverse; comp. ch. i. 15, 17; ii. 9; iv. 10, 16. When he wrote his epistles to the Philippians and to Philemon, he was just upon the eve of obtaining his liberty (Phil. ii. 24; Philem. 22); but in this epistle his prospects were very different, and he entertained no hope of deliverance, ch. iv. 6. From these, and other circumstances which it is not necessary to enumerate, it is evident that this epistle was written by St. Paul during a confinement at Rome subsequent to that mentioned in the Acts, at which time he wrote some of the former epistles.\*

It is uncertain at what place Timothy was when he received this epistle, containing a summons to Rome, ch. iv. 9, 13. Some have supposed that he remained still at Ephesus; but the arguments in support of that opinion are not conclusive. Indeed, it is by no means easy to reconcile this supposition with the apostle's charge to bring with him the books and parchments left at Troas, that city lying so far out of his way from Ephesus to Rome, especially as he had expressed a desire for him to come as early as possible. It is to be remembered, however, that this was precisely the same route as St. Paul himself took when he left Ephesus for Rome (Acts xxi. 1—5; 2 Cor. ii. 12), and it is therefore difficult to decide whether Timothy were at this time in the city just mentioned, or in Asia Minor.†

The apostle seems to have designed in this epistle to prepare Timothy for those sufferings to which he foresaw he would be exposed; to forewarn him of the fatal apostacy and declension that was beginning to appear in the church; and at the same time to animate him, from his own example and the great motives of Christianity, to the most vigorous and resolute discharge of every part of the ministerial office. The epistle consists of four chapters, containing the inscription

\* See Michaelis's *Introduct.* vol. iv. p. 167, &c.; Macknight's *Preface to 1 Tim.* sect. 1; Paley's *Horræ Paulinæ*, ch. xii. No. 1.

† In support of the latter opinion, see Michaelis, vol. iv. p. 161, &c.

(ch. i. 1, 2); a commendation of Timothy's faith (ver. 2—5); an exhortation to becoming fortitude in the cause of Christianity, urged by motives derived from the excellency of the Gospel (ver. 6—14); the apostle's forlorn situation, with a commendation of the fidelity and generosity of Onesiphorus (ver. 15—18); further arguments to fortify Timothy against the difficulties which he would have to encounter, derived from the apostle's own suffering and the glory which awaits those who suffer for Christ (ver. 19—ii. 13); directions relative to the ministry, and to the avoiding of those things which had led to the apostacy of some (ver. 14—26); a prediction of the declension and apostacy which would take place, reminding Timothy at the same time of his duty in the midst of those distresses (ch. iii. 1—iv. 5); Paul's prospect of immediate death, and his rejoicing in anticipation of his reward (ver. 6—8); an invitation to Timothy to come to Rome, St. Paul being left alone (ver. 9—12); a declaration of the inconstancy of men and the constancy of God (ver. 13—18); various salutations (ver. 19—21); the concluding blessing, ver. 22.

The second epistle to Timothy is particularly valuable in confirmation of the truth of the Gospel history. It affords the most indubitable evidence of the sincerity of St. Paul in what he professed to believe and teach; and from the impossibility of his being deceived in the matters of which he testified, their truth results as a necessary consequence.\*

## SECTION IX.

### OF THE CATHOLIC EPISTLES.

The writings known under this appellation, are the epistle of James, the two epistles of Peter, the first epistle of John, and the epistle of Jude. Commentators are not agreed as to the origin of this designation. Whitby, Michaelis, and some others, have adopted the opinion of Œcumenius—that they were so denominated because they were addressed not to people dwelling in one place, but to the Jews dispersed through all the countries in the Roman empire. The opinion

\* See Macknight, and Doddridge's Prefaces to this epistle.

of Hammond, however, which has been adopted by Macknight and others, seems more probable. He conceives that the first epistle of Peter, and the first of John, having, from the beginning been received as authentic, which the others were not; obtained the name of *Catholic*, or universally acknowledged, and therefore canonical epistles, in contradistinction to those which were rejected. But the authenticity of these, also, being at length acknowledged by the majority of churches, they were added to the others, and the title which was at first a mark of distinction borne by the two former, became at length the common appellation of the whole.

The circumstance of the primitive church having rejected, for some period of time, three out of these five epistles, furnishes convincing proof of the great deliberation with which writings purporting to be apostolic were received into the canon of Scripture; and also a sufficient answer to those who have charged the early Christians with want of care, and ourselves with credulity, in receiving as authentic and inspired, books of the original character of which nothing is known. The proofs of the genuineness and consequent authenticity of these epistles will be noticed in treating of them severally.

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*Epistle of James.*

Concerning the identity of the author of this epistle there has been some difference of opinion among learned men; some referring it to James the Elder,\* son of Zebedee and brother of John, (Matt. x. 2); whereas others, with much greater probability ascribe it to James the Less, son of Alphæus (ver. 3), brother, or cousin to our Lord (Gal. i. 19), and, as has been thought, Bishop of Jerusalem, but, perhaps, without sufficient authority. That it cannot have been written by the former is evident from the period at which it was published. This we gather from ch. v. 1—8, where the approaching destruction of Jerusalem is clearly referred to, and the wars and insurrections which led to that calamitous event are forcibly reprovèd. Hence the writing of this epistle has been pretty generally referred to the year 61, or the beginning of 62; whereas James the son of Zebedee was put to death by Herod in the year 44, Acts xii. †

\* See Michaelis, vol. iv. p. 277. &c. and Fragments to Calmet, No. 634.

† See Whitby, Doddridge, and Macknight's Prefaces to this Epistle; and Lardner's Works, vol. iii. p. 368. &c.

That the epistle of James was early received as an inspired writing is evident from Eusebius, who places it among the approved and received books, though rejected by some as spurious. But if any argument be wanting against those who question its genuineness, it is to be found in the following fact :—that while the second epistle of Peter, the second and third of John, the epistle of Jude, and the Book of Revelation, are omitted in the first Syriac translation of the New Testament, which is thought to have been made at the end of the first century, or very early in the second, the epistle of James has been inserted. And when it is remembered that this version was made for the particular use of the converted Jews, to whom the epistle itself was originally addressed, it will be evident that its authenticity and authority were from the beginning acknowledged by those for whom it was primarily designed.\*

Beza, Cave, Fabricius, bishop Tomline, and some other writers, have thought that this epistle was addressed to the believing Jews dispersed throughout the world. Grotius and Wall say it was written to all the Israelites living out of Judea, but Lardner, Whitby, and Macknight, are of opinion that it was written to the whole of the Jewish nation, whether believers or not. This opinion is founded on the inscription, which is addressed to “the twelve tribes, scattered abroad,” without any limitation, and also on the nature of the salutation, which is different from those which are found in the epistles addressed to Christian believers. This view of the character of the persons to whom the epistle was addressed, is further confirmed from ch. iv. 1—10, where the Apostle reproves the wars and fightings among them, in which, being impelled by their lusts, they killed one another. These things could not be affirmed of the believing Jews, but must be understood of the mutinies and insurrections which the unbelievers, especially the zealots, raised both in Judea and in the provinces, and which terminated in the destruction of their city. Hence the Apostle describes the miseries which were coming on the persons to whom he writes, and which fell heavily on the unbelieving Jews in Judea : he also mentions their “condemning and killing the Just One, who did not resist them,” and insinuates that their miseries were coming on them for that crime.†

The design of this epistle, then, appears to have been threefold : first, to correct those errors, both in doctrine and practice, into which the Jewish Christians had fallen, chiefly

\* See the authorities already referred to.

† Macknight's Preface, sect. 3.

by a perversion of St. Paul's doctrine of justification by faith; and then to establish the faith, and animate the hope of sincere believers, both under their present and approaching sufferings. The object of the Apostle with reference to the unbelieving Jews, was to convince them of the heinousness of their offences, and excite them to sincere and immediate repentance. The epistle consists of five chapters:—the inscription (ch. i. 1); an exhortation to patience in enduring outward and conquering inward temptations, urged by motives derived from the readiness of God to supply all needful grace, in answer to prayer (ver. 2—18); hearing to be joined with practice, as the latter is the only test of true religion (ver. 19—27); cautions against undue partiality, occasioned by men's external circumstances, with an exhortation to universal benevolence (ch. ii. 1—13); the inefficacy of an empty faith pointed out and illustrated (ver. 14—26); a caution against officiousness in assuming the character and office of teachers, which tends to inflame the passions, and set on fire the licentious tongue (ch. iii. 1—12); a recommendation of the opposite qualities of candour and benevolence, which are the necessary fruits of true religion (ver. 13—18); the source of animosities and dissensions pointed out, which can only be removed by seeking the assistance of God, by prayer (ch. iv. 1—10); cautions against evil speaking, and vain confidence in the events of futurity, or in any worldly possessions, which often prove a temptation to luxury, and an occasion of sin (ver. 11—v. 6); an exhortation and encouragement to the oppressed Christians to wait patiently for the coming of the Lord (ver. 7—11); profane and vain swearing condemned; moderation, fortitude, and prayer recommended; a ready acknowledgement of our faults, and a solicitous concern for the salvation of others commended, ver. 12—20.\*

This epistle is entirely different in its complexion from all others in the sacred canon; the style and manner are more those of a Jewish Prophet, than a Christian Apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned in it twice, ch. i. 1; ii. 1. It begins without any apostolical salutation, and ends without any apostolical benediction. In short, had it not been for these two slight notices, we had not known that it was the work of any Christian writer. It may be considered a sort of connecting link between Judaism and Christianity, as the ministry of John the Baptist was between the old covenant

\* See Whitby, Doddridge, and Wesley's Prefaces to this epistle.



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and the new.\* Dr. Harwood pronounces the epistle of James to be one of the finest and most finished productions of the New Testament. The diction is very pure, chaste, and correct—the periods are pure and perspicuous—the composition is elegantly concise and sententious—and the sentiments are noble and instructive. There are many figurative descriptions and allusions in this beautiful epistle that are truly classical, finely conceived, and pleasingly expressed; particularly ch. i. 10, 11; † 23, 24; iii. 3—10; iv. 13. And the divine worth and excellence of this epistle infinitely transcends every eulogy that human imagination can dictate, or human language utter. ‡

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*First Epistle of Peter.*

The author of this and the following epistle was a native of Bethsaida in Galilee, and by trade a fisherman. It is generally thought that, with his brother Andrew, he was a disciple of John the Baptist, before he was called to the apostleship by our blessed Lord. Peter was a married man, and occasionally followed his occupation of fishing after his call by Christ, till the choice of the twelve to be with him constantly, among which number were Peter and his brother Andrew, Matt. x. On several occasions the zeal and forwardness of this Apostle were rendered conspicuous, and, with James and John, he was peculiarly favoured in witnessing transactions in the life of our Lord from which the rest of the twelve were precluded. When the multitude from the chief priests came out to take Jesus, on the night before his crucifixion, the zeal of Peter impelled him to attack them with his sword, and before his master could stay his impetuosity he had severed off the ear of the high priest's servant. And yet—alas! for the boasted dignity of human nature!—this same Peter, but a few hours afterwards, denied thrice, with repeated oaths, that he knew anything of Jesus of Nazareth! Being stung with deep remorse, he went out and wept bitterly, was pardoned by his risen Saviour, and reinstated in his apostolic office, John xxi. 15—17. From this time Peter never faltered in the faith, but with the utmost zeal and courage laboured in his master's cause. In the history of the Acts, no mention is made of him after

\* Townsend.

† See Blackwall's Sacred Classics, vol. i. p. 301. 12mo.

‡ Harwood's Introduction, vol. i. p. 216, &c.

the council of Jerusalem, but from Gal. ii. 11, it appears that after the council he was with Paul at Antioch. It has been thought that he preached in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, from the circumstance of his inscribing his first epistle to the Jews dispersed throughout those cities; but of this we have no certain information. According to the testimony of ancient writers, St. Peter, with his wife, at length visited Rome, about the year 63, during the reign of Nero, and after preaching the Gospel for some time, they were both put to death, Peter being crucified with his head downwards.\*

The reader is doubtless aware of the argument in favour of the supremacy of Peter, which has been derived from Matt. xvi. 18, but certainly without reason, for the same powers which were there conferred upon him were also conferred on the rest of the Apostles, Matt. xviii. 18; John xx. 21—23. Nor can it be said that the church of Christ was built on Peter alone, for it is expressly asserted to have been "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Macknight has some good observations to shew that Peter never conceived himself to possess any authority over the rest of the Apostles, and concludes by quoting Lardner, who says, "Cassian, supposing Peter to be older than Andrew, makes his age the ground of his precedence among the Apostles: and Jerome himself says, 'the keys were given to all the Apostles alike, and the church was built on all of them equally. But for preventing dissension, precedence was given to one. And John might have been the person, but he was too young: and Peter was preferred on account of his age.'"† The only peculiar distinction, then, conferred on St. Peter was, that after the descent of the Holy Ghost he should be the first to declare the Gospel to the Jews, and open the gates of the church to the Gentiles.‡

Every part of St. Peter's writings indicates a mind that felt the power of the doctrines he delivered, and a soul that glowed with a most fervent zeal for the Christian religion. But he is a very irregular and immethodical writer. Harwood says, "I do not know *who* it was I once heard make this observation, that there was not a full stop in all his first epistle. As he

\* For further particulars of the life and labours of St. Peter, the reader is referred to Lardner's Works, vol. iii. p. 388, &c. and Macknight's Preface to the first epistle of Peter, sect. 1.

† Macknight's Preface to this epistle, sect. 1.

‡ For an ample discussion of this subject, the reader is referred to Barrow's Treatise on the Pope's Supremacy; or if this be not accessible to him, he may peruse with advantage an able discourse by bishop Horsley, Sermons, p. 229, &c.

writes along, he starts a thought, pursues it, till in the pursuit something else presents itself, which in like manner seizes his imagination till it is dismissed for another object. He appears to be too intent upon better things to have studied composition. He was not solicitous about the choice of words, or the harmonious disposition of words—he paid but little attention to manner and method in writing—what engaged his thoughts and heart were the grand truths and discoveries of the Gospel, and the indispensable obligations Christians were under to illustrate them in their daily conduct. The earnest and affectionate injunctions he lays upon ministers and people, old and young, male and female, to adorn their common profession, are pathetic and worthy an apostle. In his second epistle he satirizes with an holy indignation and vehemence, the abandoned principles and practices of the *false teachers* and *false prophets*, who in those early times rose up in the Christian church, and disseminated their pernicious tenets with such art and cunning—entering into private houses, and leading captive silly women laden with sins, and making the credulity of the ignorant minister to their lust and avarice. His prophetic description of the general conflagration, and the end of all terrestrial things, is very awful, and was evidently described with that minute and circumstantial solemnity to engage us to prepare for it. Such great and affecting truths as these strike, by their own intrinsic weight and moment, more than all the elaborate periods that the wit and genius of men ever polished. When one is reading such interesting divine discoveries as these, it is the *ideas* which fill the soul, the mind pays little regard to those *invented* symbols, which are only the factitious and external *signs* of them.”\*

The genuineness and authenticity of this epistle have never been disputed. In proof of this, Lardner has shewn that it is referred to by several of the apostolical Fathers, as Peter’s undoubted work, and as such it was received by Eusebius and Origen.†

There has been some diversity of opinion among commentators as to the persons to whom this epistle was originally directed. Eusebius, Jerome, and many of the ancients, were of opinion that it was addressed to the Jewish Christians, scattered through the countries mentioned in the inscription. And this opinion has been adopted by Beza, Grotius, Mill, Cave, Dr. Hales, Horne, and others. Wetstein supposes

\* Introduction, vol. i. pp. 221, 222.

† Works, vol. i. p. 302, 332, &c.



it was written to the Gentiles—Barrington and Benson to the Proselytes of the Gate—but Whitby, Lardner, Estius, Macknight, Dr. A. Clarke, and Townsend, that it was sent to all Christians in general, Jews and Gentiles, residing in the several countries enumerated in the inscription. In support of the latter opinion, several passages are adduced which can apply only to Gentile converts. See particularly ch. i. 14, 18, 20, 21; ii. 10; iv. 3. The passages in the epistle which have been thought inconsistent with this opinion, will easily be reconciled by drawing a distinction between the Gentile believers and unbelievers.

From ch. v. 13. where the apostle sends the salutation of the church at Babylon, it is by many thought that he wrote the epistle at that place. But whether it were the Assyrian or the Egyptian Babylon, they are by no means agreed. But as there is no mention made of any church in the Egyptian Babylon, during the first four centuries; and as the Assyrian Babylon was almost deserted in the time of the Apostles, many both of the ancients and the moderns have interpreted *Babylon* mystically, and referred it to *Rome*.

The arguments in support of this interpretation are certainly very specious, and merit consideration, though we must confess that neither this nor the two former hypotheses are free from difficulty. Without attempting to decide on a question which has divided so many eminent writers, we beg to submit whether the notion entertained by the late learned editor of Calmet's Dictionary, of a *third* Babylon, situated on the Euphrates, be not tenable; and whether this were not probably the place where Peter wrote his epistle.\* In corroboration of this opinion, the *order* of the provinces saluted by the apostle may be noticed. He places Pontus and Cappadocia first, certainly because they were nearest to him; and Bithynia last, because it was the most distant from him. This, however, is utterly inconsistent with his being at this time resident in Rome, which would have prescribed a contrary order.†

There is no mark of time in this epistle by which to fix its date, but it is pretty generally referred to the year 65, or 66. It must be remarked, however, that this date is assumed in conformity with the notion that it was written at Rome.

\* See Calmet's Bib. Ency. art. "Babylon III."

† See Fragments to Calmet, No. lxvi.

If this were not the case, an earlier date must be the true one.\*

The design of this epistle is evidently to induce the Christian converts to maintain a conversation, not merely inoffensive, but in all respects worthy of the Gospel; and to support them under the severe persecutions and fiery trials they already endured, or were likely to endure, by the noblest considerations which their religion could suggest.† And Macknight remarks, as the design of this epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the first epistle of Peter, "It is one of the finest books in the New Testament;" and of the second, "It is a most excellent epistle, and is written with great strength and majesty." Erasmus's opinion of Peter's first epistle is, "It is worthy of the prince of the apostles, and full of apostolical dignity and authority." He adds, "It is sparing in words, but full of sense." Lardner observes, that Peter's two epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of a divine inspiration; and of the fulfilment of Christ's promise to Peter and Andrew, "Follow me, and I will make you fishers of men."‡

This epistle contains five chapters, comprising the inscription (ch. i. 1, 2); the stirring up of those to whom it is addressed, by reminding them of the benefits of God toward them, and their duties toward God (ver. 3—25); exhortations to receive the word of God with meekness; to continue in the exercise of faith, and the discharge of every relative and social duty, urged by the same considerations (ch. ii.); the relative duties of husbands and wives enjoined (ch. iii. 1—7); arguments to engage them to the exercise of patience and meekness, under their sufferings and persecutions (ver. 8—17);—the same subject further treated of and urged by notices drawn from the unmerited sufferings of our Saviour (ver. 18—iv. 2); particular cautions both to ministers and private Christians; urging on the former, humility, diligence, and watchfulness; and exhorting the latter to a faithful and stedfast discharge of their several duties, animated by this sublime consideration, that they had been delivered from a state of abominable idolatry and wickedness, and were now

\* See Whitby, Macknight, and A. Clarke's Prefaces; and Michaelis' Introduction, vol. iv. p. 315, &c.

† Whitby, Doddridge, and the Commentators generally.

‡ Macknight's Preface, sect. iv.

called to eternal glory, by God; who, after they had suffered awhile, would make them perfect, according to the apostle's earnest prayer (ver. 3—v. 11); the salutation, ver. 12—14.

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*Second Epistle of Peter.*

Many doubts were entertained by the ancients whether St. Peter were really the author of this epistle. Eusebius reckoned it among the books not generally received as canonical. Semler thinks the superior influence of that party in the church which advocated the admission of the idolatrous Gentiles, prevented its general reception. However this may be, we have the most undoubted evidence of its genuineness, and consequent authenticity. This epistle, as well as the former, expressly claims St. Peter for its author. At the same time it is proved that this, with the four other catholic epistles, not universally received as inspired writings, were very early known, and upon full and impartial enquiry, their authenticity was established beyond a possibility of doubt. There is a remarkable coincidence between this and the former epistle; and the writer appeals to facts and circumstances which evidently refer to Peter. The writer styles himself "Simeon Peter,"—which is the Hebrew form of writing—"a servant and an apostle of Jesus Christ." St. Luke has distinguished him by the same name (Acts xv. 14), and John calls him Simon Peter seventeen times in his Gospel, to shew, perhaps, as Macknight observes, that he was the author of the epistle beginning "Simeon Peter, a servant and an apostle." The writer calls himself an apostle both in the inscription and in ch. iii. 2; and in ver. 15, he calls Paul his beloved brother, and commends his epistles as Scriptures, or inspired writings. He also declares that he was with Jesus at his transfiguration, and alludes to the prediction of our Saviour, where he made known to St. Peter the death by which he should glorify God, John xxi. 19. Some commentators have supposed that the first and second epistles ascribed to Peter could not have been written by the same person, because the style in which they are composed differs; but this difference is only observable in the second chapter of the second epistle. And this diversity of style is easily accounted for, by supposing that many expressions in the second chapter were borrowed from the Gnostics, whose doc-

trines the apostle was opposing and confuting. Thus in ver. 17, the Gnostics are called "clouds agitated by a tempest," and we are informed that the Manicheans, who held many similar doctrines with the Gnostics, taught that there were five good, and five bad elements, and that one of the latter was called "tempest." They speak also of darkness under the name of *zophos*, which word occurs several times in this chapter. On the other hand, Macknight remarks, if the subjects treated of raise an author's indignation and abhorrence, he will use an acrimony of style expressive of these feelings. For the apostle, whose love to his master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them with a bitterness which he would not have used in correcting teachers who had erred through simplicity. After a diligent comparison of the two epistles ascribed to Peter, Michaelis remarks, that the agreement between them appears to be such, that if the second were not written by St. Peter, as well as the first, the person who forged it, not only possessed the power of imitation in a very unusual degree, but understood likewise the design of the first epistle, with which the ancients do not appear to have been acquainted. Now, if this be true, the supposition that the second epistle was not written by St. Peter himself, involves a contradiction. Nor is it credible, he further remarks, that a pious impostor of the first or second century should have imitated St. Peter so successfully as to betray no marks of a forgery: for the spurious productions of those ages, which were sent into the world under the name of apostles, are for the most part very unhappy imitations, and discover very evident marks that they were not written by the persons to whom they were ascribed. Other productions of this kind betray their origin by the poverty of their materials, or by the circumstance, that instead of containing original thoughts, they are nothing more than a rhapsody of sentiments collected from various parts of the Bible, and put together without plan or order. This charge cannot possibly be laid to the second epistle ascribed to St. Peter, which is so far from containing materials derived from other parts of the Bible, that the third chapter exhibits the discussion of a totally new subject. Its resemblance to the epistle of Jude will hardly be urged as an argument against it; for no doubt can be made, that the second epistle of St. Peter was, in respect to the epistle of Jude, the original, and not the copy.

The same writer adds, the deluge, which is not a common subject in the apostolic epistles, is mentioned both in 1 Pet.



iii. 20, and in 2 Pet. ii. 5; and in both places the circumstance is noted, that eight persons only were saved, though in neither place does the subject require that the number should be particularly specified. Now, it is true that St. Peter was not the only Apostle who knew how many persons were saved in the ark; but he only, who by habit had acquired a familiarity with the subject, would ascertain the precise number, where his argument did not depend on it. The author of the first epistle had read St. Paul's epistle to the Romans (comp. ch. ii. 13, 14, with Rom. xiii. 1—5); and the author of the second epistle speaks in express terms (ch. iii. 15, 16), of the epistles of St. Paul. Now no other writer of the New Testament has quoted from the New Testament: consequently we have in this epistle a criterion, from which we may judge that they were written by the same author.\*

Grotius is of opinion that this epistle was written after the destruction of Jerusalem. This, however, could not be, for in ch. i. 14, the Apostle speaks of his death being near at hand:—"Knowing that *shortly* I must put off my tabernacle, even as our Lord Jesus Christ shewed me;" and Peter was put to death in the year 68, that is, three years before the destruction of Jerusalem. The most probable opinion therefore is, that it was written about the year 66, or 67, and that probably from Rome.

From chap. iii. 1, it is evident that this epistle was addressed to the same persons as the former one, and its general design is to confirm the doctrines and instructions delivered in that: to excite the Christian converts to adorn and stedfastly adhere to their holy religion, as a religion proceeding from God, notwithstanding the artifices of false teachers, whose character is at large described, or the persecution of their bitter and inveterate enemies. The apostle, with this view, having first congratulated the Christian converts on the happy condition into which they were brought by the Gospel, exhorts them, in order to secure the blessings connected with their profession, to endeavour to improve in the most substantial graces and virtues (ch. i. 1—11), and that their attention might be the more effectually engaged, he reminds them, both that he spoke to them in the near view of eternity; and that the subjects on which he discoursed were not cunningly devised fables, but attested by a miraculous voice from heaven, and by divinely inspired prophecies, ver. 12—21.

\* Michaelis' Introduction, vol. iv. p. 346, &c.; Whitby, Doddridge, and Macknight's Prefaces to 2 Peter; Lardner's Works, vol. i. p. 302, &c.; Tomline's Elements of Theology, vol. i. p. 486, &c.; and Townsend's Arrangement, vol. ii. p. 622, &c.



And that this exhortation might not fail of producing the most kindly and genuine effects, he cautions them against the false teachers, whose character he describes; reminding them of the judgments executed on the apostate angels, on the old world, and on Sodom; and at the same time, of the deliverance of Noah and of Lot; as suggesting considerations, which, on the one hand, should terrify such ungodly wretches,\* and, on the other, comfort and establish the hearts of upright and pious Christians, ch. ii. 1—9. He then further describes the character of these seducers; warning all true Christians of the danger of being perverted by them, and then of the dreadful destruction to which they exposed themselves, ver. 10—22. And that the persons to whom he was writing might more effectually escape the artifices of those who lay in wait to deceive, they are directed to adhere steadily and closely to the Sacred Scriptures, and to consider the absolute certainty and awful manner of the final destruction of this world;† and then the whole is concluded with several weighty and pertinent exhortations.

In conclusion, we remark, in the language of Macknight, “In this, as in the first epistle, there are discoveries of some important parts and circumstances not mentioned at all, or not mentioned so plainly by the other inspired writers. Such

\* This, as Michaelis remarks, affords a proof that the false teachers admitted the authenticity and authority of the Old Testament Scriptures.

† Hammond, Lightfoot, Wetstein, and some others, have denied that this passage refers to the end of the world, but only to the destruction of Jerusalem. But this opinion, as Whitby remarks, is contrary to the judgment of all the ancient writers, who refer to the words.—*Preface to 2 Peter*. And that it is not true, has been shewn by Michaelis, from the following considerations. *First*, St. Peter represents the fact for which he argues, as possible, by appealing to the deluge. Now no man would appeal to the deluge, to shew the possibility that a city may be taken and destroyed: but we may very properly argue, that, as the earth has already undergone a material change, so it may undergo another change equally great. And what St. Peter says is consonant to the Jewish theology, in which was taught the doctrine, that the earth was destined to suffer two grand revolutions, the one effected by water, the other to be effected by fire. See *Joseph. Ant.* l. iii. 3. *Secondly*, no one could doubt that Jerusalem would be destroyed, merely because the destruction was delayed longer than he expected, and still less because all things continued as they were from the beginning of the creation. This ground of doubt manifestly implies, that the question related to a revolution of the earth. *Thirdly*, we know of no heretics who called in question Christ's prediction of the destruction of Jerusalem. And, even if there were such, it is hardly credible that St. Peter should write an epistle to persons who were born heathens, and lived in the northern part of Asia Minor, to prove an event with which they had little or no concern. *Fourthly*, what St. Peter says, ch. iii. 8, that ‘One day is with the Lord as a thousand years, and a thousand years as one day,’ is not very applicable to an event which was to take place within six or seven years after St. Peter wrote. *Lastly*, if we explain what St. Peter says, as relating to the destruction of Jerusalem, we must take his expressions in a figurative sense; but figurative language, though it is well adapted to prophecy, such as that which is recorded *Matt. xxiv*, is not very suitable to a plain doctrinal dissertation, especially to one delivered in the form of an epistle.—*Introduction*, vol. iv. p. 357. *Note*. See also Macknight and the other commentators on 2 Peter iii. 7.

as, (1.) That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness and power as the Son of God and judge of the world, but as an example of the glory in which he will come to judgment. An example also of his power to transform our corrupted mortal bodies at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration.—(2.) That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked after the judgment. Comp. Jude 7.—(3.) That in the last age of the world, scoffers will arise, who, from the stability of the present mundane system, will argue that the world has existed as we see it from eternity, and that it will continue for ever.—(4.) That after the judgment, this earth with its atmosphere shall be set on fire, and burning furiously, the elements shall be melted, and the earth, with all the works of God and man thereon, shall be utterly destroyed.—(5.) That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness; an event which Peter himself, in his discourse to the Jews (Acts iii. 21), has termed, 'the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'

"From this account of the discoveries made in the second epistle of Peter, the attentive reader must be sensible that they are more grand and interesting than even those contained in the first epistle; and that to the foreknowledge and declaration of them, a degree of inspiration was necessary, superior to that required in the writing of the first epistle. Consequently, that the matters exhibited in the second epistle, are every way worthy of an Apostle of Christ really inspired, such as this writer expressly affirms himself to have been, and of which there can be no doubt." \*

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*Epistle of Jude.*

Jude, or Judas, the writer of this epistle, was the apostle surnamed *Lebbeus* and *Thaddeus*, Matt. x. 3; Mark iii. 18. As he expressly declares himself to have been the brother of James, he evidently bore the same relation to our Lord as that Apostle, and hence he is called one of the brethren of Jesus

\* Preface to 2 Peter, sect. v.

in Matt. xiii. 55, and Mark vi. 3. We know neither the time nor the manner in which he became a disciple of Christ, but his call to the apostleship is recorded, Luke vi. 13. The canonical authority of this epistle has been disputed on two grounds. (1.) Because the writer has not described himself as an *Apostle*; and (2.) because he is supposed to have cited an apocryphal book of Enoch, ver. 14. To the former objection it has been replied, that by calling himself an *Apostle*, Jude would not have distinguished himself at all, since there were two Apostles of that name. Whereas by styling himself the "brother of James," he has at once made himself known to all who are acquainted with the catalogues of the Apostles given by the Evangelists. Grotius, indeed, has argued that the words—"and brother of James"—are an interpolation; but as he has not produced a single authority in support of his assertion, further notice thereof is rendered unnecessary. In reply to the other objection, it has been shewn that we have no evidence that Jude quoted from any writing then extant. He may only have mentioned a fact preserved by tradition, as it is evident other Apostles have done. See 2 Tim. iii. 8; Heb. xii. 21; 2 Pet. ii. 4, 5. But granting that Jude really cited an apocryphal book, it no more proves that he was not an inspired writer, than that St. Paul was not one, because he quotes the heathen poets, Menander and Epimenides, 1 Cor. xv. 33; Titus i. 12. Such allusions or citations do not establish the credibility of the entire work, but of that part only which is immediately employed.

Having shewn that the objections to the genuineness of this epistle are destitute of foundation, we may now observe that this is proved by the majesty of its style, the truth, importance, and purity of its doctrines, its agreement with the other canonical books, especially the Second of Peter, and its early reception in the Christian church. Eusebius affirms, that it was reckoned among the seven Catholic epistles, and was published in most churches. And though he remarks, that several of the ancient writers make no mention of it, it is certain that several of them before his time have cited it as the genuine production of St. Jude. Among these, we may notice Clemens Alexandrinus, Tertullian, and Origen, the passages from whom may be seen in Lardner.\*

We agree with those writers who conceive that this epistle was addressed to all, without distinction, who had embraced the Gospel. In this opinion we are guided by the inscription, which is—"To the sanctified by God the Father, and to the preserved by Jesus Christ, to the called," ver. 1.

\* Works, vol. iii. p. 440, &c.

There is nothing in this epistle from which we can fix its date with any degree of certainty. Hence, critics and commentators have widely differed regarding it: some placing it as early as the year 65, while others have brought it down to the year 90. Amidst these conflicting opinions, it is difficult to come to a decision; for almost every date assumed possesses some degree of probability. In fact, after carefully weighing the several arguments adduced for the respective hypotheses we have determined not to hazard a conjecture. Lardner, whose opinion is adopted by Mr. Townsend, concludes for the year 65, or 66.

The design of this epistle appears to be similar to that of the second of Peter: namely, to describe the character and punishment of the false teachers, and to caution the Christian converts against being led astray by their pernicious doctrines. Hence the apostle, after a general salutation, exhorts the Christians to whom he wrote, strenuously to assert the purity of their common faith; reminding them of the destruction which came on God's professing people, and even on the apostate angels for their sins; as well as on the inhabitants of Sodom and Gomorrha; and proceeds to the description of some seditious and abandoned persons, from whom he imagined them in peculiar danger, ver. 1—11. He then pursues the character of the scandalous professors he had before mentioned; and concludes with exhorting the Christians to endeavour to secure their own edification in faith and love, and do their utmost for the preservation and recovery of others, ver. 12—25.\*

Dr. Harwood remarks on the style of this epistle, that one sees the pious indignation and anger with which the bosom of this good apostle glowed, at the time he wrote this invective against vice. The expressions, like those of the second chapter of the second of Peter, of which this epistle is a counterpart, are remarkably strong, the language animated, the figures and comparisons bold, apt, and striking—there is an energy, a force, a grandeur of expression and style—an apparent labour for words and images, expressive enough to give the reader a just and adequate idea of the profligate characters he exposes—and the whole is written in that unconnected, desultory manner, which demonstrates the tumultuous passions which struggled in the author's mind when he composed it; how much it was hurt with these scandalous immoralities in those who called themselves Chris-

\* Doddridge, Gill, Macknight, Benson, and Dr. Clarke's Prefaces to Jude; and Calmet's Bib. Ency. Art. "Jude vii."

tians, and with what fervour and spirit he tore off the mask of these hypocrites, that the church and the world might see all the turpitude and deformity that lurked behind it.\*

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*First Epistle of John.*

Although the name of John is neither prefixed nor subscribed to this epistle, it has been received as his unquestionable production from the earliest times,† and also presents the strongest internal evidence of its genuineness. In proof of this, Macknight and others have collected various passages from his Gospel, and by comparing them with other passages in this epistle, have shewn that there is such an exact agreement of sentiment and expression in the two writings, that no reader who is capable of discerning what is peculiar in an author's mode of thinking, can entertain the least doubt of their being the productions of the same writer.

The date which we have assigned to this epistle, in the chronological table at the commencement of this chapter, places its publication between that of the Book of Revelation and the Gospel by the same writer; that is, in the year 96. Concerning the propriety of this, however, there has been much dispute among critics and commentators, as must ever be the case where conjectural arguments, only, can be entertained. That the reader may judge for himself, the following summary of the arguments on either side of this question, is furnished.‡

When the Holy Spirit inspired the various writers of the Old and New Testament, it imparted only the instructions and prophecies which were necessary for the benefit of the universal Church. It did not so interfere with the natural or acquired talents of the favoured persons, whom it elevated above the rest of mankind, that their peculiar or characteristic modes of expression should be necessarily altered. Isaiah was a nobleman and a courtier, and his refined and polished language declares his education, as well as his native genius. Amos was a herdsman; and though there is the same super-

\* Introduction to the New Testament, vol. i. p. 223.

† See the passages in Lardner, Canon, iii. p. 262.

‡ For this we are indebted to Mr. Townsend.

human internal evidence that the Spirit of Prophecy rested on him also, though none of the prophets has more magnificently described the Deity, though his sentiments are elevated, and his diction splendid, he is still distinguished by the use of images which are drawn from rural life, and by phrases which are not characteristic either of the study of the schools of the prophets, or of the courtesy of a king's palace. Every one of the sacred writers is distinguished from his inspired brethren by some internal proofs of his vocation, or habits, or education: and if the external evidence of the truth and authenticity of the various books of Scripture were not taken into consideration, sufficient arguments might be adduced in their defence, from a careful comparison of the contents of the sacred books.

This consideration will possibly assist us in the attempt to discover, from internal evidence, whether it is not probable that the Apocalypse was written before the Epistles of St. John. The former book abounds with Hebraisms, and with images derived from the Jewish traditions and peculiarities. Though neither the Septuagint nor the New Testament are written in purely Attic Greek, not one book of either volume is so full of the solecisms in question as the Apocalypse; whereas the Epistles and Gospel of St. John are written both correctly and elegantly. It is true that the three books are proved to be the work of the same author, by their general agreement, both in style and expression; and Wetstein, Horne, and Dr. Lardner, have collected numerous instances of this coincidence: but the chief barbarisms of the Apocalypse are to be found neither in the Epistles, nor the Gospel of St. John. In this respect they are remarkably distinguished from each other: and while the common adoption of certain forms of speech, demonstrates the whole of the books in question to be the work of one writer, the insertion of so many peculiar idioms and Hebraisms in the one, appears to justify our conclusion, that it must have been written at a period when the author was not so well versed in the elegances and purity of the language in which he wrote. He seems as if he thought in one language, and wrote in another; or, as if he had attempted for the first time to write in a language in which he made a subsequent improvement. This, in literature, is not an unfrequent case. The triple sentence, for instance, and the balanced periods, which so remarkably characterise the style of the Rambler, and the lives of the Poets, were perceptible in the early works of Dr. Johnson; and afford internal evidence that they were written by him; while the grossness and puerility of his *Marmor Norfolciense*, are such as he

would have blushed to have acknowledged in his maturer years. In the early Poems of Milton we may trace, and that not faintly, "the towering thought," and hear, "the living lyre," of the days of his ripened genius; yet he could not have written, at that splendid period, the pretty conceits which adorn or disgrace his juvenile Poems on the Passion and the Nativity.

But it is not only the internal evidence which induces us to place the Apocalypse before the Epistles of St. John. The circumstances of the apostle's life sufficiently account for the more frequent adoption of Hebraisms in the former book. He was a native Jew, and probably continued within the precincts of the Holy Land longer than any of the apostles. Neither he, nor any of the twelve, appear to have left Palestine during the Pauline persecutions. When James was made bishop of Jerusalem, in the Herodian persecution, after the Apostle James was beheaded, and Peter had been cast into prison, it is probable, that all the apostles left Jerusalem, and John among the number. He was present, however, at the council in that city, and there could not have been time, during that short interval, for the establishment of the churches in Asia, which are said to have acknowledged him as their founder. It seems probable that he continued either in Jerusalem, or within the precincts of Palestine, till the destruction of the city. Throughout that part of the Acts of the Apostles which relates the travels of St. Paul, St. John is not once mentioned; and no salutation is sent to him in any of the epistles which St. Paul wrote from Rome to the Churches of Asia; not even in his epistle to the Ephesians, nor in the epistles which, in the latter part of his life, he wrote to Timothy in Ephesus, while Paul was alive. We agree therefore with the opinion of Macknight, and others that John probably remained in Judea till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching ruin, foretold by his divine Master. Lampe (*Prolegomena to St. John's Gospel*, lib. i. cap. 3.) is of the same opinion, and fixes the time of his departure in the last year of Nero, in which he is confirmed by the *Chronicon Paschale*. During the whole of this period he would have conversed in his native language, among his own people: neither can we assign any reason for his adopting the Greek language, or for cultivating it with peculiar attention at this period. Baronius and Dr. Lardner would place the retirement of the apostle from Judea after the martyrdom of St. Paul and St. Peter; this would make a difference of a few years only.

A more important question is, whether St. John lived ex-

clusively among the Greek cities of Asia, in the interval between the overthrow of Jerusalem, and his banishment to Patmos in the last year of Domitian. This cannot be satisfactorily decided. The learned Mill places some dependence upon the tradition, that this apostle travelled into Parthia and India. His first epistle was called by Augustine, the Epistle to the Parthians; and the Jesuit's letters, cited by Baronius, affirm that the people of a town in India believed the Gospel to have been preached there by St. John; and the same is asserted, as we find in a note in Lampe, by the people of a town in Arabia. It is not probable that he would immediately establish himself at Ephesus; as Timothy, who is generally declared by the ecclesiastical historians to have been bishop of that place, was probably still alive. Others, whose opinion is strongly condemned by Lampe, have been of opinion that St. John did not take up his residence at Ephesus till near the end of the reign of Domitian. This opinion seems to be most supported by the little remaining evidence which can enable us to come to any decision on a point so obscure. The apostles were commanded to preach throughout the world; and they would probably have adopted that plan, which they are said to have done, that each should take his peculiar district, and to that direct his attention. As part at least of Asia Minor had been placed under the care of Timothy, it is not unlikely that St. John would have travelled to other parts of the East before he came to Ephesus, to reside there. The course of his travels might have been from the east of Judea to Parthia, and round from thence to India, and returning by Arabia to Asia, he there preached, and founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others. These he might have established at the conclusion of his route. In Parthia, India, and Arabia, he would not have required the Greek language, and during the short period which elapsed between his arrival in Asia, and his banishment at the latter end of the reign of Domitian, he would have been more likely to have acquired that kind of language which we find in the Apocalypse, than the more polished style of the Epistles and the Gospel. The former shews less acquaintance with the language than the latter; and the fact is fully accounted for, if we suppose that the apostle, when he wrote the Apocalypse, had not had so frequent intercourse with the people, as at a subsequent period: and this course of his travels explains the causes of this fact.

If we may thus decide respecting the travels of St. John after the destruction of Jerusalem, we reconcile many of the



various traditions of antiquity, and account for the difference between the language of the Apocalypse and the other writings of the apostle. We have taken no notice of the journey which Eusebius tells us he took again to Palestine, after the destruction of Jerusalem.

Lampe considers it as very uncertain, and there is no corroborating authority to support it. Neither can we venture to assert the truth of the story, that the apostle went to Rome towards the end of the reign of Domitian, and was there cast into a caldron of boiling oil. That he was sent to the island of Patmos, and there wrote the Apocalypse, cannot be doubted; and the arguments of Lampe confirm the general opinion, that he was banished to that island in the fifteenth year of the reign of Domitian, and not of Claudius, and was recalled soon after, in the reign of Nerva.

The uniform tradition of antiquity assures us, that the apostle returned to Ephesus after the termination of his banishment to Patmos, and continued there till his death, in the third year of Trajan, and probably in the hundredth year of his own age. After his return from Patmos, he resided constantly at Ephesus, and spoke, as we may justly conclude, the Greek language only. This practice would have given him a fluency and knowledge of that tongue to a greater degree than when he was at Jerusalem, or associating with the people of various countries; and it will sufficiently explain the reasons why the style of the Epistles should so much resemble that of the Gospel of St. John, which was undoubtedly the last of the inspired books which was added to the canon of Scripture. Thus in his Gospel, St. John does not content himself with simply affirming or denying a thing; but denies its contrary to strengthen his affirmation; and in like manner, to strengthen his denial of a thing, he affirms its contrary. See John i. 20; iii. 36; v. 24; vi. 22. The same manner of expressing things strongly occurs in this epistle. See chap. ii. 4, 47, and iv. 2, 3. In his Gospel also, St. John frequently uses the pronoun, or οὗτος, αὐτή, τούτο, *this*, in order to express things emphatically. See chap. i. 19; iii. 19; vi. 29, 40, 50; and xvii. 3. In the Epistle the same emphatical mode of expression obtains. Compare chap. i. 5; ii. 25; iii. 23; v. 3, 4, 6, and 14.\*

It does not therefore appear improbable, that this and the other epistles were written as late as the year 95 or 96, towards the very close of the apostolic age.

\* Macknight's Preface, sect. ii. § 2.

As this opinion is by no means generally adopted, it will be necessary to take some notice of the arguments by which Dr. Hales, Mr. Horne, and other learned divines, would assign an earlier date to this epistle.

The expression in chap. ii. 18. "It is the last hour," is said to be more applicable to the last hour of time of the duration of the Jewish state than to any later period, especially as the **A**p~~ostle~~ adds—"And as ye have heard that Antichrist is coming, even so now there have been many Antichrists; whence we know that it is the last hour:" in which passage the apostle evidently alludes to our Lord's prediction concerning the springing up of false Christs, false teachers, and false prophets, before the destruction of Jerusalem. Matt. xxiv. 5—25. The expression, however, the "last time," may allude, not to the destruction of that city, but to the close of the apostolic age. Michaelis would support this argument for the early date of this Epistle, by observing that St. John's Gospel was opposed to heretics, who maintained the same opinions as are opposed in this epistle; which tenets he has confuted by argument in his Gospel, whereas in the epistle he expresses only his disapprobation. Michaelis therefore concludes, that the epistle was written before the Gospel; because if St. John had already given a complete confutation when he wrote this epistle, he would have thought it unnecessary to have again declared the falsehood of such opinions. This opinion of Michaelis appears to be correct, but the date of the epistle is not ascertained, by its having been written before the Gospel.

Again, the expression, chap. ii. 13, 14. "Ye have known him from the beginning," applies, it is said, better to the disciples, immediately before Jerusalem was destroyed, than to the few who might have been alive at the late date which some critics assign to this epistle. In the verses just cited, the fathers or elders are twice distinguished from the "young men" and the "children," by this circumstance, that they had seen him during his ministry, or after his resurrection. Thirty-five years after our Lord's resurrection and ascension, when Jerusalem was destroyed, many such persons might have been alive; whereas in 98, or even in 92, there could not have been many persons alive of that description.—In reply to this argument we may observe, that some of those who had seen the miracles of our Lord, might have taken refuge with St. John at Ephesus.

To these two arguments for the early date of St. John's first epistle, Dr. Hales has added the three following, which have not been noticed by any other biblical critic.

1. As the other apostles, James, Jude, Paul, and Peter, had written Catholic epistles to the Hebrew Christians especially, it is likely, that one of the principal "*pillars of the church*," the greatest surety of the mother church, the most highly gifted and illuminated of all the Apostles of the circumcision, and the beloved disciple, would not be deficient likewise in this labour of love.—This is true; but the labours of these Apostles might have been the very cause why St. John should delay writing.

2. Nothing could tend so strongly to establish the faith of the early Jewish converts as the remarkable circumstances of our Lord's crucifixion, exhibiting the accomplishment of the ancient types and prophecies of the Old Testament respecting Christ's passion, or sufferings in the flesh. These St. John alone could record, as he was the only eye-witness of that last solemn scene among the Apostles. To these, therefore, he alludes in the exordium, as well as to the circumstances of our Lord's appearances after the resurrection; and to these he again recalls their attention in that remarkable reference to "*the water*" at his baptism; to "*the water and blood*" at his passion, and to the dismissal of "*his spirit*" when he commended it to his Father, and expired, ch. v. 5—9. This argument really appears to be but of little weight. The early converts had the other Gospels in their hands; and there does not seem to have been any necessity for St. John's writing ten or twenty years earlier.

3. The parallel testimony in the Gospel (John xix. 35—37), bears witness also to the priority of the epistle, in the expression, "*He that saw hath testified*" (*μεμαρτυρηκε*), intimating that he had delivered this testimony to the world already; for if now, for the first time, it should rather be expressed by the present tense, *μαρτυρει*, "*testifieth*." And this is strongly confirmed by the Apostle's same expression, after giving his evidence in the epistle, "*This is the testimony of God, which He hath testified* (*μεμαρτυρηκε*), concerning his Son" (ver. 9), referring to the past transaction, as fulfilling prophecy.—It is acknowledged that the epistle was written first: but this does not settle the date.\*

Though this composition is called an epistle, nothing is to be found in it, as Bishop Horsley has observed, of the epis-

\* Arrangement of the New Testament, vol. ii. p. 689, &c. The late learned and ingenious editor of Calmet, Mr. Charles Taylor, has proposed an hypothesis to dispose of the difficulties attending both the exclusively early and late dates of this epistle. He supposes that there were two publications of it; one at a very early period of the church, the other toward the close of the apostolic age, after it had been revised by its author, and adapted to the then state of the church. See Fragments to Calmet, Nos. 619—622. 625—633.

tolary form. It is not inscribed to any individual, like St. Paul's to Timothy and Titus, or the second of the two which follow it, "to the well beloved Gaius"—nor to any particular church, like St. Paul's to the churches of Rome, Corinth, Ephesus, and others—nor to the faithful of any particular region, like St. Peter's first epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia"—nor to any principal branch of the Christian church, like St. Paul's to the Hebrews—nor to the Christian church in general, like the second of St. Peter's, "to them that had obtained like precious faith with him," and like St. Jude's, "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." It bears no such inscription: it begins without salutation, and ends without benediction. It is true, the writer sometimes speaks, but without naming himself in the first person—and addresses his reader without naming him in the second. But this colloquial style is very common in all writings of a plain familiar cast: instances of it occur in St. John's Gospel: and it is by no means a distinguishing character of epistolary composition. It should seem that this book hath for no other reason acquired the title of an epistle, but that in the first formation of the canon of the New Testament it was put into the same volume with the didactic writings of the Apostles, which, with this single exception, are all in the epistolary form. It is indeed a didactic discourse upon the principles of Christianity, both in doctrine and practice: and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation—the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are enforced—the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition—we shall find it in every respect worthy of the holy author to whom the constant tradition of the church ascribes it, "the disciple whom Jesus loved." \*

That the leading design of this epistle was to combat the doctrines delivered by certain false teachers, appears from

\* Sermons, p. 144, &c. 2d. edit.

ch. ii. 18—26; iii. 7; iv. 1—3. And that the doctrines taught by these heretics were similar to those of the Cerinthians and the Gnostics,\* is evident from the counter doctrines here delivered by St. John, as Michaelis has ably shewn.† In order to guard the Christians to whom he wrote against the pernicious errors of these infatuated men, the Apostle has insisted, most strenuously, on the humanity and divinity of Christ—on the purity of the doctrines taught by his apostles, and their conformity to the teachings of their master—on the unsullied holiness of God, and his essential goodness—on the vanity of faith, separate from holy tempers and benevolent dispositions—and on the importance and obligations of brotherly love.

A variety of synopses of this epistle have been proposed, with a view to illustrate the Apostle's argument. Mr. Horne has undoubtedly adopted the best of these, which is as follows, comprising six sections, besides the conclusion, which is a recapitulation of the whole.

SECT. I. asserts the true divinity and humanity of Christ, in opposition to the false teachers, and urges the union of faith and holiness of life, as absolutely necessary to enable Christians to enjoy communion with God, ch. i. 1—7.

SECT. II. shews that all have sinned, and explains the doctrine of Christ's propitiation, ver. 8—10; ii. 1, 2. Whence the Apostle takes occasion to illustrate the marks of true faith, viz. Obeying the commandments of God, and sincere love of the brethren; and shews that the love of the world is inconsistent with the love of God, ch. ii. 3—17.

SECT. III. asserts Jesus to be the same person with Christ, in opposition to the false teachers, who denied it, ver. 18—29.

SECT. IV. On the privileges of true believers, and their consequent happiness and duties, and the marks by which they are known to be the sons of God, ch. iii.

SECT. V. contains criteria by which to distinguish Antichrist and false Christians, with an exhortation to brotherly love, ch. iv.

§ i. A mark to know one sort of Antichrist—the not confessing that Christ came in the flesh, ver. 1—3.

§ ii. Criteria for distinguishing false Christians, viz.

(1.) Love of the world, ver. 4—6.

(2.) Want of brotherly love, ver. 7—12.

(3.) Denying Christ to be the true Son of God, ver. 13—15.

§ iii. A recommendation of brotherly love, from the consideration of the love of God in giving his Son for sinners, ver. 16—21.

\* For an account of these, see the Introduction to John's Gospel, pp. 173—178, ante.

† Introduction, vol. iv. ch. xxx. sect. 3.

SECT. VI. shews the connexion between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world; and that Jesus Christ is truly the son of God, able to save us, and to hear the prayers we make for ourselves and others, ch. v. 1—16.

The conclusion, which is a summary of the preceding treatise, shews that a sinful life is inconsistent with true Christianity; asserts the divinity of Christ; and cautions believers against idolatry, ver. 17—21.

The preceding is an outline of this admirable epistle; which being designed to promote right principles of doctrine, and practical piety in conduct, abounds, more than any book of the New Testament, with criteria by which Christians may soberly *examine themselves whether they be in the faith*.\*

Concerning the much disputed passage in ch. v. ver. 7, our limits will not permit us to speak. After all the learning and research which have been expended in support of its genuineness, we are of opinion that it is left very doubtful, and, indeed, that the arguments for its spuriousness do preponderate. The argument from the logical and grammatical structure of the verse, which has been so much relied on, has been ably examined, and, as we think, disposed of, by a recent writer in the *Quarterly Review*, No. 65: see also *Scripture Magazine*, vol. iv. pp. 86—90.

*Second and Third Epistles of John.*

These two epistles may be regarded as an epitome of the first one, containing very little which is not to be found in that. The similarity both in style and in sentiment between these and the first epistle is so striking, that they have been almost universally attributed to the same author. †

The doubts which were formerly entertained of their genuineness have been satisfactorily accounted for, and their early reception among the canonical books is shewn from their citation by Irenæus, who was a disciple of Polycarp, and a hearer of Papias, both of whom were disciples of the Evangelists. †

\* Horne's Introduction, vol. iv. p. 432. 4th edit.

† This resemblance may be seen by comparing 2 Epist. 5. with 1 Epist. ii. 8.—and ver. 6. with 1 Epist. v. 3.—and ver. 7. with 1 Epist. v. 5.—and 3 Epist. 12. with John xix. 35. Of John's peculiar manner of expressing things, 2 Epist. 7, and 3 Epist. 11. are examples. Eight verses out of the thirteen which the second epistle contains, may be found in the first, either in sense, or in expression. See Mill. Prolegomena, No. 153. and Whitby's Preface.

‡ See Lardner on the Canon, vol. iii. p. 622

Commentators are much divided respecting the person to whom the second epistle is addressed. Some suppose it to have been written to an individual, others, to some particular church. The former opinion seems the most likely, from the whole tenor of the letter, and particularly from ver. 12, 13.

Macknight, after Tertullian and other ancient writers, thinks the second epistle was written to confute the errors of Basilides, which were propagated by his followers, in the latter end of the first century. These false teachers affirmed that Christ was a man in appearance only, consequently that his death and sufferings were not real; but only in appearance.\*

The third epistle was addressed to Gaius, or Caius; but it is quite uncertain who this Christian was. Its object was to recommend to his notice and affectionate regard certain Christians, who were travelling to preach the Gospel to the heathen; and St. John addressed him in particular, because his hospitality was already known.

There is nothing contained in these epistles from which we can fix their dates with any certainty. This in a great measure depends on the date of the first epistle; soon after which, it is generally agreed, both these were written: probably at Ephesus, over which church John is thought to have presided.†

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## SECTION X.

### OF THE BOOK OF REVELATION.

The writer of this book affirms himself to have been John, a servant of Jesus Christ, then in the island of Patmos, for the word of God, and for the testimony of Jesus. This will agree with no other John, of whom we have any knowledge, except the Evangelist; and accordingly, from this description of the writer, and the similarity of style which prevails between this and the acknowledged writings of that Apostle, it was universally received as his inspired production in the primitive church. It is expressly cited as such by Justin

\* For a further account of the sentiments of Basilides, see the *Introduction* to John's Gospel, pp. 177, 178, *ante*.

† See Whitby, Michaelis, Macknight, and the commentators, generally.

**Martyr, \* Irenæus, † and Polycarp, ‡ in the second century ; and is reasonably thought to have been known to Hermas and Papias still earlier, from some modes of expression in their writings, which appear to be borrowed from it. § Indeed, as Sir Isaac Newton has remarked, || there is no book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse. Independent of these testimonies, however, the book itself furnishes the most indubitable evidence of its inspiration, in the numerous clear and circumstantial predictions with which it abounds, many of which have been subsequently fulfilled.**

Concerning the time when this book was written, critics are by no means agreed : indeed they differ so widely, that some make it one of the earliest, while others make it the last published book of the New Testament. Grotius, Sir Isaac Newton, Michaelis, Bishop Newton, and Dr. Tilloch, ascribe it to the reign of Claudius or Nero. Mill, Lardner, Bengelius, Woodhouse, Horne, Townsend, and others, contend that it was written in the reign of Domitian, A. D. 96, or 97. The latter opinion accords with the voice of Christian antiquity, and alone agrees with the contents of the book. Thus, the three first chapters describe the Asiatic churches as being in that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place until after they had been planted for a considerable time. For instance, the church at Ephesus is reproved for having left her "first love:" whereas the epistle addressed to them by St. Paul, in the year 61, commends their love and faith, ch. i. 15. There are also several expressions in the address to the churches, which indicate their having been exposed to persecution. But there was no persecution of the Christians which extended to the provinces, till the reign of Domitian. This emperor's death is related to have happened in September, A. D. 96. The Christian exiles were then liberated, and St. John was permitted to return to Ephesus. As, however, the emperor's decease, and the permission to return, could not be made known in Asia immediately, some time must intervene before the Apostle could be at liberty either to write the Apocalypse at Ephesus, or to send it by messengers

\* Lardner, vol. i. p. 348 ; iii. p. 417.

† Ibid i. p. 372.

‡ Gill's Comment. Pref. Rev. and Woodhouse's Dissertation, prefixed to "The Apocalypse translated," p. 36, &c.

§ See Woodhouse's Dissertation, p. 31, &c.

|| Observations on the Prophecies of Daniel and the Apocalypse.



from Patmos. The year 96, or 97, therefore, appears to be the most probable time to which this book can be assigned.\*

Nor are the learned more fully agreed on the structure and machinery, and the design and object of this prophetic book. The principal hypotheses which have been advanced are five.

1. That it is a prophetic and scenical exhibition of what shall happen to the Christian church till the end of the world.—Those who espouse this opinion, lay down as a proposition, which comprises the subject of the whole book—the contest of Christ with his enemies, and his final victory and triumph over them. See 1 Cor. xv. 25; Matt. xxiv.; Mark xiii.; Luke xxi.; but what is but briefly hinted in these Scriptures, is detailed at large in the Apocalypse, and represented by various images, and in regular order.

2. That it contains a prophetic description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans. This is the theory of Wetstein, who divides the prophecy into two parts.—(1.) The first is contained in the closed book, and concerns the earth and the third part, *i. e.* Judea and the Jewish nation. (2.) The second part is contained in the open book, and concerns many peoples, and nations, and tongues, and kings (ch. x. 11), *i. e.* the Roman empire.

3. That it contains predictions of the persecutions of the Christians under the heathen emperors of Rome, and of the happy days of the church under the Christian emperors, from Constantine downwards.—This was the general opinion of the Fathers.

4. That it contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true Antichrist; and foretells the final destruction of popery.—This opinion is adopted by the generality of Protestant writers.

5. On the other hand, the Roman Catholic writers maintain that it is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the Protestant religion. This hypothesis has been illustrated and defended at large, by Bishop Walmsley, in a work called the History of the Church, under the feigned name of Signior Pastorini: in which he endeavours to turn every thing against Luther and the Protestants, which they interpreted of the Pope and Popery; and attempts to shew, from a computation of the Apocalyptic numbers, that the total destruction of Protestantism in the world will take place in 1825, or 1828!

\* See further, p. 275, *ante*.

Mr. Faber has supposed that much of the imagery of the Revelation is taken from the ancient mysteries; and Eichhorn has represented it as a drama. This opinion, somewhat modified, has been recently espoused and defended by Mr. Irving, who observes, "The great object and main action of the book, is to shew the condition of the church under Daniel's fourth beast, from the time that John wrote, or rather from the time of the things that are recounted in the epistles to the seven churches, down to the period at which the saints should obtain the kingdom, with the judgments which came upon her adversaries during that long period, and the judgments by which she was put in possession of the kingdom, and the blessedness of her millennial reign, down till the time of the general judgment and consummation of all things. And if this could have been done by one prophetic narration in regular order, I doubt not that, being the simplest plan, would have been chosen; but as there were three distinct scenes of distinct actions, the Western empire, and the Eastern empire, and the Church, with experiences altogether diverse, the three-fold division became necessary until the time when the saints possess the kingdom, after which it is one. The thread of the story is therefore three-fold: when the one is followed out to the great crisis, the prophecy goes back to bring up the second to the same point, then to bring up the third to the same point, after which they all proceed together."

"If, therefore, I were to select an emblem by which to represent the method of this emblematical book, it would be that of a river, which ariseth at three heads in one mountain, and flows for a long space in three great streams through diverse countries of the earth, but afterwards reunites at the same place, and continues in one great channel to flow onward to the ocean. But if I were called to say what form of composition this book resembled the most, I would say the ancient drama, and that it was subdivided into four acts—the first setting forth, in several scenes, the progress of one subsidiary action; the second bringing forward the progress of a second action to the same point; the third, the progress of a third action to the same point; yet connected and linked with one another, but not appearing together upon the stage till the fourth act, which contains the triumph of the last of the three persons over the other two. And each of these acts hath its prologue, descriptive of its contents and style of representation. And there are distinct notices of the changing of the acts; and, as in the ancient drama, there are choruses of saints and angels to interpret and apply the

matter, with single voices to make it still more clear. Which method is intricate (but its intricacy becomes its evidence in the explication of it), only because of the great mass of matter to be briefly spoken. And yet I say not that it is a drama, but that it resembles those ancient dramas, in which high poetry, divine morality, and mystical theology were wont to be set forth in concert. For it is to be likened to other compositions, only for the sake of more clear conception, being in itself singular and unrivalled, the sublimest and most comprehensive of God's revelations."\*

Of these several hypotheses we must leave the reader to take his choice, referring him to those writers who have with much learning and ability discussed their respective merits.†

This book has justly been considered as designed to supply the place of that succession of prophets, which demonstrated the continued providence of God to the Jewish and patriarchal churches.

The superiority of prophecy over miracles, as an evidence of Christianity, has been asserted by Bishop Warburton, and by many learned writers, as a continually increasing evidence. The great peculiarity of the prophecies of the Old Testament, is their gradual development of the system of truth, as the world was able to bear it. The first prophecy of the seed of the woman, that is, of some one family of the descendants of Eve, was less definite than those which predicted in their order that he should descend from Abraham; from Isaac, rather than from Esau; from Judah, than from the other patriarchs; from David, and so on till the annunciation of Malachi, that the Lord whom they sought should come while the second temple was standing. Another peculiarity was, that the ancient prophets announced, in very general terms, in the boldest and most figurative language, various events which have never yet taken place, relative to some more glorious state of the church, the punishment and overthrow of its enemies, the final restoration of the Jews, and the universal establishment of happiness and innocence among mankind. If we are justified in expecting a book of prophecy, in the place of a succession of prophets, in the Christian church, we may anticipate also, the clearer prediction of the same events, and their gradual development.

\* *Babylon and Infidelity Foredoomed of God*, vol. i. p. 181, &c.

† See Mede's *Key to the Apocalypse*; Lowman's *Commentary and Paraphrase on the Revelation*; Bengelius' *Introduction to his Exposition of the Apocalypse*, translated by Robertson; Daubuz's *Perpetual Commentary on the Revelation of St. John*; Woodhouse's *Apocalypse translated*; Michaelis' *Introduction*, vol. iv. p. 518, &c.; Horne's *Introduction*, vol. iv. p. 474, &c.; Townsend's *Arrangement*, vol. ii. p. 646, &c.; and Tillock's *Dissertations*.

The majority of commentators on the Apocalypse generally acted on these principles of interpretation. They discover in this book certain predictions of events which were fulfilled soon after they were announced ; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies ; and by thus tracing the one God of revelation, through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions, which at various periods have agitated the world, their interpretations even when they are most contradictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confirmed the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please him to enable us to bear the brighter beams of his glory. In the mean time we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambition and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world.\*

We conclude these remarks with the following very excellent canons of interpretation, which have been proposed by Dr. Woodhouse, who has himself applied them with great success to the exposition of this sacred book.

1. Compare the language, the symbols, and the predictions of the Apocalypse with those of former revelations ; and admit only such interpretation as shall appear to have the sanction of this divine authority.

2. Unless the language and symbols of the Apocalypse should in particular passages direct, or evidently require, another mode of application, the predictions are to be applied to the progressive church of Christ.

3. The kingdom which is the subject of this prophetic book, is not a temporal, but a spiritual kingdom ;—"not a kingdom of this world ;" not established by the means and apparatus of worldly pomp, not bearing the external ensigns of royalty ; but governing the inward man, by possession of the ruling principles : "the kingdom of God," says our Lord, "is within you," Luke xvii. 21. The predictions relative to this kingdom, therefore, are to be spiritually interpreted. Wars, conquests, and revolutions, and vast extent and great

\* Townsend's Arrangement, vol. ii. pp. 646, 647.

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political import, are not the object of the Apocalyptical prophecies—unless they appear to have promoted or retarded in a considerable degree the *real* progress of the religion of Jesus Christ, whose proper reign is in the hearts and consciences of his subjects. His reign is advanced when Christian principles, when faith, and righteousness, and charity abound. It is retarded when ignorance, impurity, idolatrous superstition, and wickedness prevail.

4. We are not to attempt the particular explanation of those prophecies which remain to be fulfilled.\*

\* Translation of the Apocalypse, p. xii. &c.

## CHAPTER II.

## A SKETCH OF SACRED GEOGRAPHY.

## SECTION I.

## GENERAL FEATURES AND DIVISIONS OF THE HOLY LAND.

Names—II. Situation and Limits—III. Inhabitants—IV. Divisions.—V. Face of the Country—1. Rivers—2. Mountains—3. Valleys, Plains, and Deserts.

## I. VARIOUS NAMES.\*

THE land given by covenant to the seed of Abraham, "for an everlasting possession," is distinguished by various appellations, both in the Holy Scriptures and in the Jewish and Christian writers. Of these the following are the principal:

I. THE LAND OF CANAAN.—This name is derived from the descendants of Canaan, the grandson of Noah, who were its earliest inhabitants. These were either destroyed, expelled, or rendered tributaries, by the Israelites, in conformity with the prediction of the patriarch Noah, Gen. 25.

It should be particularly remarked, that under this name is not comprehended the *whole* of the land given to the tribes of Israel, but only that part of it which lay west of the river Jordan. See Numb. xxxv. 14; xxxiii. 51; Josh. iii. 11, &c.

\* In this section we have adopted, with some slight alterations, the plan laid down by Reland, in his admirable work, "Palestina Illustrata," &c., availing ourselves of the materials furnished by the most authentic and recent travellers, concerning the present state of the Holy Land.

It is also necessary to apprise the reader, that by the Land of Canaan is sometimes meant that part of the country occupied by the Philistines, extending along the south-eastern coast of the Mediterranean, and in which were situated the cities of Ascalon, Gaza, Ashdod, Ekron, and Gath. See Zeph. ii. 5, &c.

2. THE LAND OF ISRAEL.—This name, which was given to the land after its conquest by Joshua, and its division among the tribes (see 1 Sam. xiii. 19; 2 Ki. vi. 23, &c.), comprehended the whole of the territory which was possessed by the twelve tribes, on each side of the river Jordan (see 2 Ki. xiv. 25; 1 Chr. xiii. 2); and it appears to be the appellation in most frequent use by the sacred writers.

3. THE LAND OF GOD—not in that sense in which the entire world is said to be the Lord's, but in a peculiar sense. See Lev. xxv. 23; Ps. lxxxv. 1; Hos. ix. 3; Joel, i. 6; iii. 2. He was the sovereign, and granted the use of his territory to the children of Israel. He brought them in with a strong arm, expelling its former inhabitants for their impieties. His sovereignty was acknowledged by his people, in the presentation of their first-fruits, and in the consecration of the sabbatic years. Besides this, he fixed his habitation here, saying, "This is my rest for ever: here will I dwell; for I have desired it," Ps. cxxxii. 14. His temple, his priests, and his worship, consecrated the favoured land.

4. THE LAND OF PROMISE.—So called (Heb. xi. 9), from the promise made to Abraham, that it should be given to his seed as their inheritance, Gen. xii. 7, &c. This designation did not include the region on the East of the Jordan, that not having formed part of the promise.

5. THE HOLY LAND.—So called by the Jews, because it was the chosen and consecrated spot in which the one true God was acknowledged and worshipped; and by Christians, because it was the scene of the manifestation and mediatorial work of the promised Messiah. The Jews entertained very high notions of the exclusive sanctity of their own land, esteeming the very dust thereof to be holy, while they regarded every other part of the world as profane and polluted. Hence they were accustomed, on their arrival in Judea from any of the places without its limits, to rub off the dust from their shoes, lest their inheritance should be defiled. Lightfoot thinks there is an allusion to this custom in Matthew x. 14, where our Saviour commands his disciples to shake off the dust from their feet, when leaving a city where their message had been rejected.—"Show, by shaking off the dust from

our feet, that ye esteem that city, however a city of Israel, or a heathen, profane, impure city." \*

6. THE LAND, AND THE EARTH.—It is frequently spoken of under these terms (see Ruth i. 1; Jer. iv. 20; xii. 29; Luke iv. 25, &c.), by way of eminence or distinction; perhaps, out of contempt to the Gentile nations, whom the Jews considered as nothing—a people who had no being—who were yet to be created. See Ps. xxii. 31; cii. 18; Hos. i. 9, &c. †

7. JUDEA.—This name originally distinguished the southern part of the land, which was occupied by the tribe of Judah. But after the return from the captivity it appears to have been given to the whole country.

8. PALESTINE.—This name, by which the land is frequently mentioned both in Jewish and Gentile writers, is derived from the Philistines, a people who had settled on the eastern coast of the Mediterranean sea, and with whom the Israelites were frequently at war.

9. By profane writers the Holy Land has been variously termed, *Syria*—*Syria-Palestine*—*Calo-Syria*—*Idumea*—and *Phœnicia*. ‡

## II. SITUATION AND LIMITS.

The Jews affirm that the Holy Land is situated in exactly the centre of the world: be this as it may, it is situate in the exact centre of the three continents that were anciently inhabited, and therefore most wisely chosen to the depository of the oracles of God. The Africans could not go out of Suez, their only passage between the Red Sea and the Mediterranean, to enter into Arabia, without making Palestine their way. The Arabians, coming out of their deserts met the river Jordan. The Europeans, when at the end of their longest courses on the Mediterranean, arrived in Greater Asia, upon the confines of Palestine. The Persians, and other eastern nations, could not pass the Euphrates, and visit the provinces of the west and the south, without coming to the countries near Syria and Palestine. §

In the map, this country presents the appearance of a narrow slip, extending along the eastern coast of the Mediterranean; from which, to the river Jordan, the utmost breadth does not exceed fifty miles. It is situate in the fifth

\* Hor. Heb. Matt. x. 14.

† See Whitby on 1 Cor. i. 28.

‡ Reland's *Palestina*, b. i. cap. i.—ix.

§ Le Fluche, *Truth of the Gospel Demonstrated*, vol. i. p. 99.



climate, between the 31st and 34th degrees of north latitude. It has the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia Deserta, and the land of the Ammonites, Moabites, and the Midianites, on the east; the river of Egypt (the Sihor, Josh. xiii. 3; Jer. ii. 18); the desert of Zin, the southern shore of the Dead Sea, and the river Arnon, on the south; and Egypt, on the south-west. Near the mountains of Lebanon stood the city of Dan, and near the southern extremity of the land, Beersheba; hence in the sacred writings the expression, "from Dan to Beersheba," is used to denote the whole length of the country. Its extreme length, therefore, was about 190 miles, and its width about 80. The boundaries of the land are most accurately described by Moses, Numb. xxxiv. 1—15.

But the real boundary of the Holy Land, on the western side, did not continue so distinct and simple in the succeeding periods as the law would have made it, because the Israelites desisted from expelling the Philistines and the Canaanites. David first fully executed what the lawgiver commanded on this head; and yet it would appear that he had rather subdued than exterminated these strange nations.\* The clear possession of the sea-coast is of great consequence to a state established in Palestine, even though it should carry on no commerce: for without it the boundary could never be secure. Hence we see that as long as the Philistines on the southern side of Palestine continued to occupy but a small tract of coast, the Israelites were never at rest: sometimes they were even brought under the Philistine yoke, as we learn from the books of Judges and Samuel. And further to the north, the single city of Acco (Acre), or Ptolemais, is so decisive of the fate of Palestine, that whoever possesses it, may easily make himself master of the whole country, in consequence of the advantage given by the great plain, which extends itself from this port all the way to the river Jordan, dividing Palestine into two parts. That on this hand the sea was certainly to form the Israelitish boundary, is manifest from this circumstance, that the territory assigned to Asher as its portion, reaches from Mount Carmel toward Achzib, on the coast; and that it was reckoned as a transgression to this tribe, that they left Accho and Achzib

\* The conquest of Canaan by the Israelites has often furnished a ground of complaint to the impugnors of revelation. For a satisfactory vindication of this transaction, the reader is referred to Michaelis on the Laws of Moses, vol. i. B. ii. ch. 3; Paley's Sermons, Ser. xxix.; Faber's Orig. of Pagan Idolatry, vol. iii. p. 564, &c.; Townsend's Old Testament, vol. i. p. 444, &c., *note*; and Critica Biblica, vol. i. p. 161, &c.

the hands of the Canaanites. Comp. Josh. xix. 24—29 with Judges i. 31. \*

The kingdom of David and Solomon, however, extended far beyond these various limits. In a north-eastern direction it was bounded only by the river Euphrates, and included a considerable part of Syria. It is stated that Solomon had dominion over all the region on the western side of the Euphrates, from Thipsah (or Thapsacus) on that river, in lat. 35° 20', to Azzah, or Gaza. "Tadmor in the Wilderness" (Palmyra), which the Jewish monarch is stated (2 Chr. viii. 4) to have built (that is, either founded or fortified), is considerably to the north-east of Damascus, being only a day's journey from the Euphrates; and Hamath, the Epiphania of the Greeks, (still called Hamah), in the territory belonging to which city Solomon had several "store cities," is seated on the Orontes, in lat. 34° 45' N. On the east and south-east, the kingdom of Solomon was extended by the conquest of the country of Moab, that of the Ammonites, and Edom; and tracts which were either inhabited or pastured by the Israelites, lay still further eastward. Maon, which belonged to the tribe of Judah, and was situated in or near the desert of Paran (Josh. xv. 55; 1 Sam. xxiii. 24; xxv. 2), is described by Abulfeda as the furthest city of Syria toward Arabia, being two days' journey beyond Zoar. †

### III. INHABITANTS OF THE COUNTRY.

At the period when the land of Canaan was first promised to the seed of Abraham (Gen. x. 15—18), the people who inhabited it were, the Sidonians on the north-west, afterwards famous for commerce; the Hittites on the south-west, near Hebron; the Jebusites at Jebus, afterwards Jerusalem; the Amorites, between the Hittites and the Dead Sea; the Girgashites, near the Sea of Tiberias; the Hivites at Hermon; the Arkites at Arka, opposite the northern extremity of Lebanon; the Sinites south of the Arkites; the Arvadites at Arvad, in the Island Aradus, and its neighbourhood; the Zemarites south of the Arvadites; and the Hamathites at Hamath, in the northern extremity of the land.

Within the circumscribed district above detailed, such were the advantages of the soil and climate, added to the peculiar modes of cultivation adopted, that there existed, in the happiest periods of the Jewish nation, an immense population.

\* Michaelis on the Laws of Moses, vol. i. p. 55, &c.

† See Michaelis, as above, p. 78, &c. and Modern Trav. vol. i. p. 2.

The men able to bear arms in the time of Moses, somewhat exceeded 600,000, and, including the Levites, amounted to nearly 620,000. If, according to the usual principle of calculation, we admit the whole people, women and children included, to have been four times as many, we shall then have nearly 2,500,000 souls for the amount of the population. Allowing something further on account of polygamy and slavery, Michaelis concludes that the number of people Moses had to carry into Palestine could not have been less than 3,000,000. In the reign of David, when the kingdom was so much extended, the population, women and children included, amounted to 5,000,000, to which we must add the tributary Canaanites, and other conquered nations.\*

#### IV. DIVISIONS OF THE LAND.

The following are the principal divisions to which this country has been subject:

1. JOSHUA, upon the conquest of the land, divided it into twelve portions, which were distributed among the twelve tribes, by lot, according to their families: so that, in this division every tribe and every family received their lot and share by themselves, distinct from all the other tribes.

In this division among the tribes, the *northern* parts were assigned to the tribes of Asher, Naphtali, Zebulun, and Issachar; the *middle* parts to that of Ephraim, and the half tribe of Manasseh; the *southern* parts to those of Judah, Dan, Benjamin, and Simeon; and the country beyond Jordan, to those of Reuben, Gad, and the other half tribe of Manasseh. The relative situation of the tribes will be seen by the accompanying maps.† The tribe of Levi, who would make a thirteenth, being selected for the immediate service of God, possessed no lands, but were dispersed among the other tribes. Forty-eight cities were appropriated to their residence (Numb. xxxv. 7), thence called *Levitical cities*, with the tenths and first-fruits of the estates of their brethren. Of the cities assigned to the Levites, the Kohathites received twenty-three, the Gershonites thirteen, and the Merarites twelve. Some writers have supposed that all the Levitical cities were *asyla*, or cities of refuge. But this is a mistake; for among the cities given to the Levites (Numb. xxxv. 6), only six are appointed to be cities of refuge, whither the inadvertent manslayer might flee, and find an asylum from his pursuers, and

\* Michaelis on the Laws of Moses, vol. i. p. 99. 109.

† For an investigation into the limits of the several tribes, see *Fragments to Calmet*, No. 558.



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secreted from the effects of private revenge, till cleared by legal process. And it is observable that the Israelites are commanded to "prepare the way," that is, to make the road good, "that every slayer may fly thither" without impediment, and with all expedition (Deut. xix. 3); and the Rabbis inform us, among other circumstances, that at every cross-road was set up an inscription: "Refuge, Refuge." It was, probably, in allusion to this circumstance that John the Baptist is described as "the voice of one crying in the wilderness, 'repare ye the way of the Lord, make his paths straight.'"—He was the Messiah's forerunner, and in that character was to remove the obstacles to men's flying to him as their Asylum, and obtaining the salvation of God.\*

2. SOLOMON was the next who made a considerable division of the land, separating it into twelve provinces, or districts, and placing each under a peculiar officer: the names of these, and also of the cantons over which they presided, will be found in 1 Kings iv. 7—19.

3. REHOBAM'S accession to the throne was soon followed by the revolt of the ten tribes, who erected themselves into a separate kingdom, under Jeroboam, and were distinguished as the *kingdom of Israel*; while the tribes of Judah and Benjamin, continuing faithful to Rehoboam, formed the *kingdom of Judah*. The latter kingdom contained all the *southern* parts of the land, consisting of the allotments of the tribes of Judah and Benjamin, and so much of the territories of Dan and Simeon as were intermixed with that of Judah. The royal city during the continuance of this kingdom was Jerusalem, in the tribe of Benjamin. The former kingdom contained all the *middle* and *northern* parts of the land, with the country beyond Jordan, consisting of the rest of the tribes; its capital was Samaria, in the tribe of Ephraim, situated about thirty miles north of Jerusalem. This division ceased on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria (B. C. 728), after it had flourished 250 years.

4. The ROMANS were in possession of the land during the times of the New Testament history, when we see several great divisions. Thus the whole space between the Mediterranean and the river Jordan had three; viz. Judea, on the *south*; Samaria, in the *middle*; and Galilee, on the *north*: and the space between Jordan and the heights of Gilead had two; viz. Abilene, Trachonitis, Iturea, Gaulonitis, Batanea, and Auranitis.

\* Jennings' Jewish Antiquities, book ii. ch. 5, and Calmet's Bib. Encyclopædia, t. "Refuge."

But the great divisions of the Holy Land, were—

(1.) JUDEA, which was the southernmost division, and comprehended the original portions of the tribes of Judah, Benjamin, Simeon, and Dan. The following is the account which Josephus has given of this part of the country: "The southern parts, if they be measured lengthwise, are bounded by a village adjoining the confines of Arabia, called by the Jews who dwell there, *Jordan*; and its northern limit, where it joins Samaria, is the village Annath, also called Borceos: its breadth, however, is extended from the river Jordan to Joppa, on the shore of the Mediterranean. The city of Jerusalem is situated in the very middle, on which account some have, with sagacity enough, called that city the navel of the country.—Nor is Judea destitute of such delicacies as come from the sea, since its maritime places extend as far as Ptolemais.—It was divided into eleven portions, of which the royal city of Jerusalem was the chief; and presided over the neighbouring country, as the head over the body. As for the other cities which were inferior to it, they presided over their several toparchies. Gophna was the second of them, Acrabatta the next, after them Thamna, Lydda, Emmaus, Pella, Idumea, Engedi, Herodium, and Jericho; and after these came Jamnia and Joppa, as presiding over the neighbouring people."\* From the Mishna we learn, that this division was considered under four aspects, viz. the western, which lay along the Mediterranean, and in which was the land of the Philistines; the mountainous or pastoral district; the plain which lay farther east, and inclined towards Jordan; and the vale or flat, which bordered on the banks of that river. The whole of this division was often denominated *the south country*; because it lay to the south of Samaria, and was, as before stated, the most southern division of the Holy Land. Hasselquist has described the soil and appearance of this part of the land with much accuracy (Travels, p. 126, 127), to whom the reader is referred.

(2.) SAMARIA was the middle division of the country on this side Jordan. It began at Annath and Acrabatta (a day's journey north of Jerusalem), and extended to Ginea, in the Great Plain. The following is Josephus' account of it.—"It is entirely of the same nature as Judea, for both countries are made up of hills and vallies, are moist enough for agriculture, and are very fertile. They have abundance of trees, and are full of autumnal fruit, both that which grows wild, and that which is the effect of cultivation. They are naturally watered by many streams, but derive their chief

\* Jewish wars, book iii. ch. 3.

moisture from rain water, preserved in reservoirs during the dry season, of which they have no want; and as for those streams which they have, their waters are exceeding sweet.—By reason also of the excellent grass which they have, their cattle yield more milk than those in other places; and what is the greatest sign of excellency and abundance, they each of them are very full of people.”\*

Mr. Buckingham, who visited this spot in 1816, says:—“The description given of the face of the country, its soil, and productions, as resembling that of Judea, is so far true, that both are composed of abrupt and rugged hills, and differ essentially from the plains of Galilee. But while in Judea the hills are mostly as bare as the imagination could paint them, and a few of the narrow valleys only are fertile; in Samaria, the very summits of the eminences are as well clothed as the sides of them. These, with the luxuriant vallies which they enclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, in clusters of olive and other trees, and rills and torrents running among them.”†

From the life of Josephus we learn, that the length of Samaria, from north to south, was three days’ journey; for he states, that “it is absolutely necessary for those who would go quickly to Jerusalem (from Galilee), to pass through that country; for, in that road, they might in three days’ time go from Galilee to Jerusalem.”‡ We see also from this, that there was a natural as well as a moral reason, for the Evangelist saying of Christ (John iv. 4), that “he must needs go through Samaria” to Jerusalem.

This province comprehended the original possessions of Ephraim and Manasseh.

(3.) GALILEE was the most northerly division of Palestine, and contained the inheritances of Issachar, Zebulun, Naphtali, Asher, and parts of the tribe of Dan, and the eastern half tribe of Manasseh. It was one of the most extensive provinces of the Holy Land; and is divided by Josephus into the *Upper* and the *Lower* Galilee. The *Upper Galilee* abounded in mountains, and was eminently understood by the term, “Galilee of the Gentiles,” or “Galilee of the Nations;” as the mountainous nature of the country enabled those who possessed the fastnesses to defend them-

\* Jewish Wars, book iii. ch. 3.

† Travels in Palestine, &c. p. 500.

‡ Joseph. Vit. cited by Wetstein.



selves against invaders. Strabo enumerates among its inhabitants, Egyptians, Arabians, and Phœnicians.\* It extended principally beyond Jordan, inclining toward the Trachonitis, Libanus, and Batanea. In proof of this, Calmet has noticed, among other things, that *Judas Gaulonitis* is called *the Galilean* (Acts v. 37), and we know that Gaulon was beyond Jordan. So also was Bethsaida; but the disciples who were of this city were called Galileans. The testimony of Josephus is to the same effect, who assigns the limits of the entire Galilee, thus:—“It is terminated west by Ptolemais and Carmel (which do not belong to Galilee); on the south by the country of Samaria and Scythopolis, on the river Jordan; on the east by the cantons of *Hippos, Gadara, and Gaulan*; on the north by the confines of the Tyrians.”† The *Lower Galilee* contains the Plain of Esdraelon, which is nearly fifty miles in length, and twenty in breadth. It is described by Doctor Clarke, as one vast meadow, covered with the richest pasture, enclosed on all sides by the mountains, and not having a single house or a tree within its extent. Josephus describes Galilee as very populous, containing two hundred and four cities and towns, the least of which contained 15,000 inhabitants.

The district of Galilee, as Dr. Wells remarks, was most honoured with our Saviour's presence. It was here that he was conceived; it was hither that Joseph and Mary returned with him, then a child, out of Egypt; it was here he settled and lived with his reputed father, and the blessed Virgin, his mother, till he began to be about thirty years of age, and was baptized of John. It was hither he returned after his baptism, and temptation by the Devil, and after his entrance upon his public ministry, though he frequently visited the other provinces, yet it was here that his dwelling-place was, whence he was called a Galilean. And, lastly, it was here our Lord made his first appearance to the eleven disciples after his resurrection. To all which may be added, that the most considerable part, if not all, of his Apostles, were of this country; whence they are all styled by the angels, “men of Galilee,” Acts i. 11.‡

Such were the principal divisions to the west of Jordan; and if we cross that river, and examine the eastern districts,

\* From such a mixture of people many provincialisms might be expected; hence they are mentioned as having differed from the rest of the Jews in their mode of pronunciation. See Mark xiv. 70, and Lightfoot's *Chorog. Cent. ch. lxxxvii.*

† Jewish Wars, book iii. ch. 3.

‡ Sacred Geography, part iv. ch. 1.

which were inhabited by the two tribes and a half, we shall find them the following — Perea on the north, and Idumæa on the south.

(1.) PEREA, properly so called, had its limits *east*, at Philadelphia, the Jordan *west*, Macheron *south*, and Pella *north*. \* But under this appellation is sometimes included the whole country east of the Jordan, except the extreme south; comprising the cantons of Perea on the *south*, Batanea and Gaulonitis in the *middle*, and Iturea, Trachonitis, and Auranitis on the *north*. † The whole of this district was a fruitful country, abounding with pines, olive-trees, palm-trees, and other plants, which grew in the fields in great plenty and perfection; and even in excessive hot seasons it was well watered and refreshed with springs and torrents from the mountains. The following is the language in which it is described by Mr. Buckingham: “ We had no sooner passed the summit of the second range [of hills beyond the Jordan], going down on its eastern side by a very gentle descent, than we found ourselves on plains of nearly as high a level as the summits of the hills themselves, and certainly eight hundred feet, at least, above the stream of the Jordan. The character of the country too, was quite different from any thing I had seen in Palestine, from my first landing at Soor to the present moment. We were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zebulon and Esdraelon, in Galilee and Samaria. We continued our way to the north-east, through a country, the beauty of which so surprised us, that we often asked each other what were our sensations; as if to ascertain the reality of what we saw, and persuade each other, by mutual confessions of our delight, that the picture before us was not an optical illusion. The landscape alone, which varied at every turn, and gave us new beauties from every different point of view, was, of itself, worth all the pains of an excursion to the eastward of Jordan to obtain a sight of; and the park-like scenes that sometimes softened the romantic wildness of the general character as a whole, reminded us of similar spots in less neglected lands.” ‡

\* Josephus' Wars, book iii. ch. 3.

† For a detailed account of this part of the Holy Land, the reader is referred to Burckhardt's Travels, pre-eminently distinguished for its accuracy.

‡ Travels in Palestine, &c. p. 322.

Of the district of Batanea the same traveller thus speaks: "We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, at every new turn presenting the most magnificent landscapes that could be imagined. Among the trees the oak was frequently seen, and we know that this territory produced them of old. In enumerating the sources whence the supplies of Tyre were drawn in the time of her great wealth and naval splendour, the prophet says, 'Of the oaks of Bashan have they made thine oars,' Ezek. xxvii. 6. Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated this word by *alders*, to prevent the appearance of inaccuracy in the inspired writer. The expression of the 'fat bulls of Bashan,' which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in our modern maps as such, between the Jordan and Euphrates;\* but we could now fully comprehend, not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too might be a race renowned for strength and comeliness of person."†

(2.) IDUMEA. — This province comprised the extreme southern part of the land, and also a small part of Arabia. During the captivity at Babylon, it seems to have been possessed by the neighbouring Idumeans. Being conquered by the victorious arms of the Maccabees, these people embraced Judaism, and thus became incorporated into the body of the Jewish nation. But the tract inhabited by them not only retained the name of Idumea during the time of the New Testament history (Mark iii. 8), but also for a considerable time afterwards.‡

#### V. FACE OF THE COUNTRY.

We have already incidentally noticed this; but we may further observe, that the surface of the Holy Land is beautifully diversified with mountains, plains, and valleys, watered

\* It was because the tribes of Reuben and Gad possessed a multitude of cattle that they entreated Moses to give them this land for their portion, as it was a land of rich pastures, and not to take them over Jordan. See Numb. xxxii. 1—5., and Josephus' Antiquities, book iv. ch. 7.

† It was called the land of giants, probably from the great strength of its people, Deut. iii. 13. It contained threescore great cities, with walls and brazen bars, 1 Kings iv. 13. "And Og, the king of Bashan, pre-eminent above his subjects, slept on a bedstead of iron, which was nine cubits long, and four broad, after the cubit of a man," Deut. iii. 11. Buckingham's Travels, p. 328, 329.

‡ Wells' Geography, part iv. ch. 1.

by the river Jordan, and the innumerable streams by which it is intersected, and must have presented a delightful appearance when the Jewish nation was in its prosperity, and the land held under the special providence of God. "Under a wise and salutary government, the produce of the Holy Land would exceed all calculation: its perennial harvest, the salubrity of its air, its limpid springs, its rivers, lakes, and matchless plains, its hills and vales; all these, added to the serenity of its climate, prove this land to be, indeed, a field which the Lord hath blessed. God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." \* The limestone rocks and valleys are even now to be seen entirely covered with plantations of figs, vines, and olive-trees; scarcely a single spot seems to be neglected. The hills from their bases to their upmost summits are entirely covered with gardens, and in a high state of agricultural perfection. Even the sides of the most barren mountains are rendered fertile by being divided into terraces, like steps rising one above another. In many parts of the land the scenery is peculiarly grand. Lofty mountains give an outline of the most magnificent character; flowing beds of secondary hills soften the romantic wildness of the picture; gentle slopes, clothed with wood, give a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams, and verdant meadows, offer all the luxuriance of cultivation; and herds and flocks give life and animation to scenes as grand, as beautiful, and as highly picturesque, as the genius or taste of a Claude could either invent or desire.†

# I. RIVERS, SEAS, MOUNTAINS, VALLEYS, PLAINS, AND DESERTS.

Of the former the following demand notice:

1. *The Jordan*, or river of Dan, which rises under the lofty peaks of the Anti-libanus, and flows in a direction almost constantly southward, with the lake of Tiberias, through which it passes, and that of Asphaltites (the Dead Sea), which it forms by its discharge, divides Palestine completely from north to south. The lake of Phiala, whence it takes its rise, is situate about fifteen miles north-east of Cesarea, and on the right hand of the road to Trachonitis. It obtained its designation from its resemblance to a bowl, and its waters were brimful at all times. Prior to the time of Philip the Tetrarch, Panium was considered as the source of the Jordan;

\* Dr. Clarke's Travels, vol. iv. part ii. ch. 16.

† Buckingham's Travels, p. 330.

but he having thrown a quantity of chaff into the spring of Phiala, which issued out at Panium, a subterraneous passage between the two springs was thereby discovered, and Phiala ascertained to be the true source of this famed river. \*

At its embouchure the Jordan is deep and rapid, rolling a volume of waters from two to three hundred feet in width, with a current so violent, that an expert swimmer finds it impracticable to cross it. Dr. Shaw describes it, indeed, as not more than thirty yards broad, and Maundrell, as only about twenty yards over; but they speak of its appearance at some distance from the mouth, where the pilgrims bathe. The former affirms that it runs about two miles an hour, and Chateaubriand represents it as sluggish, reluctantly creeping to the Dead Sea; while the latter speaks of its violent and turbid current, "too rapid to be swam against," in which he is supported by Pococke, who describes it as "deep and very rapid, wider than the Tiber at Rome, and perhaps about as wide as the Thames at Windsor; the water turbid." But these variations may easily be accounted for, by observing, that they not only visited different parts of the river, but also at different times of the year.

There is no doubt that anciently, at certain seasons, this river overflowed its inner bank, Josh. iii. 15; 1 Chr. xii. 15; Jer. xlix. 19; 1. 44. "But at present," says Maundrell, "whether it be that the river has, by its rapidity of current, worn its channel deeper than it was formerly, or whether because its waters are diverted some other way, it seems to have forgot its ancient greatness; for we could discern no sign or probability of such overflowings when we were there, which was the 30th of March, being the proper time for these inundations. Nay, so far was the river from overflowing, that it ran at least two yards below the brink of its channel." It is nevertheless a fact, that the Jordan still rises to a height of from nine to ten perpendicular feet, between the months of January and March—a height quite sufficient to produce a very extensive inundation, when its channel was shallower than it now is.

The course and channel of this river have been accurately described by Maundrell, Buckingham, Burckhardt, and other recent travellers. Mr. Buckingham observes, that the whole of the plain, from the mountains of Judea on the west, to those of Arabia on the east, may be called the vale of Jordan in a general way; but in the centre of the plain, which is at least ten miles broad, the Jordan runs in another still lower

\* Josephus' Wars, book iii. ch. 10; book iv. ch. 1.



valley, perhaps a mile broad in some of the widest parts, and a furlong in the narrowest. There are close thickets all along the edge of the stream, as well as upon this lower plain, which would afford ample shelter for wild beasts; and as the Jordan might overflow its banks when swoln with rains, sufficiently to inundate this lower plain, though it could never reach the upper one, it was most probably from these that the lions were driven out by the inundations, which gave rise to the prophet's simile; "Behold, he shall come up like a lion from the swelling of Jordan, against the habitation of the strong", *Ier.* xlix. 19; *1. 44.*\* Mr. Bückhardt is more particular as to the exact course of the river. "The valley of the Jordan, or El Ghor, which may be said to begin at the northern extremity of the lake of Tiberias, has near Bysan, [Bethshan, or Scythopolis,] a direction of N. by E. and S. by W. Its breadth is about two hours. The great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant water, produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedouins. In the neighbourhood of Bysan the soil is entirely of marle; there are very few trees; but wherever there is water, high reeds are found. The river Jordan, on issuing from the lake of Tiberias, flows for about three hours near the western hills, and then turns towards the eastern, on which side it continues its course for several hours. The river flows in a valley of about a quarter of an hour in breadth, which is considerably lower than the rest of the plain of the Ghor; this low valley is covered with high trees of a luxuriant verdure, which afford a striking contrast with the sandy slopes that border it on both sides. The river where we passed it was about eighty paces broad, and about three feet deep; this, it must be recollected, was in the midst of summer. In the winter it inundates the plain in the bottom of the narrow valley, but never rises to the level of the upper plain of the Ghor, which is at least forty feet above the level of the river. The river is fordable in many places during summer, but the few spots where it may be crossed in the rainy season are known only to the Arabs."<sup>†</sup>

2. The *Lake of Tiberias*, or Sea of Galilee, was called in more early times the Sea of Chinnereth, from a city of that name seated on it, belonging to the children of Naphtali (*Josh.* xix. 35), and the edge of this sea on the other side

\* Travels in Palestine, &c. p. 313, 314.

† Travels in Syria, &c. pp. 344, 345.

Jordan, eastward, was made the western boundary of the portion of Gad, who occupied all the cities of Gilead, and half the land of the children of Ammon, Josh. xiii. 24—27. Gennesareth is considered by Calmet and Buckingham to have been the original name of this sea of Chinnereth, gradually corrupted; Galilee was the name given to it from its situation on the eastern borders of that division of Palestine; and Tiberias, which is its most modern name, must have been bestowed on it after the building of that city by Herod. It is computed to be about eighteen miles in length, and from five to six in breadth.\* The description which Josephus has left us of this beautiful sheet of water, is like all the other pictures drawn by him, admirably faithful in the detail of local features. "Now this lake of Gennesareth, is so called from the country adjoining to it. Its breadth is forty furlongs, and its length one hundred and forty; its waters are sweet and very agreeable for drinking, for they are finer than the thick waters of other fens; the lake is also pure, and on every side ends directly at the shores, and at the sand; and it is also of a temperate nature when you draw it up, and of a more gentle nature than river or fountain water, and yet always cooler than one could expect in so diffuse a place as this is. Now, when this water is kept in the open air, it is as cold as that snow which the country people are accustomed to make by night in summer. There are several kinds of fish in it, different both to the taste and the sight from those elsewhere."† Dr. Clarke speaks of the uncommon grandeur of the memorable scenery of this spot. He describes the lake as being longer and finer than any of our Cumberland and Westmoreland lakes, although, perhaps, inferior to Loch Lomond. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty he states it to come nearest to the Lake of Locamo in Italy, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned.‡ Viewing it from Tel Hoom, which he erroneously supposed to be the ancient Capernaum, Mr. Buckingham says, "Its appearance is still grand. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dullness to the picture; and this is increased to melancholy by the dead cast of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any

\* Josephus, Jewish Wars, b. iii. ch. 13. Dr. Richardson, misled by Sandys, has stated it to be "about twelve miles long, and six broad." Travels, vol. i. p. 426.

† Josephus, Jewish Wars, b. iii. ch. 10.

‡ Travels, vol. iv. p. 200, &c.



and is to be found. The waters of this lake lying in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlets of the Jordan at each extreme, are protected from long-continued tempests; and like the Dead Sea, with which they communicate, are never violently agitated for any length of time. The same local features, however, render it occasionally subject to whirlwinds, squalls, and sudden gusts from the hollow of the mountains, which, as in every other similar basin, are of short duration, and the most furious gust is instantly succeeded by a calm. A storm of this description is evidently alluded to by the Evangelist, where he says, "There came down a storm of wind on the lake, and they were filled with water, and were in jeopardy—then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm," Luke viii. 23, 24."\*

It was the old opinion, that the waters of the Jordan passed through the lake without mingling with it, and Pococke thought he noticed the stream to be of a different colour. The fact is, that the water of the lake is clear, while that of the Jordan is muddy, and of course the strong current in passing through the former, imparts to it a tinge of its own colour.

3. *The Dead Sea, or Lake Asphaltites*, variously called in Scripture the Sea of the Plain, the Salt Sea, and the East Sea (Deut. iii. 17; iv. 49; Numb. xxxiv. 3; Josh. xv. 5; Ezek. xlvii. 18; Joel. ii. 20), is a collection of water of considerable magnitude. It is surrounded by high hills on three sides, some of them exhibiting frightful precipices, and on the north it is bounded by the plain of Jericho, through which the Jordan flows into it. The Kedron, Arnon, and Zerka, rush down the hills in torrents, and along with other streams, discharge themselves into the lake. The real size of this collection of waters is not satisfactorily ascertained, ancient and modern writers materially disagreeing in their statements. Josephus affirms it to be seventy-two miles long, and eighteen broad. Diodorus states it at sixty-two miles long, and seven and a half broad. But the calculation of Pliny is much greater, for he says, it is one hundred miles long, and twenty-five wide, in the broadest part. Maundrell and Dr. Clarke agree with Josephus, and Pococke decides with Diodorus; whereas Mr. Bankes confidently affirms, that its utmost extent does not exceed thirty miles. Yet, as the editor of the *Modern Traveller* has well remarked, the ancients were well acquainted

\* Travels, p. 471.



with this sea. Josephus, Julius Africanus, and Pausanias describe it from their own ocular evidence. Are we to conclude that the lake has contracted its dimensions, so as to be only half its ancient length? Supposing any change to have taken place in the depth of its basin, in the lapse of ages, during which the bituminous stores contained in the subterranean chambers of the abyss have been in a process of decomposition—this is not impossible. For, as the whole of the plain is a flat, on a level with the sea, it is extremely probable that the waters anciently covered that whole extent; and a comparatively slight subsidence of the sea would convert the shallow into a marshy, and at length arid, plain.\* The waters of the Dead Sea are clear and limpid, but their specific gravity exceeds that of all other waters known. Josephus and Tacitus say, that no fish can live in them; and, according to the concurring testimony of other travellers, those carried thither by the Jordan instantly die. Maundrell, nevertheless, states, that he found some shell-fish, resembling oysters, on the shore; and Pococke was informed that a monk had seen fish caught in the water. These statements, however, require corroboration: hitherto we are without any satisfactory evidence that the lake contains any living thing. The mud is black, thick, and fetid, and no plant vegetates in the water, which is reputed to have a petrifying quality. Neither do plants grow in the immediate vicinity of the lake, where every thing is dull, cheerless, and inanimate; whence it is supposed to have derived the name of the *Dead Sea*. The water is extremely acrid, and the earth surrounding it is deeply impregnated with the same qualities, too predominant to admit of vegetable life, and even the air is saturated with them. Great quantities of asphaltum and sulphur are found on the edges of the lake, and a kind of stone, or coal, which on attrition exhales an intolerable odour, and burns like bitumen. This is used by the inhabitants of the country for paving churches, mosques, and other places of public resort; and Mr. Maundrell saw some pieces of it in the convent of St. John in the Wilderness, two feet square, carved in bas relief, and polished to as great a lustre as black marble is capable of. As the lake is at certain seasons covered with a thick dark mist, confined within its own limits, which is dissipated with the rays of the sun, spectators have been induced to allege that black and sulphureous exhalations are constantly issuing from the water. They have been no less mistaken in supposing, that birds attempting to

\* Modern Traveller, vol. i. pp. 205, 206.

fly across are struck dead by pestiferous fumes. Late and reputable travellers declare, that numerous swallows skim along the surface, and from thence take up the water necessary to build their nests. And, on this point, Heyman and Van Egmont made a decisive experiment. They carried two sparrows to the shore, and having deprived them of some of the wing feathers, after a short flight, both fell on the sea. But so far from expiring there, they got out in safety. An uncommon love of exaggeration is testified in all the older narratives, and in some of modern date, of the nature and properties of the lake. Chateaubriand speaks of "a dismal sound proceeding from this lake of death, like the stifled clamours of the people engulfed in its waters!"—that its shores produce fruit beautiful to the sight, but containing nothing but ashes—that it bears upon its surface the heaviest metals. These, and a thousand other stories of a like character, have been perpetually repeated with scarcely any foundation in truth. Among other facts, apparently unaccountable, has been ranked that of this lake constantly receiving the waters of the Jordan, which Shaw computes to be about 6,090,000 tuns daily, without overflowing its banks, seeing there is no visible outlet. Reland, Pococke, and other writers, have therefore supposed that it must throw off its superfluous waters by some subterraneous channel. But if the general computation of the extent of this sea be correct, we shall find that by allowing, with Dr. Halley, 6914 tuns of water for every square mile, there will be daily drawn up in the clouds 8,960,000 tuns, which is near one-third more than is brought into it by the Jordan,—and which of course may be applied to the quantity discharged by the other streams of less note which surround the lake. The specific gravity of the water of the Dead Sea is found to be very great. Pococke, Van Egmont, Heyman, and Captain Mangles, affirm, that the water is sufficiently buoyant to sustain persons who could not swim on its surface. The question of its specific gravity, indeed, has been set at rest by the chemical analysis of the waters made by Dr. Marcet, whence it was found to be 1,211, that of fresh water being 1,000.\*

The Dead Sea is said, in Sacred Writ, to have been produced by the exercise of Divine wrath against the cities of Sodom and Gomorrha, for their unexampled iniquity. Five cities were involved in the general destruction then overwhelming the fertile vale of Siddim, in which they stood. Various conjectures have been formed as to the agents em-

\* Phil. Trans. 1807, part ii. art. 18.



ployed in this signal display of the Divine displeasure, but the Scriptural account is explicit, that "The Lord rained upon Sodom and upon Gomorrha brimstone and fire from heaven" (Gen. xix. 24), which may be safely interpreted as implying a shower of inflamed sulphur, or nitre.

From an inspection of the map accompanying the volume of Mr. Burckhardt's travels, it will be perceived that the valley which we have already seen to extend from the source of the Jordan to the Dead Sea, and then to widen and encompass that lake on its west and east sides, is continued from its southern extremity to the Elanitic Gulf of the Red Sea. This southern Ghor, or valley, is supposed by Mr. Burckhardt's editor to have been the ancient course of the Jordan, before the destruction of Sodom and Gomorrha, when the basin containing the Dead Sea was probably formed; and consequently, that, instead of being evaporated, as it is now, it emptied itself, before that awful event, into the Elanitic Gulf of the Red Sea.\* The direction of the valley, and the immense volume of water contained in the Jordan, render Mr. Leake's conjecture extremely probable.

4. *The Arnon* is noticed here, chiefly for the purpose of correcting an error relative to its course, which has been copied from D'Anville into all our maps of Palestine. This river takes its rise at a short distance to the N. E. of Katrane, north of Kerek (the ancient Karak Moaba), runs in a north-west direction, (not a south-west, or western direction, as generally, but erroneously, represented in maps), into the Dead Sea; passing by Ar, and consequently turning towards "the valley in the plains of Moab, and to the top of Pisgah, which looketh towards Jeshimon," Numb. xxi. 14—20. It now divides the province of Belka from that of Kerek, as it formerly divided the small kingdoms of the Moabites and Amorites.†

## II. MOUNTAINS.—Of these we shall notice the following:

1. *Lebanon*, called by the Greeks and Latins Libanus, is a long chain of limestone mountains, extending from the neighbourhood of Sidon westward, to that of Damascus eastward, and forming the northern boundary of the Holy Land. It consists of two principal ranges, and forms a kind of horse-shoe in its length, beginning three or four leagues from the Mediterranean, above Smyrna, and running from north towards

\* Preface, p. vi.

† See the Map; also the Scripture Magazine, where the reader will find an able investigation of Numb. xxi. 14—20; a passage which has baffled the ingenuity and critical acumen of every translator and commentator, both ancient and modern.

Sidon; from thence bending from west to east towards Damascus, and returning from the south northward, from the streight of Damascus, as far as Laodicea. The western part of this chain is properly Libanus; the other part, eastward, extends from south to north, and is called by the Greeks Anti-Libanus. Lebanon is composed of four enclosures of mountains, which rise one on the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks, and flints; the third, though higher than this, enjoys a perpetual spring, the trees being always green, and the orchards filled with fruit: it is so agreeable and fertile, that it has been called a terrestrial paradise. The fourth is so high, that it is constantly covered with snow, and is uninhabitable in consequence of the extreme cold. The most elevated summit of one of these ridges was called by the Hebrews *Hermon*; by the Sidonians *Sirion*; and by the Amorites *Shenir*, Deut. iii. 9. The reader will, perhaps, be gratified by Volney's general description. "A view of the country will convince us, that the most elevated point of all Syria is Lebanon.—Scarcely do we depart from Lameca, in Cyprus, which is thirty leagues distant, before we discover its summit, capped with clouds. This is also distinctly perceivable on the map, from the course of the rivers. The Orontes, which flows from the mountains of Damascus, and loses itself below Antioch; the Kasmia, which, from the north of Balbek, takes its course towards Tyre; the Jordan, forced, by the declivities, toward the south, prove that this is the highest point. No one has yet had an opportunity of ascertaining the height of these mountains by the barometer; but we may deduce it from another consideration. In winter their tops are entirely covered with snow, from Alexandretta to Jerusalem; but after the month of March it melts, except on mount Lebanon, where, however, it does not remain the whole year, unless in the highest cavities, and towards the north-east, where it is sheltered from the sea winds, and the rays of the sun. In such a situation I saw it still remaining, in 1784, at the very time I was almost suffocated with heat in the valley of Balbec. Now, since it is well known that snow, in this latitude, requires an elevation of fifteen or sixteen hundred fathoms, we may conclude that to be the height of Lebanon, and that it is consequently much lower than the Alps, or even the Pyrenees."\*

Lebanon was formerly much celebrated for its stately cedars; but they are now considerably reduced, and are verging fast to utter extinction. Bellonius, who visited them in 1550,

\* Travels, vol. i. p. 293, &c. For a particular account of the towns, villages, &c. of Libanus, the reader is referred to Burckhardt's Travels, pp. 1—51.



found them twenty-eight in number. Rauwolf, in 1575, makes them twenty-four. Dandini, in 1600, and Thevenot, about fifty years after, make them twenty-three. In 1696, Maundrell found them reduced to sixteen. Pococke, about forty years afterwards, saw fifteen standing; and the sixteenth recently blown down. Burckhardt, in 1810, counted eleven or twelve. And, finally, Dr. Richardson, in 1818, states them to be no more than seven. In less than half a century more, it is probable that not one of these sylvan monuments will be standing.\* Burckhardt describes these ancient inhabitants of the forest, which superstition has consecrated as holy, and which are the chief object of the traveller's curiosity, in the following terms:—"They stand on uneven ground, and form a small wood. Of the oldest and best-looking trees, I counted eleven or twelve; twenty-five very large ones; about fifty of middling size; and more than three hundred smaller and younger ones. The oldest trees are distinguished by having the foliage and small branches at the top only, and by four, five, or even seven trunks springing from one base; the branches and foliage of the others were lower, but I saw none whose leaves touched the ground, like those in Kew gardens. The trunks of the old trees are covered with the names of travellers and other persons who have visited them: I saw a date of the seventeenth century. The trunks of the oldest trees seem to be quite dead; the wood is of a grey tint; I took off a piece of one of them; but it was afterwards stolen, together with several specimens of minerals, which I sent from Zahle to Damascus."†

The Scripture reader need not be reminded of the manifold references which are made to Lebanon by the sacred writers. We may observe, however, that *Lebanon* is sometimes taken for the cedars which grew thereon; as Solomon's palace, "the house of the forest of Lebanon," which was probably supported by pillars of cedar. So, also, "He cast forth his roots as Lebanon;" not the mountain, but the cedars on it.

2. *Carmel*, is a range of hills, extending six or eight miles, nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho. It is of a whitish stone, with flints imbedded in it.—It has, on the east, a fine plain, watered by the river Kishon; and, on the west, a narrower plain, descending to the sea. Its greatest height does not exceed fifteen hundred miles.‡ The summits of these hills abound with oaks and other trees; and

\* Modern Traveller, Palestine, p. 136. † Travels in Syria, &c. pp. 19, 20.

‡ Buckingham, Travels, p. 119.

among brambles, wild vines and olive trees may still be found, indicating its ancient state of cultivation, to which an allusion occurs, Amos i. 2, where it is denounced as a punishment upon Israel, that "the top of Carmel shall wither."—There was another Carmel, apparently a pastoral district, within the tribe of Judah, and not far from Maon. Comp. Josh. xv. 55; 1 Sam. xxv. 2; 2 Sam. iii. 3. It is not always easy to determine to which of these the reference is made, or whether, in all cases, the word is used as the specific name of a place.\* To this mount Carmel, however, on the top of which Elijah sacrificed, the prophet Amos obviously refers, when, speaking in the name of God, he says, "If they hide themselves in the top of Carmel, I will search and take them out thence," Amos ix. 3. But, as the height of the mountain will not altogether account for the expression, "hide themselves," it is far from improbable, that there is an allusion to the caves with which it abounded, and which seem to have been places of refuge in the time of Elijah. "The excellency of Carmel" (Isa. xxxv. 2), if this district be alluded to, may denote either the vineyards and olive-grounds which once clothed the sides of the mountains, or the rich pastures which the range of hills, so designated, seems to have afforded, and which rendered it, "the habitation of shepherds," Amos i. 2.†

3. *Tabor*, is a large insulated mountain, which rises in the plain of Esdraelon, in Galilee, about three hours and a quarter distant from Tiberias. Its shape is that of a truncated cone; and, according to Burckhardt, it is entirely calcareous. The following is Pococke's description of this singular mountain: "It is one of the finest hills I ever beheld, being a rich soil that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. The ascent is so easy, that we rode up the north side by a winding road. Some authors mention it as about four miles high, others as about two: the latter may be true, as to the winding ascent up the hill. The top of it, which is about half a mile long ‡, and near a quarter of a mile broad, is encompassed with a wall §, which Josephus built in forty days: there was also a wall along the middle of it, which divided the south part, on which the city stood, from the north part, which is lower, and

\* The Hebrew denotes a verdant or fruitful place.

† Modern Traveller, Palestine, p. 30.

‡ Mr. Buckingham says, a quarter of a mile in its greatest length.

§ The last named traveller considers this as the most ancient part. In the book of Judges, where the story of Deborah is related (ch. iv.), Barak is commanded to draw toward mount Tabor; and afterwards, it is said, that he went up there with



is called the *meidan*, or place, being probably used for exercises when there was a city here, which Josephus mentions by the name of *Artaburion*. Within the outer wall, on the north side, are several deep fosses, out of which it is probable the stones were dug to build the walls; and these fosses seem to have answered the end of cisterns, to preserve the rain water, and were also some defence to the city. There are likewise a great number of cisterns under ground, for preserving the rain water. To the south, where the ascent was more easy, there are fosses cut on the outside, to render the access to the walls more difficult. Some of the gates also of the city remain: as one to the west, and a smaller one to the south.—Antiochus, king of Syria, took the fortress on the top of this hill. Vespasian, also, got possession of it; and after that, Josephus fortified it with strong walls.”\*

During the greater part of the summer, Tabor is covered in the morning with thick clouds, which disperse towards mid day. A strong wind blows the whole of the day, and in the night dews fall very copiously. In the wooded parts of the mountain are wild boars, ounces†, and great numbers of red partridges.‡ Hasselquist enumerates among the productions of this mountain, the oak, the carob-tree, the turpentine tree, the holly, the myrtle, the ivy, oats, onion, artichoke, rue, sage, poppy, wormwood, &c.; and Van Egmont states, that its verdure is beautiful, being every where decorated with small oak trees, and the ground universally enamelled with a variety of plants and flowers, except on the south side, where it is not so fully covered with verdure. The prospects from the summit of Tabor are very extensive, and are also singularly beautiful. “We had on the north west,” says Mr. Buckingham, “a view of the Mediterranean Sea; whose blue surface filled up an open space left by a downward bent in the outline of the western hills; to the west-north-west a smaller portion of its waters were seen; and on the west again, the slender

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10,000 men, accompanied by the prophetess, ver. 10. Again, it is repeated that they who were encamped with Heber, the Kenite, in the plain of Zaanaim, showed Sisera that Barak, the son of Abinoam, was gone up to mount Tabor, ver. 12. And, lastly, it is said that when Sisera gathered all his hosts together, with his 900 chariots of iron, to the river Kishon, Barak went down from mount Tabor, and 10,000 men after him, ver. 14. From this one might infer, that the summit was even then used as a military post: for there is no other part of the mountain on which half the number could stand. It was even then, perhaps, walled and fortified as belonging to Barak; and as its natural position would always preserve its consequence, so these walls and fortifications would be strengthened by each new possessor.—Buckingham, Travels, pp. 104, 105.

\* Jewish Wars, book iv. c. 1; book ii. c. 20; and Antiq. book xiv. c. 6.

† Burckhardt's Travels, p. 335.

‡ Van Egmont and Heyman.

line of its distant horizon was just perceptible over the range of land near the sea-coast. From the west to the south, the plain of Esdraelon extended over a vast space, being bounded on the south by the range of hills generally considered to be Hermon, whose dews are poetically celebrated (Ps. cxxxiii. 3), and having in the same direction, nearer the foot of Tabor, the springs of *Ain-el-Sherrar*, which send a perceptible stream through its centre, and form the brook Kishon of antiquity, Ps. lxxxiii. 9. From the south-east to the east is the plain of Galilee, being almost a continuation of Esdraelon, and like it, appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed Hermon, is seated Endor, famed for the witch who raised the ghost of Samuel (1 Sam. xxviii.); and Nain, equally celebrated, as the place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent, Luke vii. 11—15. The range which bounds the eastern view, is thought to be the mountains of Gilboa, where Saul, setting an example of self-destruction to his armour-bearer and his three sons, fell on his own sword, rather than fall into the hands of the uncircumcised Philistines, by whom he was defeated, 1 Sam. xxxi. The sea of Tiberias, on the lake of Gennaseret, famed as the seat of many miracles, is seen at the north-east, filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out, down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea, Luke viii. 33. In the same direction, below, and on the plain of Galilee, and about an hour's distance from mount Tabor, there is a cluster of buildings, used as a Bazaar for cattle; somewhat further on, is a rising ground, from which it is said Christ delivered the long and excellent discourse, called the Sermon on the Mount; and the whole view in this quarter is bounded by the high range of *Gebel-el-Telj*, or the mountain of snow. The city of Saphet, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm, which says, "a city set on a hill cannot be hid" (Matt. v. 14), is also pointed out in this direction. To the north were the stony hills over which we had journeyed hither, and these completed this truly grand and interesting panoramic view." \*

Since the time of Jerome this mountain has been considered as the scene of the transfiguration, and there are three altars

\* Travels, p. 107, &c. See also Maundrell, under April 19.



shewn, which are said to mark the site of the three tabernacles proposed to be erected by Peter, when he beheld the Saviour's glory, as also a grot where they say Christ charged his disciples not to tell the transactions they had witnessed till after he should be glorified. This story, however, is altogether devoid of probability, since it is not likely that our Lord would have chosen a spot in so populous a place as was Tabor at that time, and also because the journey which he is said to have taken for the purpose of thus exhibiting his glory to the disciples, places the scene of transfiguration much further north. \*

4. *The mountains of Israel, or Ephraim*, were situate in the very centre of the Holy Land, and opposite to the mountains of Judah. The soil of both is fertile, excepting those ridges of the mountains of Israel which look toward the region of the Jordan, which are both rugged and difficult of ascent; and also, with the exception of the chain extending from the mount of Olives, near Jerusalem, to the plain of Jericho. The whole of this road is considered to be the most dangerous in Palestine; the very aspect of the scenery, indeed, is sufficient on the one hand to tempt to robbery and murder, and on the other, to inspire a dread of it in those who have to pass this way. The bold projecting mass of rocks, the dark shadows in which every thing lies buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigns around, present a picture which is quite in harmony throughout all its parts. With what propriety did our Saviour choose this spot as the scene of that delightful tale of compassion recorded by St. Luke, ch. x. 30—34! One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn; one must be alarmed at the very stamp of the horses' hoofs resounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; † one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death, would be accompanied with double terror,

\* Six days before this event our Lord was at Cæsarea Philippi, and *after* the transaction he passed through Galilee and came to Capernaum. Compare Mark viii. 27; ix. 2. 30. 33.

† It is usual in travelling this solitary pass, to be attended by a number of armed men, who keep up a continued shout and firing, sent forth from hill to hill, which is re-echoed through all the valleys.

from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue a fellow creature.\* The most elevated summit of this ridge, which appears to be the same that was anciently called the rock of Rimmon (Judg. xx. 45—47), is at present known by the name of Quarantania, and is supposed to have been the scene of our Saviour's temptation. The mountains of Ebal and Gerizim are situated, the former to the north, and the latter to the south of Sichem or Napolose, whose streets run parallel to the latter mountain, which overlooks the town. † The cave of Adullam, mentioned 1 Sam. xxii. 42, is in the mountains of Judah.

5. *The mountains of Gilead*, are on the eastern side of the Jordan, and extend from Hermon southward, to Arabia Petrea. The northern part of this chain, known by the name of Bashan, was celebrated for its stately oaks, and numerous herds of cattle. The scenery of this elevated tract is described as being extremely beautiful. ‡ In the southern parts of these mountains were the *Abarim*, or passes, the most eminent of which were Pisgah and Nebo, which form a continued chain, and command a view of the whole land of Canaan, Numb. xxvii. 12, 13.

The mount of *Olives*, and also *Calvary*, *Moriah*, and *Sion*, will be noticed in the next section of this chapter.

III. VALLEYS, PLAINS, AND DESERTS.—Of these the chief were—

1. *The valley of Hinnom*, which lies at the foot of mount Moriah, is memorable on account of the idolatrous and inhuman worship which was there paid to Moloch. See 2 Ki.

\* Buckingham's Travels, p. 292, &c.

† These two mountains are only separated by a valley of about two hundred paces wide, in which stands the town of Shechem. Both mountains are much alike in length, height, and form. Their altitude is described by Mr. Buckingham as not exceeding 700 or 800 feet from the level of the valley. But if they resemble each other in these particulars, they are in others very dissimilar; for Ebal is barren, but Gerizim is beautiful and fruitful. The Jews and Samaritans have great disputes concerning the one on which the blessings were to be pronounced, Deut. xxvii; Josh. viii. 30, 31.

‡ See page 301, *ante*.



xxiii. 10; 2 Chr. xxviii. 3. To drown the lamentable shrieks of the children which were immolated to this idol, it was usual to have musical instruments playing the while: whence the particular spot where the sacrifices were burned, was called Tophet. From these circumstances *Gehinnom*, from which the Greek word *Gehenna* is derived, is used in Scripture to denote Hell, or Hell fire. To render this valley truly detestable, the bodies of those executed for flagitious crimes, and of animals which died of disease, were cast into it; and that the pestilential vapours which filled the air might not endanger the surrounding country, fires were almost constantly kept burning there. On the south side of the valley, near where it meets with the valley of Jehoshaphat, is shewn the spot of ground formerly called the potter's field, but afterwards, *Aceldama*, or the field of blood, Matt. xxvii. 7, 8.

2. *The valley of Jehoshaphat*, also called *the valley of Kedron*, lies between the foot of mount Moriah, as a continuation of Sion, on the east, where the temple of Solomon stood, and on which the eastern front of the city walls now lead along. On its eastern side stands the mount of Olives. Through this valley runs the brook Kedron; except during the winter its channel is generally dry, but when swollen by torrents, it flows with great impetuosity. The traveller is here shewn the well of Nehemiah, where the prophet is said to have restored the fire of the altar after the Babylonish captivity. Here are a great number of grave stones, with inscriptions in Hebrew characters, and among the rest, two interesting antiquities, reputed to be the tomb of Zacharias and the pillar of Absalom, see 2 Sam. xviii. 18.\* Independently of the celebrity of this valley as the scene of other important and interesting events, the prophet Joel has chosen it for the place of a pleading between God and the enemies of his people, Joel iii. 1, 2. By many among the Jews and Mahometans, especially, this passage is applied to the general resurrection. Hence the former consider it as the highest honour to obtain a place for their bones to be deposited in the valley of Jehoshaphat, and the latter have left a stone jutting out of the wall of the city, for the accommodation of their prophet, who, they say, is to sit on it here, and call the whole world from below to judgment.† Chateaubriand, after summoning up all the images of desolation which the place presents, but without once thinking of the contemptible size of this theatre for so grand a display, says, "One might

\* For a description of these, see Buckingham's Travels, p. 191, or Critica Biblica, vol. i. p. 248, &c.

† Maundrell, April 6.

say that the trumpet of judgment had already sounded, and that the dead were about to rise in the valley of Jehoshaphat.”\*

4. *The vale of Siddim*, is the spot upon which stood the five cities of the plain, destroyed by fire from heaven on account of the impiety of their inhabitants. It is evident from the description given of this valley, as well as from the circumstance of Lot having made choice of it for the pasturage of his cattle, that it was a fruitful and pleasant place. See Gen. xiii. 10, 11. After the destruction of the cities it was turned into the Salt Sea, Gen. xiv. 3.

5. *The valley of Mamre*, is celebrated in sacred history for Abraham’s entertaining here three angels under an oak, Gen. xviii. It was situate about two miles from Hebron, southward, and was a fertile and pleasant valley.

6. *The valley of Elah*, or the *Terebinthine vale*, was situate in the south-west of Canaan, and about three miles from Bethlehem, on the road to Joppa. This valley is renowned as the field of the victory of David over the uncircumcised champion of the Philistines, who had “defied the armies of the living God,” 1 Sam. xvii. “Nothing has ever occurred,” says Dr. Clarke, “to alter the appearance of the country. The very brook whence David chose his ‘five smooth stones,’ has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem, all of whom must pass it in their way. The ruins of goodly edifices attest the religious veneration entertained in latter periods for the hallowed spot: but even these are now become so insignificant, that they are scarcely discernible; and nothing can be said to interrupt the native dignity of this memorable scene.”†

7. *The Plain* is a tract which extends from Gaza to Joppa, and forms part of the *Plain of the Mediterranean*, which reaches from the brook Bezor to Mount Carmel, on the shore of the Mediterranean, whence it takes its name. The part lying between Joppa and Carmel was called Sharon.

8. *The plain of Esdraelon*, the *great plain*, or the *vale of Israel*, we have already spoken of, as being of vast extent, and having on its northern side the abruptly rising *Tabor*. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nabuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as “the great plain of Esdrelom” (Judith i. 8), until the disastrous march of Napoleon Buona-  
parte from Egypt into Syria. Jews, Gentiles, Saracens,

\* Travels, vol. ii. p. 39.

† Travels, vol. iv. p. 422.

Christian crusaders, and Anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon.\*

9. *The region round about Jordan*, extended from the Sea of Tiberias to the Dead Sea, on each side of the Jordan. Of this district the plain of Jericho forms a part. Josephus says its length is two hundred and thirty furlongs, and its breadth an hundred and twenty; and it is divided in the midst by Jordan. It is much burnt up in the summer time, and in consequence of the extraordinary heat, contains very unwholesome air. It is all destitute of water, excepting the river of Jordan.†

10. *The Wilderness of Judea* began near Jericho, and extended along the shores of the Jordan and the Dead Sea, to the mountains of Edom. It is to be observed, that the Hebrews gave the name of *desert*, a wilderness, to all parts that were not cultivated, or thickly inhabited. Hence we find that many parts of this region were very far from being what is commonly understood to be a wilderness. It was here that John the Baptist was educated, and began to proclaim the approach of the Messiah's reign, Matt. iii. 1.

11. *The Desert*, which is so frequently mentioned during the wanderings of the Israelites, and in which they sojourned for forty years after their departure from Egypt, extended from the eastern side of the Red Sea to the confines of the land of Canaan, and is known as the vast *Desert of Arabia*.

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From this summary, and necessarily imperfect sketch of the general features of the Land of Promise, the reader will be in some measure prepared to appreciate the fidelity with which Moses describes it to his people, as "a land flowing with milk and honey"—"a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive; a land wherein they should eat bread without scarceness," and where they should "not lack any thing," Deut. viii. 7—9. But we shall more fully see the propriety of the latter part of the description as we proceed.

\* Dr. Clarke's Travels, vol. iv. p. 255, &c.

† Jewish Wars, book iv. ch. 8.

## SECTION II.

## THE JEWISH CAPITAL.

I. Jerusalem is generally supposed to owe its origin to Melchizedek, who is called king of Salem (Gen. xiv. 18.), and who is thought to have founded it about the year 2023. About a century after its foundation it was captured by the Jebusites, who extended the walls, and constructed a castle or citadel on Mount Sion. By them it was called Jebus. In the conquest of Canaan, Joshua put to death its king (Josh. x. 23; xiii. 10.), and obtained possession of the town, which was jointly inhabited by Jews and Jebusites till the reign of David, who expelled the latter, and made it the capital of his kingdom, under the name of Jebus-Salem, or (for the sake of euphony) Jerusalem. In this state of eminence it continued 477 years, when it was destroyed by Nebuchadnezzar. During the seventy years' captivity it lay in ruins, after which it was restored by Zerubbabel and his associates, and continued 562 years, when it was finally destroyed by Titus.

II. The city of Jerusalem is situated in  $31^{\circ} 50'$  north latitude, and  $35^{\circ} 20'$  east longitude; about twenty-five miles west of Jordan, and forty-two east of the Mediterranean; 102 miles south of Damascus, and 150 north of the Elanitic Gulf of the Red Sea. It was built on four hills, called Sion, Acra, Moriah and Bezetha. Indeed, the whole foundation was a high rock, formerly called Moriah or Vision, because it could be seen afar off, especially on the south, Gen. xxii. 2-4. The mountain is a rocky lime-stone hill, with steep ascents on every side, except on the north, surrounded with a deep valley, again encompassed with hills, in the form of an amphitheatre, Ps. cxxv. 2. The accurate and minute account of Josephus, is the highest authority to which we can resort for ascertaining the form and limits of the Jewish capital. It is as follows: "The city was built on two hills, which are opposite to each other, having a valley to divide them asunder; at which valley the corresponding rows of houses on both hills terminate. Of these hills, that which contains the upper city is much higher, and in length more direct. Accordingly, it was called 'the citadel,' by king David: he was father of that Solomon who built this temple at the first; but it is by us called 'the upper market place.' But the other hill, which is called 'Acra,' and sustains the



lower city, is of the shape of the moon, when she is horned; over against this there was a third hill, but naturally lower than Acra, and parted, formerly, from the other by a broad valley. In the time when the Asmoneans reigned, they filled up that valley with earth, and had a mind to join the city to the temple. They then took off part of the height of Acra, and reduced it to a less elevation than it was before, that the temple might be superior to it. Now the valley of the Cheesemongers, as it was called, was that which distinguished the hill of the upper city from that of the lower, and extended as far as Siloam; for that is the name of a fountain which hath sweet water in it, and this in great plenty also. But on the outsides, these hills are surrounded by deep valleys, and by reason of the precipices belonging to them on both sides, are every where impassable." He afterwards adds, "as the city grew more populous, it gradually crept beyond its old limits, and those parts of it that stood northward of the temple, and joined that hill to the city, made it considerably larger, and occasioned that hill, which is in number the fourth, and is called 'Bezetha,' to be inhabited also. It lies over against the tower Antonia, but is divided from it by a deep valley, which was dug on purpose. This new built part of the city was called 'Bezetha' in our language, which if interpreted in the Grecian language, may be called 'the new city.' " \*

This account plainly marks the gradual extension of the holy city, from the time when the Jebusites were dispossessed, till the foundation of the northern walls was laid by Herod Agrippa. It is evident that the old city was built upon "Acra," and the "strong hold of Sion" (2 Sam. v. 7.) upon the hill bearing that name; both of which were taken from the Jebusites by David. After having possessed himself of these important places, this munificent prince appropriated the latter one for the royal residence, and named it "the city of David." The extent of this "upper city," as it is called by Josephus, seems to be pointed out by an expression in 2 Sam. v. 9. "David built round about from Millo inward." Now, whether by "Millo" we understand, with some critics, the "house of Millo," which stood on the north-east of Mount Sion, or with others, the valley which divided the upper and the lower city, and which was filled up by Solomon, and called Millo, the meaning still appears to be, that David built from one side of Mount Sion quite round to the opposite part.

\* Jewish Wars, book v. ch. 4.

Moriah, properly so called, which is the third hill of Josephus, lay on the eastern side of Jerusalem, over against Mount Acra. This hill, on which Solomon erected the temple, was originally divided from Acra by a broad valley, subsequently filled up by the Asmoneans, and thus joined to the lower city. The valley which divided Sion from Acra and Moriah, is called by Josephus "the valley of Cheese-mongers," and extended as far as Siloam. Across this valley Solomon appears to have raised a causeway, leading from the royal palace on Mount Sion to the temple on Mount Moriah. The way was not level, but was an easy ascent and descent from one mountain to the other. Hence we read of "the ascent by which Solomon went up to the house of the Lord," and of "the causeway," or "going up."

On the east of the city, and stretching from north to south, stands the Mount of Olives, facing the spot formerly occupied by the temple, of which it commanded a noble prospect. It is separated from the city by the valley of Jehoshaphat. On the west of the city, and formerly without the walls\*, stood the little hill of Calvary, or Golgotha. But so much has the city moved in that direction, that it now stands in its very centre.

III. When the city of Jerusalem became the capital of the kingdom, and the chosen place of Jehovah's worship, every mean was used to render it impregnable, by high walls, massy gates, and towers of observation and annoyance. But of its fortifications we have no particulars recorded till after the captivity, when Nehemiah recorded the portions which the several individuals engaged in the work repaired. This document being of great importance in settling the circuit of the city, and its principal gates, we shall attempt to follow the patriotic governor in his description.

Beginning with the *sheep gate* (ch. iii. 1.), which was on the east side of the city, in the neighbourhood of Bethesda, and through which the sheep destined for sacrifice were driven to the temple, we travel along the east wall, with our faces to the north, and come to the tower of Meah, ver. 1. Turning the north-east corner, we reach the tower of Hana-neel (ver. 1.); beyond which, further west, was the *fish gate* (ver. 3.); and beyond this, again, the *old gate*, ver. 6. The broad wall (ver. 8.) appears to have been near the north-west corner; and so named from the lowness of the ground in that place, which required the wall to have a wide foundation, in

\* This has been contested with much plausibility by Mr. Buckingham. But there are several considerations which it is difficult to reconcile with his hypothesis. See his *Travels in Palestine*, &c. ch. xvi.



order to raise it to an equal height with the rest. But although these are all the gates which were built by Nehemiah on the north side of the city, they did not constitute the whole number; for we have three others mentioned, viz. the *gate of Benjamin*, which is generally placed near the north-east corner, between the *sheep gate* and the *fish gate*; the *gate of Ephraim*, which is placed between the *fish gate* and the north-west corner; and the *corner gate*, which is placed at the north-west corner. On turning the north-west corner, and proceeding along the west side of the city wall, our faces southward, we come to the *tower of the furnaces* (Neh. iii. 11.); then to the *valley gate* (ver. 13.); a thousand cubits beyond which stood the *dung gate* (ver. 13.); and still further south, the *gate of the fountain* (ver. 15.), so called from its proximity to the lower fountain of Gihon. There are no gates mentioned in the south outer wall; probably from the steepness of the mount there, no public road could be made. But modern geographers mention three, as being within the city, in the wall which separates it from Mount Zion, viz. one without any distinctive name on the east; the *middle gate*; and *Zion gate*, on the west. On turning the south-east corner, to travel along the east side of the city, we pass "the pool of Siloam, by the king's gardens, and the king's pool," which lay at some distance from the city, on the right-hand; and the wall opposite the stairs that led to the city of David or Zion, "the wall opposite the sepulchres, and the house of the mighty," within the city on the left, Neh. iii. 15, 16. Hence these are said to have been "at the turning of the wall" (ver. 19.), or near the south-east corner. A little further on, and at the place where the inner wall, which divides between the city of Zion, touches this outer wall, geographers place the *dung gate*; but although this be its present position, it is evident from Nehemiah that it lay anciently on the other side, where we have placed it. Further to the north was another "turning," or corner, where was "the tower which lay out from the king's high house, and near the court of the prison," ver. 24, 25. There, probably, the *prison gate*, mentioned afterwards by Nehemiah (ch. xii. 39), was situated. And beyond that were the *water gate* (ch. iii. 26.), near which the waters of Etam, that were employed in the temple service, escaped to the brook Kedron; the *house gate* (ver. 28), where Athaliah the queen was slain (2 Chron. xxiii. 15.); on this side the water gate, and joined to it by the wall that enclosed Ophel (Neh. iii. 27, 28.), and the gate *Miphkat* (ver. 31.), on the other side of the water gate, not far from the *sheep gate*, where we set out. Geo-

graphers place other two gates between Miphkat and the sheep gate, viz. the *golden gate*, immediately opposite the east gate of the temple, and *St. Stephen's gate*, half way between the *golden gate* and the *sheep gate*; but they are of later date than the days of Nehemiah.\*

During the period which elapsed between the days of Nehemiah and the taking of Jerusalem by Titus, several important alterations were effected in the fortifications of the city. It was at that time enclosed by three walls, on those sides which were not encompassed with impassable valleys: a particular description of them is given in Josephus' Jewish Wars, book v. ch. 4.

IV. How unlike the ancient city is the modern Jerusalem! "From the daughter of Sion all her beauty is departed!" The limits of the city are considerably contracted. On the south, the hill of Sion, which was nearly in its centre, is now partly excluded; the wall on that side running directly across it. On the south-west, however, it has gained considerably, since the hill of Calvary, which was formerly without the walls, is now to be seen in the very centre of the city.† The extent of the walls does not exceed three miles, since Mr. Jolliffe states that he accomplished the distance, walking very leisurely, in fifty minutes.‡ Dr. Clarke, who approached the city from the direction of Napolose, on which side it is seen to the greatest advantage, has described its first appearance in the most glowing terms.§ But his description is decidedly overcharged. The writer before referred to, says, "Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing, perhaps, would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighbouring elevations he would see a wild, rugged, mountainous desert—no herds depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town, the magic of the name and all his earlier associations would suffer a still greater violence, and expose him to still stronger disappointment. No 'streets of palaces and walks of state,' no high-raised arches of triumph, no fountains to cool the air, or porticos to

\* Brown's Jewish Antiquities, vol. ii. p. 561, &c. The reader will perceive that the route here taken is directly the reverse of that taken by Lightfoot. For understanding the grounds of this opinion, he is referred to the plan of Jerusalem in Asalton's Atlas, at the end of Hemming's Complete Survey of Scripture Geography.

† The ground-plan of Jerusalem, opposite page 296, may be consulted.

‡ Letters from Palestine, p. 102.

§ Travels, vol. iv. p. 524.

exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window."\* The following very spirited and remarkably faithful sketch of modern Jerusalem, from the pen of Mr. Buckingham, shall close these somewhat extended remarks:

"Reposing beneath the shade of an olive-tree upon the brow of this hill (the Mount of Olives), we enjoyed from hence a fine prospect of Jerusalem on the opposite one. This city occupies an irregular square, of about two miles and a half in circumference. Its shortest apparent side, is that which faces the east, and in this is the supposed gate of the ancient temple, now closed up, and the small projecting stone on which Mohammed is to sit when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a zigzag direction; the south-west extreme being terminated by the mosque built over the supposed sepulchre of David, on the summit of Mount Sion. The form and exact direction of the western and southern walls are not distinctly seen from hence; but every part of this appears to be a modern work, and executed at the same time. The walls are flanked at irregular distances by square towers, and have battlements running all around on their summits, with loop-holes for arrows or musquetry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern wall runs over slightly declining ground; the eastern brow runs straight along the brow of Mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as Mount Sion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground, near the summit of the high and stony mountains over which we had first approached the town. As the city is thus seated on the brow of one large hill, divided by name into several smaller hills, and the whole of these slope gently down towards the east; this view, from the Mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once.

"On the north, it is bounded by a level, and apparently fertile space, now covered with olive-trees, particularly near the north-east angle. On the south, the steep side of Mount

\* Letters from Palestine, p. 100.



Sion, and the valley of Hinnom, both shew patches of cultivation and little garden inclosures. On the west, the sterile summits of the hills there, barely lift their outlines above the dwellings. And, on the east, the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment.

“Within the walls of the city are seen crowded dwellings, remarkable in no respect, except being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end, and the mosque of Sion and the sepulchre of David, in the same quarter. On the west is seen the high square, castle, and palace of the same monarch, near the Bethlehem gate. In the centre rises the two cupolas, of unequal form and size; the one blue, and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings. And on the east is seated the great mosque of Al Harrem, or, as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king.”\*

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### SECTION III.

#### ATMOSPHERE AND PHENOMENA OF JUDEA.

From the description which has been already given of the geographical situation and local features of Judea, it is easy to see that there will be much variation in the climate, in different parts of the land. The country running along the sea-coast must have its temperature cooled, by its proximity to a large body of water; the valley of the Jordan, surrounded by high and barren mountains, must be excessively hot, while the country on the ridges of mountains, on either side the Jordan, will be frequently exposed to a chilling air. The day and night in these climates are directly opposite to each other; for while the former is excessively hot, the latter is intensely cold. See Gen. xxxi. 40. This is occasioned by

\* Travels in Palestine, &c. pp. 203—205. 4to.

the copious precipitation of vapour which follows the setting of a vertical sun ; and so abundant are these dews, that we are informed by travellers, that they have been frequently wetted to the skin by them. There is a fine and touching allusion to the early evaporation of the dew under the warmth of the rising sun, in Hos. vi. 4. The rains in Judea are very different from what they are among us. For months together they are unknown, coming down generally at stated times, in spring and autumn, called the former and the latter rain, Deut. xi. 14 ; Hos. vi. 3 ; Joel ii. 23.\* It not unfrequently happens that they rush down in such torrents, as to destroy soil, grain, houses, flocks and herds, Matt. vii. 25—27. Nor are snow and hail unknown in Judea. In winter the dew often assumes the appearance of hoar frost ; and on eminences the snow is sometimes seen to lie for a considerable time. The hail is sometimes exceedingly large, falling in such masses as to destroy fields of corn and trees, and endanger the lives of animals. Bruce saw hail stones in Abyssinia as large as a nutmeg, † and Moses speaks of the “ very grievous hail,” which destroyed the cattle of the Egyptians, Ex. ix. 18, &c.

In respect to the winds, though their general character is calm and temperate, yet are they subject to occasional visitations of cold and storm. As in other countries, they were classed by the four quarters whence they came ; viz. east, west, north, and south. Hence the general name for them in Scripture is, the four winds : and when they are named individually, they are evidently distinguished by their peculiar qualities. Thus the *east wind* is particularly tempestuous and dangerous in the Mediterranean, and to this the Psalmist seems to allude, when he says, “ Thou breakest the ships of Tarshish with an east wind,” xlviii. 7. Isaiah also, when alluding to this wind says, “ He stayeth his rough wind, in

\* There are frequent allusions in Scripture to the importance of these rains, and the anxiety with which they were looked for. Job, in referring to the estimation in which his services were held in the time of his prosperity, says, “ They waited for me as for the rain, and they opened their mouth wide, as for the latter rain,” ch. xxix. 23. But their importance may be more fully perceived from the description of a dearth, given by the prophet Jeremiah. “ The word of the Lord which came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish ; they are black unto the ground ; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters : they came to the pits, and found no water : they returned with their vessels empty : they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed ; they covered their heads. Yea, the hinds also calved in the field, and forsook their offspring ; because there was no grass,” ch. xiv. 1—6. This forcible and graphic description of the horrors attendant upon a dearth of water needs no comment.

† Shaw's Abridgment, p. 176.



the day of the east wind," ch. xxvii. 8. Such a storm is well known to modern mariners, by the name of "a Levanter," the Levant meaning that country which lies at the east end of the Mediterranean; and what makes it interesting to the Christian scholar is, that this very wind is the Euroclydon, or stormy north-east wind, which was so fatal to the ship in which Paul and his companions were, when sailing to Rome, Acts xxvii. 14. The east wind is also accounted, both in Egypt and Judea, very hurtful to vegetation, as being the cause of blight (Gen. xli. 6; Ezek. xvii. 10; xix. 12; Hos. xiii. 15), because of its cold and drying quality; carrying off the insensible perspiration from the extremities of plants more rapidly than it could be supplied by the general ascent of the sap; and thereby withering them in a short time. The reason of the east wind being so cold and withering, between their seed time and harvest (corresponding with our winter and spring), was, that both in Judea and Egypt it came over the mountainous tract of the whole continent of Judea and Persia, and the great desert of Diarbekr, Irak, and Arabia, before it reached the Holy Land, by which its heat and moisture were both extracted; and therefore it fixed with avidity on every plant it passed, to supply its deficiency in both these articles. But in the summer its leading feature was very different; for it was then sometimes very dry and hot; and it was from that quarter, as well as from the south, that they had the suffocating *hot wind* and the *Samiel*. Hence Jonah was exceedingly oppressed with it, ch. iv. 8. The *west wind* naturally came from the Mediterranean, and hence its name in Ex. x. 19 (*Heb.*) is, "a wind from the sea." It was for this reason, that a cloud from the west betokened a shower (Luke xii. 54.); and after a drought in the days of Elijah, a cloud like a man's hand, rising from the sea, was the sign of a hurricane of wind and rain, 1 Kings xviii. 44, 45. It would appear that thunder and lightning came also in the direction of the east and west; for our Saviour alludes to it in Matt. xxiv. 27, when he says, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." As for the *north wind*, by blowing from Lebanon and Anti-Libanus, it was a cold, drying wind. Hence Solomon says of it, that "It driveth away rain," Prov. xxv. 23. And Job tells us, that "cold and fair weather are from the north," ch. xxxvii. 9, 22. In Eccles. xliii. 17, 20, the northern storm and whirlwind are described as terrible; and even without the whirlwind, we are told, that "when the cold north wind bloweth, and the water is congealed into ice, it abideth upon

every gathering together of water, and clotheth the water as with a breastplate." With respect to the *south wind* of Judea, it came from Arabia, and commonly brought heat (Job xxxvii. 17; Luke xii. 55.): but it also brought whirlwinds, Job i. 19; xxxvii. 9; Is. xxi. 1; Zech. ix. 14. And from that quarter, as well as from the east, came the *hot winds* and the *Samiel*. It would appear, from our translation, that the spouse thought the north and south winds of advantage to her garden; for she says in Cant. iv. 16. "Awake, O *north wind*, and come thou *south*; blow upon my garden, that the spices thereof may flow out:" but some render it, "Awake, O *north wind* (to fan the air), and retire thou (destructive) *south wind*:" for if the south wind blew, the excessive heat would have prevented her beloved from visiting his garden, as she wished him to do, in the end of the verse, and would have shut him up in his apartment. \* We may remark, however, in general, that the south winds in Judea are moderate or destructive, according to the season. †

Tornadoes, or whirlwinds, are also referred to in Scripture, and have been often fatal to travellers, overwhelming them in columns of moving sand. The *hot wind* of the desert, which, when it continues for any length of time, is destructive of life, is not unknown in Judea; and it is probable that by such a "blast," were so many of Sennacherib's army destroyed, as is recorded in 2 Kings xix. 7. The Arabic version has "a hot pestilential wind." It is in allusion to this phenomenon, that our Saviour is said to be "as a hiding place from the wind," Isa. xxxii. 2. But the most fatal wind to which the inhabitants of eastern countries are subject, is known by the name of the *Simoom* or *Samiel*. Travellers thus describe it: After the air has been unusually heated for several days, the sky suddenly loses its common serenity, and becomes dark and gloomy; while the sun assumes a violet colour. The approach of the wind is rapid, and is indicated by a redness in the air; and when so near as to become visible, it resembles a sheet of purple-coloured smoke, about twenty yards in breadth, and twelve feet above the surface of the earth, moving in a direct line. The only means of preservation from the noxious influence of this pestilential blast, is to lie flat, with the face upon the ground, till it is past; and this precaution is generally successful, though it sometimes happens that persons are destroyed before they have had time to make use of it. Thevenot mentions one of these winds, which, in

\* Harmer's Observ. vol. i. p. 65.

† Brown's Antiquities of the Jews, vol. ii. p. 598, &c.



1655, suffocated *four thousand* persons; and another in 1668, which suffocated *twenty thousand* men in one night.

There is another singular appearance in the atmosphere of Judea, and other eastern countries, to which allusion is made in Isa. xxxv. 7. rendered by Bishop Lowth —

And the glowing sands shall become a pool,  
And the thirsty soil bubbling springs.

And in his note on the passage he remarks, that there is a reference to the same thing in the Koran (ch.xxiv.)—“But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.” On this quotation Mr. Sale’s note is, that “the Arabic word *serab* signifies that false appearance which, in the eastern countries, is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun beams. It sometimes tempts the thirsty travellers out of their way, but deceives them when they come near, either going forward (for it always appears at the same distance), or quite vanishes.” This phenomenon has been described by several eastern travellers, as Dr. Clarke, Mr. Elphinstone, Mr. Kinneir, and the lamented Belzoni. Lieut. Porringer, in his Travels in Beloochistan and Sind, says, he has seen bushes and trees reflected in it, with as much accuracy as though it had been the face of a clear and still lake; and that once in the province of Kerman, in Persia, it seemed to rest like a sheet of water on the face of a hill, at the foot of which his road lay, exhibiting the summit, which did not overhang it in the least degree, by a kind of unaccountable refraction.\*

It is probable that Jeremiah refers to the *serab* or *mirage*, when, in pouring forth his complaint to God, for mercies deferred, he says, “Wilt thou be altogether unto me as *waters that be not seen* (Jer. xv. 18. *marg.*),” that is, which have *no reality*, as the Septuagint has rendered it.

From Psalm cxxi. 6, it has been inferred that the *coup de soleil*, or stroke of the sun, was not unknown in Judea; indeed, there is manifest mention of it in Judith viii. 2, 3; and it is probable that there is an allusion to it in Is. xlix. 10, and Rev. vii. 16, where, in describing the happiness of the saints, the inspired writers say, “the sun shall not light on them, nor any heat.”

These notices may help the reader to form some idea of the

\* Page 185.

climate and phenomena of Judea ; but we shall have to notice them further as we proceed.

We cannot close this section, however, without observing, that the Israelites considered that most uncertain of all things, *the weather*, as under the immediate superintendence, care, and administration of the CREATOR. Our Lord himself says to the Jews, "Your Father which is in heaven, maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matt. v. 45. "He left not himself without witness," said Paul to the people of Lystra, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Acts xiv. 17. "The Lord our God," says Jeremiah, "giveth rain, both the former and the latter, in his season ; he reserveth unto us the appointed weeks of the harvest," ch. v. 24. "The Lord," exclaims the Psalmist, "causeth the vapours to ascend from the ends of the earth ; he maketh lightnings for the rain ; he bringeth the winds out of the treasures," cxxxv. 7. "He giveth snow like wool ; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels : who is able to abide his frost ? He sendeth out his word and melteth them, he causeth his wind to blow, and the waters flow," Ps. cxlvii. 16—18. "The mountains quake at him, and the hills melt, and the earth is turned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation ? And who can abide in the fierceness of his anger ? His fury is poured forth like fire, and the rocks are thrown down by him," Nah. i. 5, 6. But notwithstanding this, the husbandman was not to be dismayed ; he was to forsake his sins, to put his trust in God, to do his own part, and to leave the event with God. "He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap," Eccles. xi. 4. "Neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase," 1 Cor. iii. 7. \*

#### SECTION IV.

##### THE SEASONS AND PRODUCTIONS OF JUDEA.

I. It is worthy of notice that the Jews, in describing their civil year, have made like divisions, and adopted similar terms to those found in the promise of God to Noah after the

\* Investigator, vol. i. p. 58.

flood. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," Gen. viii. 22. One of them writes thus: "Half Tizri, all Marchesvan, and half Chisleu, is Zero, or seed time. Half Chisleu, all Thebeth, and half Shebat, is Koreph, or winter. Half Shebat, all Adar, and half Nisan, is Kur, the cold. Half Nisan, all Ijar, and half Sivan, is Ketzur, or harvest. Half Sivan, all Thamuz, and half Ab, is Kiitz, or summer. And half Ab, all Elul, and half Tizri, is Chum, or the great heat."\* We shall notice these divisions in order.

1. Zero, or seed time, which comprehended, according to our computation of time, from the beginning of October to the end of November†, was the period during which the former rains fell.‡ It seems that about the autumnal equinox these rains commenced, falling for two or three days in heavy showers, after which there was an interval of two or three weeks, when the real former rain set in. It was during this interval of time that they ploughed their land, and sowed their wheat and barley.§

2. Koreph, the stripping season, or winter, extended from the beginning of December to the end of January. During this period the westerly winds generally blow, which bring heavy rains, especially during the night. The cold is piercing on the elevated parts of the land, and sometimes fatal to those not inured to the climate. David has finely described this period of the year, where, in describing the Divine majesty, he says, "he giveth snow like wool; he scattereth the hoar frost like ashes; he casteth forth his ice like morsels; who can stand before his cold?" Ps. cxlvii. 16, 17. And yet there are intervals when the sky is clear, and it is so hot that travellers with difficulty prosecute their journey. De la Roque relates, that he was greatly affected by the heat of the sun, when travelling near Tyre, on the 29th of January.¶ During this season the inhabitants of Palestine, and the adjoining countries, continue to sow their corn and pulse.

3. Kur, the cold season, embraced February and March.—During the early part of this season there are some intense colds; and Shaw states, that it is the usual time at Jerusalem for the falling of snow.¶ As the season advances, however,

\* See Lightfoot, Hor. Heb. John iv. 35.

† For an account of the computation of time adopted in Judea, the reader is referred to ch. xi. sect. 1. *post*.

‡ Lightfoot, Hor. Heb. Matt. xii. 1.

§ For a detailed account of the weather and productions of Judea, and of the agricultural operations of its inhabitants during these seasons, the reader is referred to my *Calendarium Palestinæ*, pp. 1—13.

¶ Voyage de Syrie, &c. tom. i. p. 17.

¶ Page 290.



the atmosphere grows warm, and at length excessively hot; though the rains, accompanied with thunder and hail, are not yet over. \* The fields, which were pretty green before, become, by the springing up of the latter grain, entirely covered with pleasing verdure, and towards the end of March every tree is in full leaf. †

4. *Ketsur, the harvest*, included April and May, when the latter rains fell ‡; called *harvest rains* (Deut. xi. 14. *Heb.*), because they help to fill, and ripen the corn for cutting. Thus the former rains fell after the autumnal equinox, at their seed time, to quicken the grain; and the latter rains, after the vernal equinox, to ensure a plentiful crop. It was owing to these rains that Jordan used to overflow his banks, at the time of the barley harvest, Josh. iii. 15. When these rains are past, the weather is variable till May, by cold winds from Libanus §; from the end of which month till the middle of September, there are few or no showers. In the Plain of Jericho the heat is now excessive; but in other parts of the country the spring is delightful. After the rains cease, the corn soon arrives at maturity, and the harvest commences, which continues till about the middle of June. It is impossible to describe the rich fragrance of an eastern climate, at this season of the year, and before the excessive heat comes on.—The air is filled with odours of plants, and flowers, and trees, which the breeze wafts about in most delicious freshness. Solomon says, “The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines, with the tender grape, give a good smell,” Cant. ii. 11—13. Before the middle of May, however, the verdure begins to fade, and by the end of the month all becomes parched and barren. To the extreme heat which now prevails, there are many beautiful allusions in the sacred writings. As when Isaiah is describing the peaceful and happy reign of the Messiah, he says, “and there shall be a tabernacle for a shadow in the day-time, from the heat, and for a place of refuge, and for a covert from storm and from rain,” ch. iv. 6. He uses the same language in describing God’s care over the poor: “Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low,” ch. xxv. 5.

\* Maundrell, p. 13. 20. 57, &c.; Pococke, vol. ii. p. 11. † Russell, p. 10.

‡ Lightfoot, Hor. Heb. Luke iv. 25.

§ De La Valle, p. 121, 122.

5. *Kiitz*, summer, comprised the months of June and July. The sky is now clear, and the sun's rays so intense, that the streams which in winter rushed with the impetuosity of torrents, either dwindle into brooks, or become entirely dry.—The winds generally blowing from the west, refresh the air in the latter part of the day, and the dews being very moderate, the inhabitants pass the night on the roofs of their houses.\* Thunder is very uncommon in this climate during the summer season, and it seldom or never rains.† When it does rain, it is usually preceded by a whirlwind, with clouds of dust: It is “with a stormy whirlwind, or an overflowing shower, or great hail,” Ezek. xiii. 12, 13. What has been said of the heat which prevails at this season of the year, is chiefly applicable to the lower parts of the country; for, even in the hottest months, the regions of Libanus are so cold at times, during the night, as to render the use of fires indispensable.‡

6. *Chum*, the heat, comprehended August and September. During this season the heat increases, and “the drought of summer” is experienced, Ps. xxxii. 4. The sky is serene and fair during the day, but in the night a copious dew falls, which either saturates the earth, or appears as hoar frost: on the appearance of the sun it ascends as smoke from an oven, and becomes invisible. Lightning is also frequent in the night-time; and, if seen in the western hemisphere, it portends rain, often accompanied with thunder. During the heat, at noon, it is usual for persons to retire to rest. § See Judg. iii. 24; 2 Sam. iv. 5.

II. From what has been already advanced, it will be evident that those writers who have represented Palestine as a barren and unfruitful place, have either formed their opinions upon a very partial survey of the land, or else they have, from unworthy motives, misrepresented the fact. Abulfeda describes Palestine as the most fruitful part of Syria ||; and the neighbourhood of Jerusalem, as one of the most fruitful parts of Palestine. ¶ An Oriental's ideas of fertility differ sufficiently from ours, to explain in part this assertion; for, to him, plantations of figs, vines, and olives, with which the limestone rocks of Judea were once covered, would suggest the same associations of plenty and opulence, that are called up in the mind of an Englishman by rich tracts of corn land. The Land of Canaan is characterized as “a land flowing with

\* Russell, p. 152.

† Volney, Voyage, tom. i. p. 321; Josephus, Wars, book iii. ch. 7.

‡ D'Arvieux, Mem. tom. iii. p. 432.

§ Niebuhr, Descript. de l'Arabie, p. 6.

|| Tabulæ Syriæ, p. 9.

¶ Ibid, p. 10.

milk and honey," and it still answers to this description; for it contains extensive pasture lands of the richest quality, and the rocky country is covered with aromatic plants, yielding to the wild bees, which hive in the hollow of the rocks, such abundance of honey, as to supply the poorer classes with an article of food. Wild honey and locusts were the usual food of the forerunner of our Lord, during his seclusion in the desert country of Judea; from which we may conclude, that it was the ordinary fare of the common people. The latter are expressly mentioned by Moses, as lawful and wholesome food (Lev. xi. 22); and Pliny states, that they made a considerable part of the food of the Parthians and Ethiopians. They are still eaten in many parts of the east: when sprinkled with salt and fried, they are said to taste much like the river cray fish.\* Honey from the rocks is repeatedly referred to in Scripture, as a delicious food and an emblem of plenty, 1 Sam. xiv. 25; Ps. lxxxi. 16. Dates are another important article of consumption, and the neighbourhood of Judea was famous for its numerous palm-trees†, which are found springing up from chance-sown kernels in the most arid districts.—When to these wild productions we add the oil extracted from the olive, so essential an article to an Oriental, we shall be at no loss to account for the ancient fertility of the most barren districts of Judea, or for the adequacy of the soil to the support of so numerous a population, notwithstanding the comparatively small proportion of arable land. There is no reason, however, to doubt that corn and rice would be imported by the Tyrian merchants, which the Israelites would have no difficulty in exchanging for the produce of the olive ground and the vineyard, or for their flocks and herds. Delicious wine is still produced in some districts, and the valleys bear plentiful crops of tobacco, wheat, barley, and millet. Tacitus compares both the climate and the soil, indeed, to those of Italy; and he particularly specifies the palm-tree and balsam-tree, as productions which gave the country an advantage over his own.‡ Among other indigenous productions may be enumerated the cedar, and other varieties of the pine, the cypress, the oak, the sycamore, the mulberry-tree, the fig-tree, the willow, the turpentine-tree, the acacia, the aspen, the arbutus, the myrtle, the almond-tree, the tamarisk, the oleander, the peach-tree, the chaste-tree, the carob or locust-

\* Dr. E. D. Clarke.

† Strabo, lib. xvi.; Pliny, Hist. Nat. lib. xiii. ch. 6; Joseph. Wars, book i. ch. 6, and iv. ch. 8.

‡ Hist. lib. v. ch. 6. The palm-tree was the symbol of Palestine. See the plates, "Medals of Judea," in Calmet's Bib. Ency. vol. 5.

tree, the oskar, the doom, the mustard plant, the aloe, the citron, the apple, the pomegranate, and many flowering shrubs.\* The country about Jericho was celebrated for its balsam, as well as for its palm-trees; and two plantations of it existed during the last war between the Jews and the Romans, for which both parties fought desperately. But Gilead appears to have been the country in which it chiefly abounded: hence the name "balm of Gilead." Since the country has fallen under the Turkish dominion, it has ceased to be cultivated in Palestine, but is still found in Arabia. Other indigenous productions have either disappeared, or are now confined to circumscribed districts. Iron is found in the mountain range of Libanus, and silk is produced in abundance in the plains of Samaria.

We have but imperfect notices of the zoology and ornithology of Palestine. The Scriptures contain familiar references to the lion, the wolf, the fox, the leopard, the hart, the jackall, and the wild boar, which lead one to suppose, that they were native animals. The wilder animals, however, have mostly disappeared. Hasselquist, a disciple of Linnæus, who visited the Holy Land in 1750, mentions, as the only animals he saw, the porcupine, the jackall, the fox, the rock-goat, and the fallow-deer. Captain Mangles describes an animal of the goat species as large as the ass, with long, knotty, upright horns; some bearded, and their colour resembling that of the gazelle: the Arabs call them *meddu* or *beddu*. Burckhardt mentions wild boars and ounces, as inhabiting the woody parts of mount Tabor. The horse does not appear to have been generally adopted, till after the return of the Jews from Babylon. Solomon was the first monarch who collected a numerous stud of the finest horses that Egypt or Arabia could furnish.† In the earlier times, the wild ass was deemed worthy of being employed for purposes of royal state, as well as convenience, Judg. v. 10; x. 3, 4; xii. 13, 14; 1 Ki. iv. 24. The breed of cattle reared in Bashan and Gilead, were remarkable for their size, strength, and fatness.

In ornithology, the eagle, the vulture, the cormorant, the bittern, the stork, the owl, the pigeon, the swallow, and the dove, were familiar to the Jews. Hasselquist enumerates the following from his own observation: the vulture, two species, one seen near Jerusalem, the other near Cana in Galilee; the

\* The reader will find an ample account of the productions of the Holy Land, in the Nat. Hist. in vol. ii. of the Fragments, supplementary to Calmet; or in Harris's Natural History of the Bible, 8vo. Lond. 1824. It is to be regretted that the latter work is destitute of plates.

† See Michaelis on the Laws of Moses, vol. ii. pp. 431—514.



falcon, near Nazareth; the jackdaw, in numbers in the oak-woods near Galilee; the green wood-spice at the same place; the bee-catcher in the groves and plains between Acra and Nazareth; the nightingale among the willows at Jordan and olive-trees of Judea; the field-lark 'every where;' the goldfinch in the gardens near Nazareth; the red partridge, and two other species, the quail, and the quail of the Israelites; the turtle-dove, and the ring-dove. Game is abundant; partridges, in particular, being found in large coveys, so fat and heavy, that they may easily be knocked down with a stick\*; wild ducks, geese, widgeons, snipes, and water fowl of every description, abound in some situations.

The Holy Land is at present infested with a frightful number of lizards, different kinds of serpents, vipers, scorpions, and various insects.† Flies of every species are also extremely annoying. Ants are so numerous in some parts, that Ali Bey describes the road to Jaffa, from El Arisch, as, for three days' journey, a continued ant hill. ‡

## SECTION V.

### PLACES BEYOND THE LIMITS OF JUDEA, WHICH ARE MENTIONED IN SCRIPTURE.

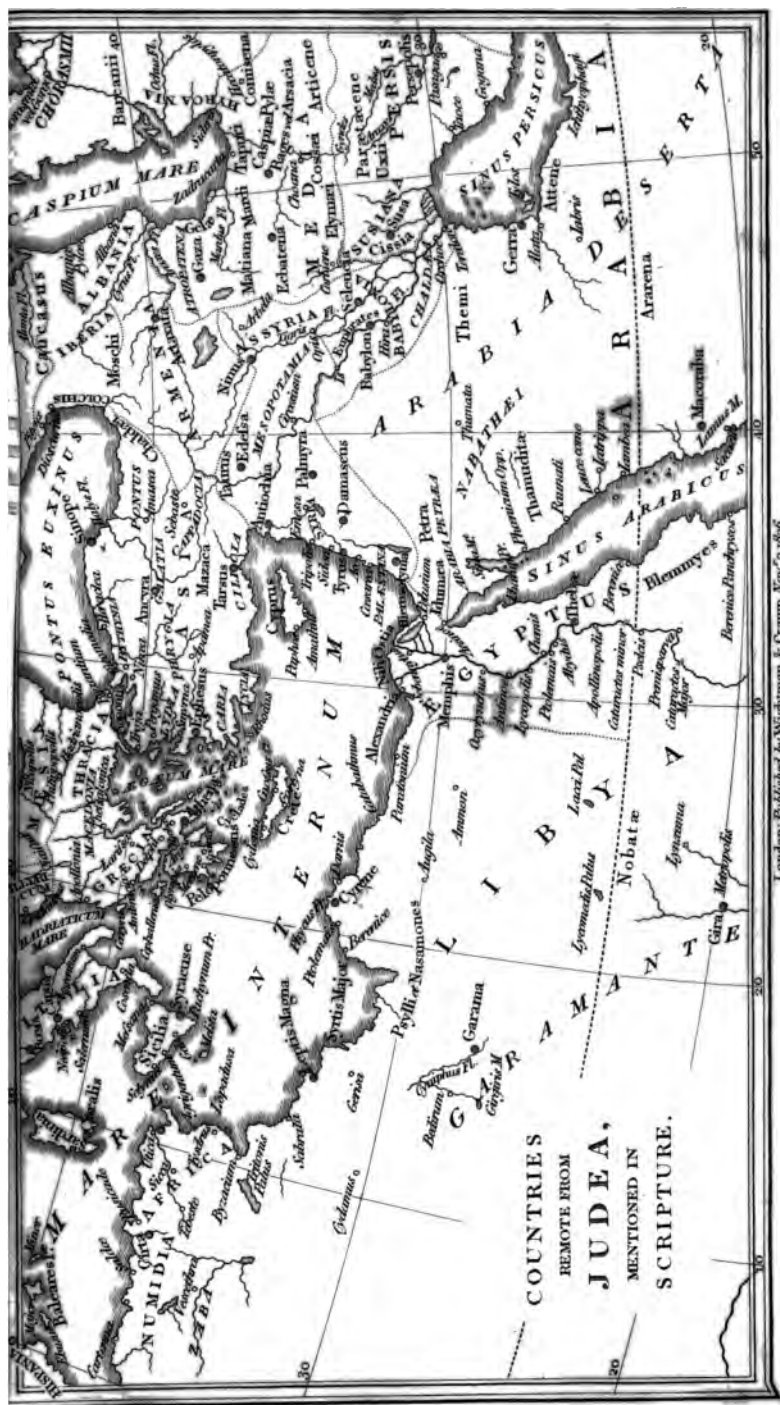
- I. ASIA :— Arabia— Armenia— Assyria— Asia Minor— Chaldea— Media— Mesopotamia— Parthia— Persia— Phœnicia— Syria—
- II. EUROPE :— Greece— Illyricum— Italy— Macedonia— Spain— Islands.— Crete— Claudia— Melita— Samothrace— Sicily.
- III. AFRICA :— Egypt— Ethiopia— Libya.

The principal countries which are spoken of in the Scriptures of the Old and New Testaments, and which lie beyond the boundaries of Palestine, may properly be noticed as they

\* Ali Bey, vol. ii. p. 210.

† Dr. Clarke, however, states that the maritime districts of Syria and Palestine are free from noxious reptiles and venomous insects, which he adduces in proof of the salubrity of the climate, Trav. p. ii. sect. x. ch. 3.

‡ Modern Travel. Palest. p. 11, &c. For a more detailed account of the productions of Palestine, the reader is referred to the following works, in addition to those already mentioned. Hasselquist's Travels, pp. 116—168, 276—292; Shaw's Travels, vol. ii. pp. 138—153; Volney's Travels, vol. i. pp. 290—297; and the Investigator, Nos. i. ii. iv. In Dr. Clarke's Travels will be found some important contributions to the botany of Palestine, and in the Travels of Burckhardt, and of Captains Irby and Mangles, there are many scattered notices peculiarly interesting to the naturalist.



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are situate in the great divisions of the globe. They are as follows :

### I. ASIA.

This is unquestionably the most interesting region of the earth ; having been the theatre upon which those important events have transpired, which so deeply affect our best interests, and hence make such indelible impressions on the mind and heart. It was here that the Almighty gave being to the first human pair, from whom the race of mankind was to spring. It was Asia that became the nursery of the world after the universal deluge, whence the descendants of Noah dispersed their various colonies into the other parts of the globe. It was here that Jehovah revealed his will to man, and, as we have already seen, placed his chosen people, to whom were committed the oracles of God." Above all, it was in Asia that the Son of God was " manifest in the flesh," and consummated the stupendous work of human redemption ; and from hence that light first beamed, which has to length irradiated the dark places of the earth, and " caused the wilderness and solitary places to be glad, and the desert to rejoice and blossom as the rose." On these, and many other accounts, this quarter of the globe possesses an interest, and claims a superiority over the rest.

The continent of Asia is situate between 27° and 190° of east longitude, and between the equator and 78° of north latitude. It is bounded by the frozen or Arctic ocean on the north ; on the west it is separated from Africa by the Red sea, and from Europe by the Levant or Mediterranean, the Archipelago, the Hellespont, the Sea of Marmora, the Black sea, the Caucasian chain of mountains, the Uralian chain, and the river Oby, which falls into the Arctic ocean. On the east it is bounded by the Pacific, which separates it from America ; and on the south by the Indian ocean ; so that it is almost entirely surrounded by the sea. Its length, from west to east, may be estimated at 7000 miles ; and its breadth, from the southern part of Malacca to the most northern cape of Asiatic Russia, at 5250 miles.

The central regions of the Asiatic Continent rise into a vast and highly elevated plain, extending several hundreds of miles in every direction, and standing aloft like an immense table, supported on all sides by high and precipitous mountains, which overlook the surrounding countries. From this vast elevation the rivers of Asia flow, as from a common centre, in every direction, to all the surrounding seas ; and the numerous kingdoms stretch themselves around in gradual

descent. The climate in this region admits of every variety, from the scorching heats of the torrid zone, to the piercing colds of the polar circle. In no part of Asia, however, is the climate so intolerably hot as in the tropical desert of the African continent. The chief countries in *Asia* which demand a notice here, in addition to Judea, of which we have already given a detailed account, are, *Arabia, Armenia, Assyria, Asia Minor, Chaldea, Media, Mesopotamia, Parthia, Persia, Phœnicia, and Syria.*

1. *ARABIA.*—Taken in its largest extent, this country lies between 12° and 35° north latitude, and 53° and 78° east longitude. It is bounded on the west by Palestine, part of Syria, the Isthmus of Suez, and the Red Sea; on the east by the Euphrates, the Persian gulph, and the bay of Ormus; on the north by part of Syria, Diarbekr, Irak, and Khuzestan; and on the south by the straits of Babelmandel, and the Indian ocean. Its extreme breadth, therefore, is above 1100 miles, and its greatest length, between 1300 and 1400. It grows narrower as we approach the frontiers of Syria and Diarbekr; and by reason of the proximity of the Euphrates to the Mediterranean, may be considered as a peninsula, as indeed, it is called by the inhabitants, *Gesirab-el-Arab*, the Island or Peninsula of Arabia. This country is generally rocky, sandy, and mountainous; chiefly in parts now remote from the Sea, though formerly adjacent to it. In the course of ages a vast plain has been interposed between the mountains, now in the midst of the country, and the Sea which has gradually retired from them. This is now the best cultivated and most fruitful part; but it is also the hottest.

The first division of the peninsula of the Arabs was into Kedem (Is. xi. 14; Jer. xlix. 28; Job. i. 3.) and Arabah, Ezek. xxvii. 21; 2 Chr. ix. 14. Kedem comprehended the Arabia Felix and Arabia Deserta of Ptolemy. Arabah answered to that country called, from Petra its metropolis, Arabia Petrea. Moses seems to have determined the boundaries of this kingdom with great accuracy, when he informs us, that on the south it reached to the Sea of Suph, or the Red Sea; on the west to Paran and Tophel; on the north to Laban, Hatzeroth, and Dizahab, that is, to the borders of Syria; and on the east to Kadesh-Barnea, eleven days' journey from mount Horeb, Deut. i. 1, 2. As Arabah imports the *west*, so Kedem does the *east*; and these appellations agree with the situation of the regions so denominated. The first inhabitants of Arabah, or western Arabia, were the Casluhim, descendants of Mizraim; the Caphtorim, and the Hivites, who occupied mount Seir before they were expelled thence by Esau and his pos-

terity. Afterwards Ishmael and his descendants settled here; and at a later period the Edomites or Idumeans. Kedem or the eastern Arabia, was first peopled by the sons of Jektan, who are reputed the genuine Arabians; though in process of time the Ishmaelites spread themselves over this country. Some of the Cushites also possessed themselves of part of it in early times, and hence it is sometimes called *Cush*, in the Sacred Writings. The children of Abraham by Keturah likewise contributed towards peopling it, as appears by the sacred historian, Gen. xxv. 6.

Ptolemy was the first geographer who divided the peninsula into the well known regions of Arabia Deserta, Arabia Petrea, and Arabia Felix.

*Arabia Petrea* lies south of the Holy Land, and is separated from Egypt by the neck of land called the Isthmus of Suez, and the gulf bearing the same name. Its metropolis was Petra, which was the chief fortress of the southern Idumeans or Edomites, and the Nabatheans, and derived its name from its rocky situation. It was accessible by only one narrow path, wherein but few could go at once; which with the steepness of the ascent, rendered it almost impregnable. There is considerable diversity of opinion among learned men, however, as to the situation of the ancient Petra. The opinion which generally prevails among the clergy at Jerusalem is, that it was at Kerek, a town on the south-east of the Dead Sea, and about thirty miles south of mount Nebo. But Burckhardt places it much more southerly, near the village Eldjy, and over against mount Hor.\* This appears to be the most probable position. In this region were situate Kadesh-Barnea, Gerar, Beersheba, Lachish, Libnah, Paran, Arad, Kasmona, Oboth, Phunon, Dedan, Segor, Eziongeber, &c.; and also mount Sinai, where the law was given by Moses, and mount Hor, where Aaron was buried, Numb. xx. 25. In addition to the people spoken of above, Arabia Petrea was inhabited by the Midianites, Amalekites, Cushites, Hagarenes, and Kedarenes, the whole of which names were in after-ages absorbed in that of *Saracens*.

*Arabia Deserta*, was bounded on the north by the Euphrates, which, bending its course easterly, separated it from Mesopotamia, on the west by Syria, Judea, and Arabia Petrea, on the east by Chaldea and Babylonia, or more precisely by a ridge of mountains dividing it from those countries; and on the south by Arabia Felix, from whence it was also disjoined by several ranges of hills. In this region the

\* See his Travels in Syria, p. 431.

Itureans, Edomites, Nabathæans, people of Kedar, and other nations settled, who led a wandering life, like their posterity the present Bedouins, without houses, towns, or any fixed habitations, and dwelling in tents with which they removed from one place to another at pleasure. This country seems commonly to be described in Scripture by the term *Arab*, which properly signifies *west*; or people gathered together. They may have taken the name *Arabim*, or *westerns*, from their situation, being *west* of the Euphrates, and if so, this name is prior to the settlement of Israel in Canaan. In Eusebius, and other ancient writers, the country and greater part of the cities beyond Jordan, and of what they call the third Palestine, are considered as parts of Arabia. The chief city of this region was Palmyra, which occupied the site of the Hebrew Tadmor or Thedmor,\* about 170 miles north-east of Damascus.

*Arabia Felix*, was bounded on the east by the Persian gulf; on the south by the ocean, between Africa and India; and on the west by the Red Sea. As this Arabia did not immediately adjoin the Holy Land, it is not so frequently mentioned in Scripture as the former ones. It is thought that the queen of Sheba, who visited Solomon (1 Ki. x. 1), was queen of part of this country.

The Scripture frequently mentions the Arabians (those adjoining Judea) as a powerful people, who valued themselves on their wisdom. Their riches consisted principally in flocks and cattle. They paid Jehoshaphat an annual tribute of 7700 sheep, and as many goats, 2 Chr. xvii. 11. The kings of Arabia furnished Solomon with great quantities of gold and silver, 2 Chr. ix. 14. They loved war, but conducted it rather like thieves and plunderers, than like soldiers. They lived at liberty in the field, or the desert, concerned themselves but little about cultivating the earth, and were not very obedient to established governments. This is the character given of them in Scripture (Isa. xiii. 20); and they maintain it to the present day.†

2. ARMENIA, major or proper, is a province of Asia which extends from the Euphrates eastward to the two Media's; on the north it is bounded by that part of the Caucasus which surrounds Iberia and Albania; and on the south by mount Taurus, which separates it from Mesopotamia. As this country is but very little connected with the Scripture history, it is unnecessary to dwell long upon its geography. It is

\* Josephus, Antiq. b. viii. c. 6.

† Ancient Univ. Hist. vol. xviii. p. 335, &c.; Calmet's Bib. Ency. Art. "Arabia;" D'Anville's Anc. Geog. p. 437, &c.



generally supposed that the garden of Eden and Paradise were situated here, as the rivers Euphrates, Tigris, Araxes, and Phasis have their sources in this country. The former river is mentioned, Gen. ii. 14. as flowing out of Eden; it is frequently spoken of in Scripture as the Great River, and is assigned as the eastern boundary of the land of promise, Deut. i. 7; Josh. i. 4. Moses states that the ark rested on the mountains of Armenia (Ararat), Gen. viii. 4.

3. ASSYRIA. This country derived its name from Ashur, the second son of Shem, and grandson of Noah. Offended probably with the tyrannic usurpation of Nimrod at Babel, he removed to the north-east, and took possession of this region, where he laid the foundation of a vast empire. It was afterwards called Adiabene, and is now called Courdistan or Kurdistan. It is somewhat difficult to assign the limits of this country. It seems to have been bounded on the north by Armenia; on the east by Media and Persia; on the south by Susiana; and on the west by the river Tigris or Hiddekel. The capital of Assyria was the famed Nineveh. It is vain to search for the site of this once potent city: it cannot be identified. So completely has the prophetic denunciation been verified: "With an overrunning flood will he make an utter end of the place thereof" (Nah. i. 8); that is, God will so destroy Nineveh that not so much as the place where it once stood shall be known to after-ages, as is evident from ch. iii. 17: "Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; but when the sun ariseth, they flee away, and their place is not known where they have been"—not "*where they are*," as in our version. The other principal cities of Assyria were Caleh, Resen, Bessara, Ctesiphon,\* Arbela, and Artemais, of which, having shared in the fate of Nineveh, nothing very satisfactory can be adduced.

Among the rivers of Assyria we may reckon the Tigris,† not only because it bathed all the western skirts of this country, but also because all the other rivers of the country fell into it; and because the famous cities Nineveh, Ctesiphon, &c. were situate upon it. The other rivers of less note were, the Lycus, the Caprus, and the Gorgus, at almost an equal distance from each other, and supposed to have been all between the two cities of Ninus or Nineveh and Seleucia.

Assyria appears from the Scriptures to have been the

\* Sir R. K. Porter has given an account of the ruins of this city, *Travels*, vol. ii. p. 409, &c.

† Bochart derives this name from the Heb. Hiddikel (Gen. ii. 14); and the inhabitants call it Hiddikel to this day. *Rauwolf's Travels*, part ii. c. 9.

primitive abode of mankind after the flood: and many remarkable coincidences are said to concur in support of this opinion. Adelung observes that the central plain of Asia, being the highest region of the globe, must have been the first to emerge from the universal ocean, and therefore first became capable of affording a habitable dwelling to terrestrial animals and the human species; hence, as the subsiding waters gradually gave up the lower regions to be the abode of life, they may have descended and spread themselves progressively over their new acquisitions.

The early part of the Assyrian history is involved in much obscurity. The accounts handed down to us by Diodorus, Tragus, Justin, Castor, Eusebius, and others, are so absurd and contradictory, that we cannot possibly give them our assent. This is easily accounted for, as the whole of their information is known to have been derived from the original historian Ctesias, who was noted as an arrant fabulist. Who can believe that Ninus, soon after the flood, could lead to battle millions of men; that Semiramis, at the age of twenty, could perform the exploits which he ascribes to her; could employ two millions of men in building cities; and could procure three hundred thousand skins of black oxen to dress her camels in the form of elephants? Besides, the boundaries which he assigns to the Assyrian empire are incompatible with the extent of other nations at that period. In the time of Abraham we find Chedorlaomer, and his three allies, possessing distinct kingdoms on the frontiers of Assyria, without the least indication of dependence on that empire (Gen. xiv. 1), when, according to Ctesias, his country must have formed a part of that empire. In the days of the Judges we hear of a powerful kingdom in Mesopotamia, on the west of Assyria, Judg. iii. 8—11. But, above all, his whole account is utterly at variance with the Bible. The Scripture not only represents David as extending his conquests over a great part of the country on the side of the Euphrates, and Benhadad and Hazael as governing Syria as an independent state, but Pul is the first king of Assyria who is noticed from the time when that country was planted by Ashur (Gen. x. 11); and that he was in reality the founder of this famous empire is fully proved in Sir Isaac Newton's chronology of ancient kingdoms. \*

The following sketch of the Assyrian history is given, with the hope of elucidating some parts of the Sacred Writings.

\* It will be seen that we make a distinction between the simple kingdom of Assyria, as founded by Ashur, and the grand monarchy which reared its head many ages afterwards.

Rejecting the Ctesian history, which assigns to the empire a period of 1400 years, as altogether unworthy of credit, we have given it as our opinion that the foundation of the Assyrian dynasty was laid by Pul. We have no means of judging with certainty in what manner this prince acquired the sceptre, yet we are certain that it was in his hand about 771 years before Christ. Under his reign the Assyrian kingdom began to be powerful, and to extend itself. In the days of Menahem, king of Israel, Pul invaded the land and made Menahem tributary to him; "and Pul, the king of Assyria, came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land." 2 Kings xv. 19, 20. Some have supposed that it was in this king's reign that Jonah prophesied of the destruction of Nineveh, but of this there is no proof. It appears that Pul divided the kingdom at his death, and gave the sovereignty of Babylon to his youngest son Nabonassar, and left his Assyrian dominions to his eldest son Tiglath-Pileser.

B.C. 740.—Tiglath-Pileser not only succeeded to his father's throne, but to his designs. He invaded the kingdom of Israel under the reign of Pekah, over-ran its northern provinces, and carried captive to Assyria, the tribes of Naphtali and Zebulun, with part of the descendants of Manassah, Reuben, and Gad, whom he placed in Halah, and Habor, and Hara, and at the river Gozan, places lying on the western borders of Media, between Assyria and the Caspian sea, 2 Kings xv. 29; 1 Chron. v. 26. Shortly after this, Pekah joined in alliance with Rezin, king of Syria, and at the head of the confederate army, invaded the territories of Ahaz, king of Judah. Ahaz, whose incorrigible impiety could not be reclaimed, either by the divine favours or chastisements, finding himself attacked at once by the kings of Syria and Israel, robbed the temple of part of its gold and silver, and sent it to Tiglath-Pileser, to purchase his friendship and assistance; promising, in addition, to become his vassal, and to pay him tribute, 2 Kings xvi. 7, 8; 2 Chron. xxviii. 21. Induced by these presents and the submission of Ahaz, as well as the desire of embracing so favourable an opportunity to add Syria and Palestine to his empire, the Assyrian king readily accepted the proposal. Advancing, therefore, with a numerous army, he invaded the dominions of Rezin, captured Damascus, carried the inhabitants to Kir, in Media, as Amos had prophesied (Amos i. 5.),

slew the vanquished monarch, and put an end to the ancient kingdom erected by the Syrians, agreeably to the prediction of Isaiah, ch. viii. 4. From thence he marched against Phœœ, and took all that belonged to the kingdom of Israel, beyond Jordan, or in Galilee. Ahaz, however, had to pay dear for his assistance and protection; for Tiglath-Pileser exacted from him such exorbitant sums of money, that for the payment of them he was obliged not only to exhaust his own treasures, but to take all the gold and silver out of the temple. This unhallowed alliance, therefore, served only to drain the kingdom of Judah, and to bring into its neighbourhood the powerful kings of Nineveh, who became so many instruments afterwards in the hand of God for the chastisement of his people, and at length ruined and subverted the kingdom. In the midst of his victorious career Tiglath-Pileser died, and was succeeded by Shalmanezzer, his son.

B. C 728.—Shalmanezzer prosecuted the war which his father had begun. Marching into Syria, he desolated the country of the Moabites, according to the prophecy of Isaiah, (xv. 1.) delivered three years before. He then attacked Samaria, reduced that kingdom, and imposed upon it an annual tribute, 2 Kings xvii. 3. *margin.* Hoshea, however, soon aspired at his former independence, and for this purpose, entered into an alliance with Sabacus, an Ethiopian, who in Scripture is called So, and who had made himself master of Egypt, and refused to pay Shalmanezzer any further tribute, or make him the usual presents. This was looked upon by the Assyrian king, as a declaration of war. Shalmanezzer, with a powerful army, advanced to punish his presumption, and, having conquered all the country, besieged the king in Samaria. The valour of its inhabitants defended the city for three years; but the power and perseverance of the Assyrians at last prevailed. Samaria was taken; Hoshea was thrown into chains and into prison, the inhabitants were transported beyond the Euphrates, and placed in Halah and Habor, cities of the Medes (2 Kings xviii. 6.), and the kingdom of Israel, or of the ten tribes, which had existed about 250 years after its separation from Judah, was destroyed, as God had often threatened by his prophets, 2 Kings xviii. 9—12.\* The fate of Hoshea did not intimidate Hezekiah, king of Judah. No sooner did he ascend the throne, than he refused to pay the tribute which his father Ahaz had paid, and set at defiance the Assyrian power, “he rebelled against the king of Assyria, and served him not,” 2 Kings xviii. 7.

\* This portion of the history of Assyria, and the captivity of the tribes of Israel, is strikingly illustrated by an ancient piece of sculpture, on some almost

The time for asserting the independence of his country was chosen with the most consummate wisdom. Shalmanezar was then engaged in war with Elulæus king of Tyre. Most of the maritime cities that were subject to the Tyrians revolted against them, and submitted to the Assyrians. Shalmanezar advanced to their assistance. These cities furnished him with a fleet of sixty or seventy vessels, manned by 800 Phœnician rowers. They were attacked by the Tyrians with twelve vessels only, who gained a complete victory, dispersing their fleet and taking 500 prisoners. This convinced Shalmanezar that it was vain to contend with his enemies by sea. He therefore turned the siege of Tyre, which he had begun, into a blockade, the object of which was to reduce them, by cutting off their supplies of water, which were obtained from the rivers and aqueducts in its vicinity. His precautions, however, were frustrated by the besieged, who dug wells within their city. It was about this time that Isaiah denounced against them those judgments recorded in the twenty-third chapter of his prophecies.

B. C. 717. — Sennacherib, the son of Shalmanezar, who in Scripture is also called Sargon, succeeded to the throne upon the death of his father. He was immediately involved in war both in Asia and in Egypt. Resolving to punish Hezekiah for the insult he had offered to his father's authority, he invaded the land of Judah with a mighty army, besieged Lachish, and threatened, after the reduction of that city to invest Jerusalem itself. The good king, dreading his power, and grieved to see his kingdom pillaged, sent him a submissive embassy, to desire peace upon any terms he would prescribe. The Assyrian monarch entered into a treaty with him, and demanded three hundred talents of silver and thirty talents of gold, which were immediately given by Hezekiah. 2 Kings xviii. 14—16. No sooner had Sennacherib received the money, than, regardless of the sanction of both oath and treaties, he prosecuted the war with as much vigour as if none had been made, and sent three of his generals, and a powerful army to besiege Jerusalem, 2 Kings xviii. 17. Nothing was able to withstand his power; and of all the strong places of Judah, none remained untaken but Jerusalem, which was likewise reduced to the utmost extremity. While placed in this distressing situation, Hezekiah sent messengers to Isaiah the prophet, intreating him to intercede

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inaccessible rocks near Salmos, first discovered by Sir R. K. Porter; supposed to have been cut to commemorate the event. See *Travels in Georgia, Persia, &c.* vol. ii pp. 154—159.

with God in behalf of his people, 2 Kings xix. 1—5. Isaiah, in reply, encouraged Hezekiah by promises of divine assistance and deliverance, and announced the speedy return of the enemy into his own country, verses 20—34. At this juncture, Sennacherib was informed that Tirhakah, king of Ethiopia, who had joined forces with the king of Egypt, coming up to succour the besieged city, verse 9. The Assyrian prince marched immediately to meet the approaching enemies, defeated them in battle, ravaged their country, and returned with the spoil to finish the siege of Jerusalem. The city appeared to be inevitably lost; it was without resource and without hope from the hands of men, but had a powerful Protector in heaven. Whilst the distress and piteousness of Hezekiah implored the assistance of God, the insolence and blasphemy of Sennacherib drew down his vengeance, and, in fulfilment of Isaiah's prophecy, the sacred historian informs us, that the angel of the Almighty slew in one night 185,000 of the Assyrian army, 2 Kings xix. 35. Overwhelmed with this destruction, the Assyrian returned, in the most abject manner, into his own dominions, with the remnant of his army, through those very countries which a little before had beheld him so haughty and imperious. Thus fulfilling the prediction of Isaiah concerning him, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest," 2 Kings xix. 28.

Enraged with shame and disappointment, not only with the ruin of his army, but also with the defection of Media, which seems to have thrown off his yoke at this favourable time, he exercised the greatest cruelty to his own subjects, but especially to the Israelites, who had been carried captive into his country, having great numbers of them massacred every day, ordering their bodies to be exposed in the streets, and suffering no man to give them burial. At length his tyranny and savage temper rendered him insupportable, and roused the indignation of his own family; and, as the prophet had foretold, two of his sons, Adrammelech and Sharazer, slew him while he was at his devotions in the temple of his god Nisroch. But the princes, being obliged, after this parricide, to fly into Armenia, left the kingdom to Esarhaddon, their youngest brother, 2 Kings xix. 37.

B. C. 710.—When Esarhaddon, (called Sargon by Isaiah, xx. 1.) ascended the throne, the kingdom of Assyria was greatly weakened by the unsuccessful wars and tyranny of his father. Though he appears to have been brave, fortu-

state, and ambitious, yet, that his kingdom might recover strength, he wisely for some time remained in peace. When his power was thus restored to his dominions, the kindred race of Babylonian kings had become extinct, and during an interregnum of eight years, that kingdom was distracted with internal divisions. Esarhaddon, taking advantage of this circumstance, either by power or policy, made himself master of Babylon, and annexing it to his former dominions, reigned over the two united empires. Powerful by this union, he marched against the kingdoms of Israel and Syria, which had been almost annihilated by Shalmanezar, transplanted the remainder of their inhabitants into Assyria, except an inconsiderable number that escaped his pursuit, and extinguished their names from among the nations. That the country might not become a desert, he sent colonies of the idolatrous people, taken out of the countries beyond the Euphrates, to dwell in the cities of Samaria. The prediction of Isaiah was then fulfilled "within threescore and five years shall Ephraim be broken, that it be no more a people," vii. 3. This was exactly the space of time that elapsed between the prediction and the event. Having possessed himself of the land of Israel, Esarhaddon sent an army into Judah, to reduce that country likewise under his subjection. The expedition was successful; Judea was reduced to become a tributary, and Manasseh was taken prisoner and sent in chains to Babylon, 2 Chron. xxxiii. 11. From Judah he marched to the invasion of Egypt and Ethiopia; which nations he subdued, Isa. xx. He also made war with the Philistines, from whom his general, Tartan, took Ashdod; and also against Idumea, or Edom, Isa. xxxiv. Having greatly extended the boundaries and the fame of the Assyrian empire, Esarhaddon, after a reign of 39 years, died, and left his dominions to his son Saosduchinus.

Under the reign of Esarhaddon the Assyrian empire appears to have reached its greatest height, being united under one monarch, and containing Assyria, Media, Apolloniatis, Susiana, Chaldea, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia, and part of Arabia; reaching eastward into Elymais, and Parætacene, a province of the Medes: and if, as Sir Isaac Newton thinks, Chalach and Chabor be Colchis and Iberia, we are to add these two provinces, with the two Armenias, Pontus, and Cappadocia, as far as to the river Halys.

B. C. 668.—Saosduchinus appears to have been a mild, a generous, and a peaceful prince. He has been supposed to be the Nabuchodonosor mentioned in the book of Judith:



but this opinion is without foundation. All the actions, therefore, that have been ascribed to him under that name belong to his successor, to whose time and circumstances, only, as Sir Isaac Newton has well shewn, they can be recorded. After a reign of twenty years he died, and was succeeded by his son Chyniladon.

B. C. 648.—Chyniladon, the Nabuchodonosor mentioned in the book of Judith, was an active and warlike prince. In order to subdue Media, which had lately asserted its independence, he summoned the whole power of his dominions. All the eastern nations, who belonged to him, crowded to his standard; but the Persians and the nations on the west, from Cilicia to the confines of Ethiopia, rejected his commands with disdain. Undismayed at this revolt, he marched to the invasion of Media, joined battle with Arphaxad, (the Phartotes of Herodotus,) who governed that country, on the plains of Ragau, gained a complete victory, pursued and slew the vanquished monarch, stormed and pillaged Ecbatane, the capital of that empire, and returned in triumph to Nineveh. No sooner were the rejoicings for this victory over than he resolved to punish the nations who had refused to assist him. For this purpose he sent his general Holofernes with a large army consisting of 12,000 horse and 120,000 foot, to average himself on all the west country, and to destroy by fire and sword whoever should oppose him. The command, dictated by revenge, was executed with cruelty; and the march of Holofernes through Mesopotamia, Silicia, and Syria, was marked with desolation. The brave inhabitants of Bethulia first dared to oppose his progress. Fired with indignation, he invested the city, cut off every supply of water, and reduced the place to the utmost distress. The beauty, courage, and subtilty of Judith, saved her city and country from inevitable destruction. Venturing to approach the Assyrian camp, she soon insinuated herself into the tent and affections of Holofernes; and in the dead of night when her watchful eye beheld him overcome with wine, and buried in sleep, she severed his head from his body with his own sword, and escaped with it to her city. The death of the leader struck his army with consternation. The Israelites, taking advantage of so favourable a circumstance, rushed upon them with one accord and pursued them with great slaughter, Judith ii.—xvi. Chyniladon seems not to have long survived the destruction of his army, and his throne was filled by Saracus.

B. C. 626.—Saracus, called also Chyna-Ladanas, who was, without doubt, the real Sardanapalus, upon his accession to the throne, committed the government of Chaldea to Nabo-

pallazar, who appears from his name to have been an Assyrian, and was perhaps a descendant of Nabonassar, king of Babylon, formerly mentioned. Saracus having rendered himself contemptible and obnoxious to his subjects, by his effeminacy, and the little care he took of his dominions, and the kingdom of Babylon having roused the ambition of Nabopallasar, he immediately rebelled against his sovereign, seized the throne, and maintained the independence of that kingdom. In order to establish his authority, he entered into an alliance with Cyaxares king of Media, and confirmed that alliance by the marriage of his son Nebuchadnezzar with Amyte the daughter of Astyages, son of that monarch. With their joint forces they besieged and took Nineveh. Sarac was either afraid to meet the confederates in the field; or, if he did, was soon driven within the walls of his capital. The Assyrian monarch waited not the issue of the siege, but yielding to despair when he saw the city invested, set fire to his palace, and perished in its ruins. The Babylonians and the Medes destroyed the city; and, according to the predictions of Isaiah, Nahum, and Zephaniah, subverted the Assyrian empire, which, from the days of Pul, had existed about 150 years. \*

4. ASIA MINOR. This region is intended where the word Asia occurs in the books of the Maccabees, as well as in the New Testament. The Romans divided it into Asia within, and Asia beyond Taurus. The kingdom of Asia occupied only the western provinces of the Peninsula, to which also was confined the Prætorian province, as well as Proconsular Asia, the latter of which is supposed to be the province referred to, Acts xix. 10; xx. 18. But the countries afterwards included under the general appellation of the Lesser Asia, in contradistinction from the Asiatic continent, are those known to the Greeks as the provinces of Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Phrygia, Galatia, Lycaonia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and Cyprus. These were subsequently comprehended, with the exception of Cilicia and Cyprus, under the twofold ecclesiastical division established by Constantine, of the diocese of Asia, having Ephesus for its capital, and the diocese of Pontus, the capital of which was Cæsarea. † Of the geographical aspect of the country we shall say nothing; those persons who wish for information on this subject may easily obtain it from

\* Sir Isaac Newton's Chronology, pp. 365—393; Ant. Universal Hist. vol. iv. pp. 308—332; Brewster's Edinb. Encyclop. vol. ii. pp. 574, 575. Usher's Annals, pp. 61, 62.

† Modern Traveller, Syria, vol. ii. p. 91.

the judicious little work just referred to. Of the countries above enumerated, however, those mentioned in the Scriptures demand notice, which we shall present in geographical order.

Commencing at the *south-east* we have—

*Cilicia*, which occupied all the coast to the east of Pamphylia. Its capital was Tarsus, the birth-place of the apostle Paul; and a synagogue of the province is mentioned Acts vi. 9. About 50 miles south of Cilicia, and 80 west of Syria is the island of *Cyprus*, the native place of Barnabas, to which St. Paul proceeded with him in their first apostolical journey. Barnabas afterwards revisited the island with Mark, Acts xv. 39.

*Cappadocia* lay north east of Cilicia, and east of Lycaonia. It is only mentioned Acts ii. 9; 1 Pet. i. 1.

*Pontus* was situate to the north-east of Cappadocia: it lay on the coast of the Euxine sea, and was the most easterly country in Asia Minor. It is mentioned Acts ii. 9; xviii. 2; 1 Pet. i. 1.

*Paphlagonia* lay to the north-west of Pontus, on the shore of the Euxine sea, and adjoined Bithynia on the west. It is not mentioned in Scripture.

*Bithynia* was also on the coast of the Euxine sea, south-west of Paphlagonia, and north-east of Mysia. Paul designing to visit this country, was forbidden by the Holy Ghost, Acts xvi. 7.

*Galatia* lay further south, in which direction it was bounded by Phrygia and Lycaonia. Many of the dispersed Jews dwelt in this country (1 Pet. i. 1), and it was visited by Paul in his second journey, by whom several churches were planted. In the year 52 he addressed to them an epistle from Corinth, in which he laments their departure from the simplicity of the Gospel: he revisited them in the year following.

*Phrygia*, as above stated, adjoined Galatia on the south, and was joined by Lydia on the west, and by Lycaonia on the east. Near the south-east part of Lydia, and near to each other, were Laodicea, Colossæ, and Hierapolis. The latter was the chief town in the west of Phrygia; Colossæ was at a small distance to the east; and to the south, at about six miles from Hierapolis, was Laodicea, once a very flourishing city. These three towns were probably visited by Paul in the year 50, when many of their inhabitants embraced the christian religion.

*Lycaonia* was often included under the general name of Phrygia. The chief city of this country was Iconium, which

visited by Paul and Barnabas in the year 45, when many of the inhabitants, both Jews and Gentiles, were converted to Christianity; but being waylaid by the unbelieving Jews, fled to Lystra, Acts xiii. 51—xiv. 6.

*Isidria* lay south-west of Lycaonia: its chief city was Iconium, in the synagogue of which Paul preached, when with Timothy and Titus, on his first apostolic journey, Acts xiii. 14, &c.

*Amphipolis* was situated between Pisidia and the Mediterranean Sea. In Paul's first journey he crossed from Paphos, the island of Cyprus, to Perga, the metropolis of Pamphylia; where his companion Mark left him, Acts xiii. 13.

*Phrygia* lay on the coast of the Mediterranean, south-west of Mysia, having Caria on the north-west. One of its chief towns was Mysia, where the vessel in which St. Paul was sailing to Rome touched, A. D. 60, Acts xxvii. 5. At Ephesus, a sea-port of this province, the Apostle landed in his journey to Jerusalem, A. D. 58, and there embarked for Phenice, Acts xx. 1.

*Lydia*, as just stated, was adjoining Lycia on the north-west, still on the coast of the Mediterranean Sea; indeed, it is the north-western district of Asia Minor, being bounded on the north by the Ægean Sea. St. Paul visited Miletus, a celebrated maritime city in its western part, when he was returning from Corinth to Jerusalem, by way of Macedonia and the coasts of Asia Minor: here he met the elders of the Asian churches, and delivered that deeply affecting charge recorded in Acts xx. 15—38. *Cnidus* lay on the S. W. promontory of Caria, Acts xxvii. 7. The island of *Cos* lies about twenty miles west of this: *Patmos*, whither John was banished, about 45 miles west of Miletus: and *Rhodes*, an island of considerable importance, both for commerce and literature, is about seven miles from the southern promontory. The former two are mentioned Acts xxi. 1.

*Lydia* lies north of Caria, and is the central region of Asia Minor, extending to the coast of the Ægean Sea. Its northern part was called Æolia, and its middle and southern parts, *Lydia*. In this country were situated Pergamus, Thyatira, Sardis, Philadelphia, Ephesus, and Trogyllium: the latter place was its south-western limit. It may be well to observe here, that Strabo terms the district around Ephesus *Lydia*; and it is probable that this tract of country, including adjacent parts of Ionia, Lydia, and Caria; is frequently so called in the New Testament. Opposite to Smyrna, and about twelve miles from the coast, is the Island of Chios (Acts xx. 15.); and south-east of this island, and about five miles from Trogyllium, is the island of Samos, mentioned in the Acts.

*Mysia* is the most westerly country in the north of *Asia Minor*. Its western division was called *Troas*, from the celebrated town of *Troy*, which stood upon the Hellespont, the strait channel which conducts from the *Ægean Sea* to the *Propontis*, as now called, the Strait of the *Dardanelles*. Here was a sea-port bearing the same name, which was visited twice by *St. Paul*, *Acts* xvi. 8; xx. 6. South of *Troas* was another port, called *Assos*. *Adramyttium* and *Pergamus* were also towns of *Mysia*: the former was a sea-port, and the latter was once the regal city of *Attalus*, and had in it one of the churches addressed in the *Revelation*. Over against *Adramyttium*, and about seven miles from the coast, was the island of *Lesbos*. Its chief town was *Mitylene*, on the east coast.

5. *CHALDEA*. The most ancient name of this country, which it retained even till the time of *Daniel*, was *Shinar*, *Gen.* x. 10; *Dan.* i. 2. It was also called *Babylon*, or *Babylonia*, from the tower of *Babel*. The names *Chaldea* and *Babylon* sometimes extend to the whole country, being differently used for each other: but they are sometimes limited to certain parts. In this case, the latter denoted the country more immediately in the neighbourhood of the city of *Babylon*, which lay north; and the former, that which extended southward to the *Persian Gulf*. *Chaldea* is used by the sacred writers for the whole country in *Jer.* xxiv. 5; xxv. 12; *Ezek.* xii. 13. *Chaldea* was bounded, according to *Ptolemy*, on the north by *Mesopotamia*; on the east by the *Tigris*; on the west by *Arabia Deserta*; and on the south by the *Persian Gulf* and part of *Arabia Felix*. But it is necessary to observe, that the *Babylonian* name, extending far beyond the limits both of *Babylonia* and *Chaldea*, comprised all, or the greater part of the provinces subject to the *Babylonian* empire.\*

This was the native country of *Abraham*, and he resided here till he dwelt in *Charran*. Its capital was the famous *Babylon*, which, in the time of its greatest extent, was rather a walled province than a city. The walls enclosed a square of sixteen miles each way; and their amazing height and thickness, added to the depth of the surrounding trench, rendered the city impregnable; while the extent of the country enclosed would have enabled the inhabitants to raise a sufficient supply of provisions, when their twenty years' stock was consumed. The river *Euphrates* ran through it; and the army of *Cyrus* having turned the river from its channel, entered the city through the brazen gates which shut up its communication with the river, but which in a night of careless festivity were

\* *Ancient Universal History*, vol. iv. p. 332, &c.

t open. The event was to all human appearance impossible; it was foretold by the prophets with minute exactness, a century and a half before Cyrus was born. The Jews had been carried thither by Nebuchadnezzar; but were released by Cyrus, and many of them returned to their native land.\*

The Babylonians or Chaldeans have laid claim to an extravagant antiquity, pretending to have registered the transactions 473,000 years, according to Diodorus Siculus, a monstrous tale which needs no refutation.

That Babel is the most ancient kingdom of which we have any mention, there is no doubt. It was founded by Nimrod; and for many ages remained a petty royalty, till the Assyrians paved the way to the empire it attained. In the days of Abraham we meet with a king of Shinar, the ancient Chaldea, in the army of Chedorlaomer, king of Elam, apparently as a vassal and a tributary, Gen. xiv. 9. The considerations urged against the high antiquity of the empire of Assyria may also be alleged to destroy that of this empire, as it confessedly rose upon the ruins of the former. But not to repeat these, we may observe, that the Scripture mentions nothing of Chaldea or Babylon, from the king of Shinar above named, till the days of Merodach-Baladan, who was contemporary with Hezekiah, king of Judah, 2 Ki. xx. 12.

The government of this nation was, in its very infancy, tyrannical and despotic. After the death of Nimrod it fell to a level with the other petty kingdoms of these parts, till the Assyrians, in process of time, laid the foundation on which it afterwards exalted itself as the queen of the East. And, as in the former it derived its lustre and majesty, nothing is more likely, or indeed more certain, than that it adhered to the practices of its founder; and the rather, as these Chaldeans themselves were Assyrians, descended from Pul, the great Assyrian, who gave immediate rise to both the empires. The government therefore of Chaldea, like that of Assyria, was haughty and despotic, and the sceptre, it seems, hereditary. The whole centred in the person of the king; and all decrees issued from his mouth, Dan. iii. 29; iv. 6. The following sketch of the Chaldean or Babylonian history, will conduce to the illustration of Scripture.

B. C. 747.—The first Babylonian king, according to Ptolemy's canon, was Nabonassar, a son of Pul, the first Assyrian conqueror. This monarch, it is believed, left two sons, Nabonassar, just mentioned, and Tiglath Pileser. To the latter he bequeathed the kingdom of Assyria, and to the

Dr. Carpenter's Introduction to the Geography of the New Test. p. 64. 5th  
See further, p. 362. *post.*

former that of Chaldea. As neither this prince nor his successors, Nadius, Chinzirus, Porus, and Jugæus, are mentioned in Scripture, we shall be silent with respect to them.

B. C. 721.—Merodach-Baladan, the son and successor of Jugæus, and who seems to have generally borne the name of Baladan, is the first Babylonian king we find to have had any intercourse with the Jewish kings. He sent a special embassy to congratulate Hezekiah on his recovery from sickness, and to inquire, as is generally supposed, about the phenomenon of the sun's retrogression, *Is. xxxix. 1*. It is worthy of remark, that the times of Merodach-Baladan, in the canon of Ptolemy, agree exactly with the Scripture account; and it must have been in the seventh or eighth year of his reign that he sent to Hezekiah. After a reign of twelve years, this prince was succeeded by Arkianus, about whom, and his successors, down to Esar-Haddon, the Scriptures are silent.

B. C. 681—606.—Esar-Haddon, king of Assyria, taking advantage of the internal condition of the Babylonian empire, succeeded in uniting it to Assyria, and reigned over the united kingdoms. He was succeeded by Saosduchinus, Chyniladan or Nabuchodonosor, and Saracus or Sardanapalus. In the reign of the latter, Nabopallasar, governor of Chaldea, revolted, and uniting himself to Cyaxares the Mede, succeeded in securing the Chaldean or Babylonian empire for himself. \* As the Assyrians, as well as the Babylonians and Medes, were at this time wholly employed in defending themselves against the Scythians, who had made themselves masters of all Upper Asia, Pharaoh Necho, king of Egypt, embraced the opportunity to recover the city of Carchemish, then subject to the king of Assyria. Josiah, king of Judah, attempted to oppose the Egyptian on his march; but his army was routed and himself slain, *2 Chr. xxxv. 20—27*. This success, and much more the surrender of Carchemish, encouraged the governor of Coelosyria and Phœnicie to revolt from Nabopallasar, who had reduced those provinces some time before. Being advanced in years, he associated his son Nebuchadnezzar with him in the government, and sent him with a powerful army against the Egyptians and revolted Syrians. Over the Egyptians, who were still at Carchemish, the young prince gained a complete victory, retook the place, and put the garrison to the sword, *Jer. xli. 2*. This happened in the end of the third, and beginning of the fourth year of Jehoiakim's reign, *Jer. xxv. 1*; *Dan. i. 1*. Nebuchadnezzar then marched against Jerusalem, took the city, and rifled the temple. Jehoiakim was put in chains for the purpose of being carried

\* See page 345, *ante*.



to Babylon with the other captives, but upon his submission and engagement to pay tribute he was left in possession of the throne, Dan. i. 2, &c.; 2 Chr. xxxv. 6; 2 Ki. xxiv. 1. From this period must be dated the seventy years' captivity. The victorious prince, pursuing his conquests, marched against Pharaoh Necho, and without opposition made himself master of the whole country between the Nile and the Euphrates, 2 Ki. xxiv. 7.

B. C. 605.—Nabopallasar dying, his son Nebuchadnezzar succeeded to the throne. In the fourth year of his reign he had the remarkable vision, which was interpreted by Daniel (ch. ii), and for which he was rewarded with the government of Babylon. Nebuchadnezzar being engaged with Cyaxares the Mede, in the siege of Nineveh, Jehoiakim seized the opportunity to revolt. An army, however, was sent against Jerusalem, which ravaged the whole country, and probably put the king to death, 2 Ki. xxiv. 1, 2. He was succeeded by his son Jehoiakim, who, after a reign of little more than seven years was carried captive to Babylon, together with part of the nobility and princes of the people, 2 Ki. xxiv. 6—16. Mattaniah, afterwards called Zedekiah, was then elevated to the throne, having sworn allegiance and fidelity to the conquering Chaldean, Jer. xxxvii. 1; 2 Ki. xxiv. 17; 2 Chr. xxxvi. 13; Ezek. xvii. 12—14, 28. It was not long, however, before Zedekiah was prevailed upon by Pharaoh Hophra to throw off his yoke, and declare himself independent of Nebuchadnezzar. Resolving to punish his ingratitude in the most exemplary manner, the Babylonian monarch led a powerful army into Judea, which desolated the country in every direction, and laid siege to Jerusalem. At this juncture, Pharaoh Hophra advanced against the besiegers at the head of a powerful army, which induced them to raise the siege and give battle to the Egyptians. Having defeated the king of Egypt, Nebuchadnezzar renewed his attack upon the city, which was carried, after sustaining a siege of two years and a half, according to the prediction of Jeremiah, chap. xxxiv. Zedekiah attempting to escape by flight, was overtaken by the Chaldeans, and conducted before Nebuchadnezzar, at Riblah. His children were put to death in his presence, his eyes were put out, and being loaded with chains he was carried to Babylon, with the remaining treasures of the temple and the remnant of the people, except a few of the lowest condition. \*

B. C. 585.—Nebuchadnezzar resolving to complete his conquest of these western nations, sat down with a large army

\* See further in the Prefatory Observations on the Book of Jeremiah, pp. 119—123, *ante*.

before the city of Tyre, which he carried after a siege of thirteen years, most of the inhabitants having retired with their riches to a neighbouring island, Ezek. xxix. 18. During this period, he completely reduced, by detached parties, the Sidonians, Moabites, Ammonites, and Edomites, pursuant to the several prophecies of Jeremiah and Ezekiel (Jer. xxvii—xxix; Ezek. xxv); and also sent Nebuzaradan into Judea, to revenge the death of Gedaliah. This he effected, carrying with him the wretched remains of the people, and thus completing the desolation of the land, Jer. lii. 30; Ezek. iv. 5, 6. From Tyre Nebuchadnezzar marched into Egypt, over which he obtained an easy conquest, in consequence of a civil war which was then raging between Pharaoh Hophra (Apries) and Amasis. The former was put to death, and the latter it is supposed was raised to the throne. That a great number of the inhabitants were carried captive to Babylon is manifest from Jer. xliii. xlv. xlv; and Ezek. xxix—xxxi.

Nebuchadnezzar now returned to Babylon, and occupied himself in beautifying his capital. Being intoxicated with pride, God sent him a dream for the purpose of admonition (Dan. iv. 1—27); but this proving ineffectual, he was deprived of his reason, according to the prediction of Daniel (ver. 28—33), and dwelt among the beasts of the field for the space of seven years. He died shortly after recovering his understanding, in the forty-third year of his reign.

B. C. 563.—Evil Merodach succeeded Nebuchadnezzar in the throne. He liberated Jehoiakim king of Judah, who had been in captivity for thirty-six years; and, after a reign of two years, which was stained with every species of crime, he was put to death, and Neriglissar reigned in his stead. The next king was Laborosoarchod, or Belshazzar, who is supposed to have been the grandson of Nebuchadnezzar. In his reign the city was taken, and the kingdom subverted by Cyrus,\* as related Dan. v. Thus were fulfilled the prophecies which had been uttered against the proud metropolis, Is. xlii, xlv, xlii, xliii, xlv; Jer. xxv; 1, li.†

6. MEDIA. This country is thought to have derived its name from Madai, the third son of Japhet,‡ in conformity with which opinion the Medes are uniformly called *Madai*. It is a mountainous region on the south-west of the Caspian Sea, east of Armenia, north of Persia, and west of Parthia

\* It is said Dan. v. 31, that the city was taken by Darius the Mede, i. e. Cyaxares, the king of Media. The reason of this is, that during his uncle's life-time, Cyrus held the empire jointly with him, and only sustained the second rank.

† Ancient Universal History, vol. iv. p. 390, &c. See further, p. 362, *post*.

‡ Josephus' Antiquities, b. i. c. 14.

and Hyrcania. Its principal cities in ancient times were **Ecbatan**, **Rages**, **Apamea**, &c. The Medes were subdued by **Ful**, or **Tiglath Pileser**, king of Assyria; and **Shalmaneser** carried his Jewish and Syrian captives into this country. As the Medes were excellent warriors, part of them of the city or country of **Kir**, assisted **Sennacherib** in his invasion of **Judea**, **Isa.** xxii. 6. After his army was destroyed at **Jerusalem**, the Medes shook off the Assyrian yoke. **Arbaces** seems to have commenced the work. About the twentieth year of **Hezekiah** (A. M. 3298), or perhaps three years earlier, **Dejoces** or **Arphaxad** obtained possession of the throne. After building **Ecbatan** he invaded Assyria, but **Esar-Haddon** gave him a terrible defeat in the plains of **Ragau**. His son **Phraortes**, whom some suppose to be **Arphaxad**, succeeded him A. M. 3348. He subdued the neighbouring nations of upper Asia, and invaded Assyria, but was slain at the siege of **Nineveh**. **Cyaxares** his son, succeeded him A. M. 3370. He conquered **Persia**; and to avenge his father's death, and the ruins of **Ecbatan**, his capital, he invaded Assyria and laid siege to **Nineveh**. From this he was called away by an eruption of the **Tartars** into his territories; but having expelled them, he joined his forces with those of **Nebuchadnezzar**, and besieged **Nineveh**, which they took and rased about A. M. 3403. His son and successor **Astyages**, the **Ahasuerus** of **Daniel**, reigned thirty-five years, and was succeeded by **Cyaxares** or **Darius**, A. M. 3444. This prince assisted by **Cyrus**, his son-in-law and nephew, made himself master of **Babylon** and the whole empire of **Chaldea**. The new empire was divided into a hundred and twenty provinces, over which were placed as many governors, the chief of whom was the prophet **Daniel**, **Dan.** vi. **Cyrus**, through his wife, became heir to **Media**, and united it with that of **Persia**, B. C. 538, after which all the kings of **Babylon** assumed the title of kings of the Medes and Persians.\*

7. **MESOPOTAMIA**, a famous province, situated between the rivers **Tigris** and **Euphrates**. The Hebrews call it *Aram-Naharaim*, or **Syria of the Rivers**, because it was first peopled by **Aram**, father of the **Syrians**. It was called *Padan-Aram*, the plains of **Aram** (**Gen.** xxviii. 2.); and *Sede-Aram*, the fields of **Aram**. It was separated on the west from **Syria** proper by the river **Euphrates**; on the east it was bounded by the **Tigris**, which separated it from **Assyria**; on the south it reached as far as the place where the **Euphrates** and the **Tigris** nearly join, whence **Babylonia** began. This country is

\* Ancient Universal History, vol. v. p. 21, &c.; **Brown** and **Calmet's Dict. of the Bible**, art. "**Media**" and "**Madai**."

celebrated in Scripture, as the primitive abode of men after the deluge. Here also were born Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, the sons of Jacob, Balaam, &c. Cushanrishathaim, the first oppressor of the Israelites after their settlement in Canaan, reigned in this country, Judg. iii. 8. Great numbers of the Syrians of Mesopotamia assisted the Ammonites against David, and it seems dismayed his troops, if they did not gain some victory over them. In after times Mesopotamia was reduced by the Assyrians, and afterwards by the Chaldeans, Persians, Greeks, Romans, Parthians, Saracens, Turks, Tartars, &c. A great many of the Jews remained in this country after Cyrus had granted them permission to return to their own land. Several of them were at Jerusalem on the day of Pentecost, and were converted under Peter's famous sermon, Acts ii. 9.

8. PARTHIA. This was one of the most powerful of the eastern empires. Small in its beginning, it gradually extended itself till it became a terror to even the Romans themselves. It sometimes stretched from the head of the Euphrates, if not from the Hellespont, to beyond the river Indus, in Asia, together with Egypt and Libya, in Africa. Its duration is generally allowed to be from B. C. 254, to A. D. 220. It was founded by Arcases, from whom all his successors were called Arcasides. Artaxerxes having overcome and slain Artabanus, the last of this race of kings, transferred the empire to the Persians. It is uncertain from whom the Parthians derived their origin. Some writers think them to have been of Persian origin, others that they were of the race of the Gauls, while others suppose them to have descended from the Saracens. The ancient Parthia is now the Persian Irak, and is in the heart of this empire. Its length is about 600 miles, and its breadth about fifty. It is somewhat hilly, but the air is pure and salutary. There were Jews of Parthia present at Jerusalem on the day of Pentecost (Acts ii. 9.); but the Christian religion is now extinct, except among the Armenians, who settled there for mercantile purposes.

9. PERSIA. The most ancient name of this country is Elam (Gen. x. 22., xiv. 1., &c.); so called probably from Elam, the son of Shem. In the books of Daniel, Esdras, &c. it is called *Paras*, or *Phars*, by which the proper Persia is still called. The extent of this country has varied, like many others, at different periods of its history. The ancient empire reached in length from the Hellespont to the mouth of the Indus, about 2800 miles; in breadth, from Pontus to the

mouth of the Arabian Gulf, about 2000 miles.\* The descendants of Elam first settled in that province, which from them was called Elymais; and by degrees, as their numbers increased, spread themselves into Susiana, and other adjoining provinces, as appears from Daniel, who places Susa, the metropolis of Susiana, in the province of Elam, ch. vii. 2.

The kingdom of Elam seems to have been pretty powerful, even in the time of Abraham; for Chedorlaomer, king of Elam, who was contemporary with that patriarch, is said in Scripture to have invaded the Zamzummims and Emims, who were of a gigantic race, and to have taken and pillaged the cities of Sodom and Gomorrha, though he was at last overthrown by Abraham, who came to the rescue of Lot, whom the Elamite had taken prisoner, Gen. xiv. 5. Admah, Zeboim, and Bela or Zoar, were also his tributaries. In the time of Jeremiah, Elam must have been a great and potent kingdom, as is plain from the prophecy, where he foretells the increase of Nebuchadnezzar's dominions; and, particularly, that he should subdue Elam, a kingdom on the river Ulai, to the eastward of the Tigris, Jer. xlix. 35., &c. But of the history of this nation, from the time of Chedorlaomer to that of Cyrus, we know nothing to be relied on, but that, as stated above, they were a powerful people, who were in all probability subdued by the Assyrians, but afterwards recovered their liberty, and were governed by princes of their own nation till the sixth year of Nebuchadnezzar, when they were again brought under subjection by that great warrior, and his ally Cyaxares, king of Media. While in subjection to the Assyrians, Medes, and Babylonians, the throne was still filled with natives of Persia, though tributaries to those greater powers. The following sketch of the Persian history will help to elucidate that of Scripture.

B. C. 599.—The history of Cyrus, the earliest Persian monarch which it falls within our province to notice, is peculiarly complicated and perplexed, because of the very opposite accounts furnished by those authors who have professedly undertaken to write the life of this illustrious prince. It forms no part of our business, however, to investigate the matter; this is simply to choose that account which appears the most probable, and is most consistent with Scripture; in doing which we feel no hesitation in preferring Xenophon. According to this historian, Cyrus was the son of Cambyses, king of Persia, by Mandane, the daughter of Astyages, king of the Medes. At the age of sixteen he ac-

\* Cluver. Geogr. l. v. c. 13.

accompanied his grandfather Astyages in the war against the Babylonians, in which he acquired a splendid fame both for wisdom and valour. After this exploit he returned to Persia, and remained with his father until he was forty years of age, when he was recalled into Media by his uncle Cyaxares, to assist him in repelling the aggressions of the Babylonian monarch, Neriglissar, who was preparing to invade Media. Cyrus entered his uncle's dominions at the head of 30,000 Persians, and with the combined armies totally defeated the Babylonians, with the Lydians his allies. Learning that the tyranny of the succeeding Babylonian monarchs had entirely alienated the hearts of their subjects, Cyrus invaded Assyria, defeated Laborosoarchod, ravaged the country, twice shewed himself before the walls of Babylon itself, and reduced some fortresses upon the frontiers upon his return into Media. In the reign of Belshazzar, Cyrus and Cyaxares determined upon a more effectual mode of warfare; and to direct their force to the reduction of the principal towns of the Babylonians, till it might be practicable to take Babylon itself. Cræsus, king of Lydia, entered into an alliance with Belshazzar, and brought over with him the Greeks, Thracians, Egyptians, and the nations of the Lesser Asia. Cyrus advanced to give the allied armies battle, and obtained a complete victory. Cræsus retreated into Sardis, which city Cyrus invested, took its citadel, and with it Cræsus, whose life he spared, and constantly retained him about his person afterwards. He prosecuted his victories in Lesser Asia, until he subdued the several nations from the Ægean Sea to the Euphrates; after these, Syria and Arabia; and having reduced almost all Asia, he repassed the Great River, invaded the Assyrians, and marched directly against Babylon, the only city in the east that now held out against him. Belshazzar presuming upon the impregnable strength and vast resources of the city, derided the efforts of his powerful enemy. In the mean time the invaders encompassed the city with a deep trench, keeping their purposes a profound secret; and Cyrus was informed of the feast which was about to be held within its walls. Upon this night he determined to suspend the fates of his army and of the empire for which he fought. The eventful time had arrived, and Belshazzar was impiously carousing among his princes and favourites, when the mysterious handwriting on the wall, and the interpretation thereof by the prophet Daniel, threw the profane monarch and his whole court into the utmost consternation. While this was the state of things at the palace, Cyrus had drained the river which ran through the city till it was fordable. Informed of

the confusion which reigned within, he issued orders to his troops to enter it, at north and south, by marching up the channel. They advanced towards each other without any impediment, till they met in the centre of the river. God, who had promised to open before him the gates of brass (Isa. xlv. 1.), preceded them, otherwise this singular and adventurous expedition must have failed. Had the gates which closed the avenues leading to the river been shut, which was always the custom at night, the whole scheme had been defeated. But so was it ordered by Providence, that in this night of general riot and confusion, with unparalleled negligence, *they were left open!* so that these troops entered into the very heart of the city without opposition, and reached the palace before any alarm was given. The guards were immediately put to the sword—Belshazzar slain, and the city taken almost without resistance, Dan. v. Babylon being thus taken, Cyrus, who shared the empire with his uncle, yielded him the first rank in it; and Cyaxares, called by Daniel Darius the Mede, ascended the throne of Babylon, while Cyrus retired into Persia; but after a short absence returned to Babylon, and with Cyaxares settled the whole empire.\* This important business being adjusted, Cyrus again departed to push his conquests still further. While absent on this expedition, Daniel was cast into the den of lions, and delivered in the miraculous manner recorded, Dan. vi. The death of Cyaxares recalled Cyrus to Babylon, and upon him devolved the crowns of Media, Persia, and Babylon. He lived in tranquillity seven years after acquiring this united empire, bounded on the east by the river Indus, on the north by the Caspian and Euxine seas, on the west by the Ægean, and on the south by the sea of Arabia, and Ethiopia. This extensive dominion is hinted at in the opening of his decree in favour of the Jews, which he doubtless passed by the persuasion of Daniel, the first year after he had seated himself upon the throne of Babylon, after the death of Cyaxares (2 Chron. xxxvi. 22, 23; Ezra i. 7, 8.), and of which many of the Jews availed themselves to return into their own country. See the Books of Ezra and Nehemiah, *passim*. This illustrious prince died in the seventieth year of his age, after a reign of thirty years, regretted by all the nations of his vast spreading dominions.

B. C. 529.—Cambyses, his son, succeeded Cyrus in the throne; but his disposition was very different from that of his father. His temper was restless and his disposition cruel;

\* See Media, *ad fin.* page 359, *ante*.



and on more occasions than one, when his arms were unsuccessful abroad, he poured out his fury on his own subjects. On his accession to the throne the governors of Syria and Phœnicia, and of the countries of Ammon, and Moab, and Samaria, wrote an epistle to him (Ahasuerus, *Ezra* iv. 6), in which they represented that if the Jews were permitted to rebuild their city and temple they would refuse to pay tribute or do homage, but resist kings, and choose rather to rule over others than to be ruled over themselves. On reading this epistle, Cambyses forbade the Jews to build the city and the temple; and the works were accordingly suspended till the second year of Darius, *Ezra* iv. 24. \*

B. C. 522.—About five months before the death of Cambyses, a Magian, taking advantage of the disaffection of the people towards their sovereign, and his absence with the army from the capital, represented himself as Smirdis, the brother of Cambyses, who had been put to death by his orders, and thus obtained possession of the throne. That this usurper was the Artaxerxes mentioned by *Ezra* (ch. iv. 7.), is affirmed with the highest probability. To him, therefore, may be justly attributed the same rigour towards the Jews which we remarked in the conduct of his predecessor Cambyses.† The Pseudo Smirdis after a reign of eight months was put to death, in the famous conspiracy which terminated in placing Darius on the throne.

B. C. 518.—About the third year of Darius, the transactions of his reign have a very important connection with the sacred history. The Jews had resumed the erection of the temple and the restoration of their city. On the accession of Darius, they were at first inattentive to improve the favourable opportunity, and suffered for their neglect by the failure of their vintage and harvest. At length, being divinely warned by the prophet Haggai, they zealously applied themselves to the work, which their inveterate foes, the Samaritans, again endeavoured to obstruct. But, Tatnai, the satrap, who governed Syria and Palestine, appears on this occasion to have acted the part of a just and prudent magistrate. He proceeded to Jerusalem, and demanded of the Jews, by what authority they acted. On their producing the decree of Cyrus, Tatnai wrote to Darius, who ordered that search should be made for the original decree, which was found among the archives in the palace of Ecbatana, or, as *Ezra* names it, "Achmætha, the palace that is in the province of the Medes," *Ezra* vi. 2. This original decree, agreeing with the copy which

\* Josephus, *Antiquities*, b. xi. ch. 2.

† See *Prideaux's Connect.* part i. book 3.

the Jews had produced as the justification of their conduct, Darius ordered to be again published. He also decreed the restoration of the sacred vessels, of which Nebuchadnezzar had spoiled the former temple; and that resources for carrying on the work should be dispensed to the Jews out of the revenues of the provinces. If any one obstructed the work, timber was to be taken down from his own house to construct a gibbet, on which he should be hanged, and his house be demolished, Ezra v. Prideaux remarks, on the authority of the learned Lightfoot, that the decree having been granted by Darius, at his palace in Shushan, in remembrance hereof, the eastern gate in the outer wall of the temple was, from this time, called the gate of Shushan, and that a picture and draught of that city was portrayed in sculpture over it, and there continued till its last destruction by the Romans.

B. C. 485. — Xerxes, a grandson of Cyrus, succeeded to the throne on the death of Darius, but nothing connected with the Scripture history is recorded during his reign. He was succeeded by his third son, Artaxerxes, the Ahasuerus of the Book of Esther, according to the authors of the Universal History, Josephus, Prideaux, and others. This prince favoured the Jews above all the kings of Persia, particularly in the seventh year of his reign, comp. Ezra vii. 1, Neh. i. ii. with Esther ii. 16. This was the last king of Persia, who was connected in any direct manner with sacred history.\*

10. PHŒNICIA was a province of Syria, but not always of the same extent. After the conquest of Canaan by the Israelites, its limits were narrow. It extended in length from Dora, below Accho to the river Eleutherus, just above Tripoli; and in breadth, from the shore of the Mediterranean to the continuation of the western range of Lebanon. The principal cities of Phœnicia were, Tyre, Sidon, Tripoli, Botyrs, Byblus, Berytus, Ecdippa, Ptolemais, and Dora. The following sketch of the history of this country is derived from Brown's Dictionary of the Bible.

This country was anciently peopled with inhabitants descended from Canaan. The Zidonians, Arvadites, Arkites, and perhaps the Zemarites and Sinites, dwelt here. No doubt in the time of Joshua and Barak, others of their Canaanitish brethren poured in upon them. The increase of their population made them apply to navigation and trade. They, especially the Tyrians and Zidonians, had almost all the trade of the then known world. There was scarcely a shore or isle of

\* See Ancient Universal History, vol. v. p. 167, &c.; Ency. Metropolitana, art. "Cyrus," "Cambyses," "Darius," and "Xerxes;" Prideaux's Connect. part i. book 3. sub anno 651—486.

the Mediterranean Sea, where they did not plant colonies; the most noted of which was that of the Carthaginians, who long contended with Rome. It is thought the Phœnicians pushed their trade as far as Britain. It appears that they had settlements on the Red Sea and Persian Gulf. Sir Isaac Newton thinks, vast numbers of Edomites fled thither in the days of David, and carried their arts along with them.

The ancient Phœnicians were famed for learning, and are said to have been the inventors of letters. They were also noted for their idolatries, in the worship of Baal, Ashtoreth, Hercules, Apollo, Tammuz, &c.

The chief cities of Phœnicia were Sidon and Tyre. Sidon, or Zidon, was built on the east-shore of the Mediterranean sea, perhaps not long after the flood, by Zidon, the eldest son of Canaan; and the inhabitants thereof, some ages after, built old Tyre, on a high hill on the same shore, about twenty-five miles to the south. The circumference of this old city was about three miles: but in process of time, they built another on the adjacent island, and joining the two by an isthmus, or neck of land, the whole city in its chief splendour is said to have been about nineteen miles in circumference, which included the suburbs. Both Tyre and Sidon pertained to the tribe of Ashur, but were never taken from the Canaanites. The Zidonians very early oppressed the Israelites, *Judg. x. 1, 2.* Sometimes Tyre and Sidon had distinct kings, and sometimes they had but one over both. Many of them make but little figure in history. About the time of David, Cilix, and Cadmus, the sons of Agenor, king of Zidon, alarmed by David's repeated victories, left their country, and sought out new seats of empire for themselves. Hiram, king of Tyre, who appears to have had the Sidonians under him, assisted SOLOMON in building the temple, and other structures; and it seems there had been a covenant of amity established between the two nations. Ethbaal, the father of Jezebel, was one of his successors; but he probably lived at Zidon. Perhaps Phalis, who reigned in the time of the Trojan war, was his son. During the reign of Pygmalion, the great grandson of Ethbaal, Dido, or Eliza, his sister, with a multitude of others, fled from his oppression, and built Carthage, on the north of Africa, to the south-west of Sicily. The Tyrians, and perhaps other Phœnicians, were in the league against the Israelites in the time of Jehoshaphat. *Psal. lxxxiii. 7.*

About the time of Jotham, the Phœnicians seem to have been masters of at least a part of the country of the Philistines; and it seems in the days of Ahaz, they carried off numbers of the Jews, and sold them to the Greeks for slaves.

Joel iii. 4. Soon after, Eulæus, their king, attempting to reduce the revolted inhabitants of Gath, these supplicated the protection of Shalmaneser, king of Assyria. He turned his arms against the Phœnicians. The Zidonians quickly revolted from Tyre, proclaimed him their king, and assisted him against the Tyrians. Five years he besieged Tyre; but twelve of their ships defeating sixty of his, and death cutting him off, the siege was raised. The glory of Tyre quickly increased, and the most of Phœnicia became subject to it. They traded with the Egyptians, Eolians, Cilicians, Spaniards, Greeks, Cappadocians, Arabians, Syrians, Hebrews, Mesopotamians, Medes, Persians, Lydians, Africans, and islanders of the Mediterranean sea. Provoked with the Phœnicians, for entering into a league with Zedekiah, king of Judah, and assisting him in his rebellion, Nebuchadnezzar invaded the country, Zidon quickly surrendered. Tyre was besieged for thirteen years, during which time, Ethbaal, their proud and politic prince, was slain. In A.M. 3432, Tyre was taken; but, during the siege, the inhabitants had transported themselves and their effects to the neighbouring island, about seventy paces from the shore. Missing their expected booty, the Chaldeans vented their rage on the few they found, burnt the city, and cast the rubbish into the sea. The Tyrians, now pretty safe in their island, afterwards sent their submission to the Chaldeans, under whom, and their Persian successors, the cities of Tyre and Zidon had still kings of their own.—Tetramnestes, or Zidon, assisted Xerxes of Persia with 300 galleys, in his expedition against Greece. Wearied with the tyranny of Darius Ochus of Persia, they entered into a league against him with Nectanebus of Egypt. Ochus laid siege to their city; Tennes, their king, and Mentor, a Greek general, betrayed it into his hands. Enraged at this, and their ships being burnt that none might leave the place, they in desperation burnt the city on themselves, and perished to the number of 40,000. Ochus got a considerable sum for the rubbish, as there was much gold and silver among it. The rest of the country readily submitted to him. About this time, it is said, the slaves of Tyre, in one night, murdered all their masters, except one Strato, who was made king. About the same time, one Strato was king of Zidon, which was now re-built. Alexander the Great deposed him, to make way for one Balonymus, a very poor man, but of the ancient blood-royal. When Alexander approached towards Tyre, the governor sent him presents; but trusting to their wall of 150 feet thick, built completely round the island, they refused to admit him into their city, to sacrifice to Hercules. After a costly and

terrible siege of seven months, he took the city by force, put 8000 of the inhabitants to the sword, crucified 2000, and sold 30,000 for slaves to the Jews and others. The city he re-peopled from the continent, and made Azelmic the king, who had been abroad during the siege, governor. Previous to the capture of the island, the Tyrians had sent off their wives and children to Carthage; and about 15,000 others were secretly carried off in the Zidonian ships. About 19 years after, Antigonus again took it, after a siege of 15 months. After Alexander, Phœnicia never recovered its ancient glory, a great part of their trade being carried off to Alexandria, and themselves so often changing their Syro-Grecian and Egypto-Grecian masters. Having fallen into the hand of the Romans, Augustus, to punish their frequent revolts, and their siding with Cassius, deprived Tyre and Zidon of their charters. The Phœnicians in part became proselytes to the Jewish religion: many from that quarter attended our Saviour's instructions, and received his cures. A Syro-Phœnician woman he extolled for her faith. Mark iii. 8, and vii. 24—31. The Gospel was early preached here. Acts xi. 19. Paul tarried a while with the Christians at Tyre and Zidon. Acts xxii. 4, and xxvii. 3. For many ages, there were noted churches in these places; but for a long time past, Tyre has been a mere heap of ruins, inhabited by a few wretched fishermen. Zidon is still of some note, having about 16,000 inhabitants, Christians and others, not absolutely wretched. Gen. ix. 25—27. Amos i. 9, 10; Joel iii. 4—8; Isa. xxiii.; Ezek. xxvi.—xxviii.; Jer. xxv. 11, 22, and xxvii. 3—7; Zech. ix. 1—5; Psal. xlv. 12, lxxii. 10, and lxxxiv. 4.

11. SYRIA.—This country is in the Hebrew Scriptures called *Aram*, from *Aram*, the youngest son of *Shem*. Under this name is sometimes included *Mesopotamia*, *Babylonia*, *Phœnicia*, and *Palestine*. But *Syria Proper* was bounded by the *Mediterranean* on the west, the *Euphrates* on the east, *mount Taurus* on the north, and *Arabia deserta*, *Palestine*, and *Phœnicia*, on the south: extending from 34° to 38° north latitude. The Roman province of *Syria* included the whole of *Judea*. This country was originally parcelled out into several little kingdoms; in after times, into four principal ones, *Zobah*, *Damascus*, *Hamath*, and *Geshur*; the others, spoken of in Scripture, as *Bethrehob*, *Ishtob*, *Maacha*, were probably subdivisions. Subsequently the whole country was divided into two parts only, *Cœlosyria* and *Phœnicia*, according to *Strabo*, who, nevertheless, elsewhere distinguishes *Phœnice* from *Syria*. *Ptolemy* subdivides these; and in the proper *Syria*, notices *Ommagene*, *Pieria*, *Cyrristica*, *Seleucis*, *Cassiotis*, *Chaly-*



bonitis, Chalcidice, Apamene, Laodicea, Phœnicia, Mediterranea, Cœlosyria, and Palmyrene. Cœlosyria, properly so called, lay between Libanus and Antilibanus, and was thence called Cœlosyria, or the Hollow Syria. Its principal cities were Heliopolis, Abila, Damascus, and Laodicea.\*—This geographer styles Abila, *Abila Lysania*, which agrees with St. Luke's division of the tetrarchy, ch. iii. 1. From Abila, the neighbouring country took the name of Abilene. Damascus was once the metropolis of Syria. Some of the ancients have supposed it to have been built by one Damascus, from whom it was named; but the most generally received opinion is, that it was founded by Uz, the eldest son of Aram. It was certainly in being in the time of Abraham, Gen. xiv. 15; xv. 2.

Calmet has noticed the following divisions of this country.

*Syria of the Two Rivers*, or Mesopotamia of Syria, or Aram Naharaim.†

*Syria of Damascus*, that of which Damascus was the capital, extended eastward along mount Libanus. Its limits varied according to the power of the princes that reigned at Damascus.

*Syria of Zobah*, or *Sobal*, probably Cœlosyria, Syria the hollow. Its capital was Zobah, a city unknown, unless it be Hobah or Hobal, north of Damascus. Gen. xiv. 15.

*Syria of Maachah*, or *Beth-maachah*, was also towards Libanus. 2 Sam. x. 6, 8; 2 Kings xv. 29. It extended beyond Jordan, and was given to Manasseh. Deut. iii. 14; Josh. xiii. 13.

*Syria of Rohob*, or *Rehob*, was that part of Syria, of which Rehob was the capital. But Rohob was near the northern frontier of the Land of Promise (Numb. xiii. 21), on the way or pass that leads to Emath, or Hamath. It was given to Asher, and lay contiguous to Aphek, in Libanus. Josh. xix. 28, 30; xxi. 31. Laish, otherwise Dan, situate at the fountains of Jordan, was in the country of Rohob, Judg. i. 31. The Ammonites called to their assistance against David, the Syrians of Rehob, of Zobah, of Maachah, and of Ish-tob. 2 Sam. x. 6, 8.

*Syria of Tob*, or of *Ish-tob*, as they are called in the Maccabees, was in the neighbourhood of Libanus, the northern extremity of Palestine; for, when Jephtha was banished by his brethren from Gilead, he withdrew into the land of Tob. Judg. xi. 3, 5; 1 Macc. v. 13; 2 Macc. xii. 17.

\* I am happy to have another opportunity of recommending that very judicious work, The Modern Traveller, the second and third volumes of which contain an interesting and accurate account of Syria and Asia Minor; and this for the sum of 10s!

† See Macedonia, page 379, post.

*Syria of Emath*, or *Hamath*, of which *Hamath*, on the *Orontes*, was the capital.

*Syria*, without any other appellation, denotes the kingdom of *Syria*, of which *Antioch* became the capital, after the reign of the *Seleucidæ*.

*Calosyria*, or *Calesyria*, or the Lower *Syria*, occurs in several places of the *Maccabees*. It may be considered, says *Strabo*, either in a proper and restricted sense, as only the tract of land between *Libanus* and *Antilibanus*; or, in a larger signification, including all the country in obedience to the kings of *Syria*, from *Seleucia* to *Arabia* and *Egypt*.

*Syria of Palestine*, is read in some authors, and sometimes comprehends *Palestine* under *Syria*, because this province was long subject to the kings of *Syria*.

*Syro-Phenicia*, is *Phenicia* properly so called, of which *Sidon*, or *Zidon*, was the capital; which, having by conquest been united to the kingdom of *Syria*, added its old name *Phenicia* to that of *Syria*. The *Canaanitish* woman is called a *Syro-Phenician* (*Mark* vii. 26), because she was of *Phenicia*, then considered as part of *Syria*. *St. Matthew*, who wrote in *Hebrew* or *Syriac*, calls her a *Canaanitish* woman (*Matt.* xv. 22, 24), because that country was really peopled by *Canaanites*; *Sidon* being the eldest son of *Canaan*. *Gen.* x. 15.

*Syria* at first was governed by its own kings, each in his own city and territories. *David* subdued them, about *ante* A.D. 1044 (*2 Sam.* viii. 13), on occasion of his war against the *Ammonites*, whom the *Syrians* had assisted, *ch.* x. 6, 8. After the reign of *Solomon* they shook off the yoke, and were not reduced again, till *Jeroboam II.* king of *Israel*, A.M. 3179. *Rezin*, king of *Syria*, and *Pekah*, king of *Israel*, having declared war against *Ahab*, king of *Judah*, this prince found himself under the necessity of craving aid from *Tiglath-Pileser*, king of *Assyria*, who put *Rezin* to death, took *Damascus*, and transported the *Syrians* beyond the *Euphrates*. *Syria* now continued in subjection to the kings of *Assyria*. Afterwards, it came under the *Chaldeans*; then under the *Persians*; and was finally reduced by *Alexander the Great*. After the death of *Alexander*, his empire was divided between his principal officers, and *Syria* became one of the four *Greek* kingdoms thus formed, and was governed by the *Seleucidæ*; some of whom, especially *Antiochus Epiphanes*, were the most determined and cruel enemies of the *Jews*. After it had subsisted about 250 years in this state, it was reduced to a *Roman* province.\*

\* See further, in the account of *Greece*, page 373, *post*.



## II. EUROPE.

The principal countries in Europe, mentioned in Scriptures are, *Achaia—Illyricum—Italy—Macedonia—and Spain*. The chief Islands are *Clauda—Crete—Melita—Samothece—and Sicily*.

I. GREECE.—This is called in the Hebrew *Javan*, and often comprehends, says Calmet, all the countries inhabited by the descendants of Javan, as well in Greece, as in Ionia, and Asia Minor. Since the time of Alexander the Great, the name of Greek is taken in a more enlarged and extended sense, because the Greeks being masters of Egypt, Syria, the countries beyond the Euphrates, &c. the Jews included all Gentiles under the name of Greeks. Hence, in the Maccabees, the Gospels, and St. Paul's writings, the term is frequently used in this sense, while in others it denotes those Hebrews who spoke the Greek language. Greece, in its largest acceptation, as denoting the countries where the Greek language prevailed, included from the Scardian mountains, north, to the Levant, south; and from the Adriatic Sea, west, to Asia Minor, east. Hence Daniel uses the term Greece to denote Macedonia, as part of Greece, whereas we read Acts xx. 2, that St. Paul passing through Macedonia, came to Greece, *i. e. Grecia Proper*. In this more restricted sense, Macedonia and the river Strymon formed the northern boundary of Greece. *Achaia*, mentioned in the New Testament, was a province of Greece, of which Corinth was the capital. Taken in its largest sense it was that country now called Lividia, bounded north by Thessaly, west by the river Achelous, east by the Archipelago, and south by the isthmus of Corinth. In a more confined sense Achaia was a province in the Morea, now called Romania Alta; it is north of the Peloponnesus, and runs westward along the bay of Corinth: its metropolis was Patmos.

Greece was probably peopled soon after the flood. At the time of the Trojan war, B. C. 900 it was extremely populous, and was divided into a prodigious number of small states, similar to those of the Canaanites in the time of Joshua. In after-times, we find about forty-eight provinces in it, all which Philip king of Macedon, and Alexander his son, reduced into one. The kingdoms or states of Sicyon, Argos, Attica, or Athens, Bœotia, Arcadia, Thessaly, Phocis, Corinth, Lacedæmon, Elis, Ætolia, Locris, Doris, Achaia, and Macedonia, were the most noted.

The father of the Greeks, as before intimated, was Javan,

the fourth son of Japheth ; his sons were Elisha, Tarshish, Chittim, and Dodanim ; his posterity were anciently called Ioanes, or Iones ; they first seem to have settled on the west of Lesser Asia, where part of them still continued, and to which others in after-times returned from Greece, and formed Greek states in Lesser Asia, of their various tribes, Ionians, Æolians, and Dorians. Numbers, in very early times, passed into Europe, perhaps by crossing the Hellespont, and settled in Greece. Some Phœnicians, Egyptians, and perhaps others, driven out of their own countries, came afterward and settled among them ; they, notwithstanding a multitude of intestine wars, multiplied exceedingly, and spread themselves into almost every isle and coast of the Mediterranean sea : part of them took up their residence in the east of Italy ; others at Marseilles in the south of France ; and part of them settled in Egypt, and Cyrene, in Africa.

After they had long lived in barbarity, the study of philosophy was introduced among them, about six or seven hundred years before the birth of our Saviour : they made considerable advances therein, chiefly in their own self-conceit ; but though their manners were less savage, their morals were, on the whole, but little bettered. It is said they had about 30,000 idols. They traded with the Tyrians, and sometimes bought of them Jews to be slaves. Ezek. xxvii. 6. 7, 13 ; Joel iii. 6.

After long and repeated wars between the Lacedemonians and Athenians, their principal tribes, and the war of the Phœnicians, and Bœotians, &c. which, with their looseness of manners, had exceedingly weakened those in the south parts of Greece, the Macedonians subdued them, A. M. 3666. But their foreign wars were still more remarkable. About A. M. 3100, they, after a war of ten years, ruined the powerful kingdom of Troy. About four hundred years after, the Ionians in Lesser Asia revolted from the Persians ; and the Greeks in Europe, particularly the Athenians and Lacedemonians, on different occasions, and sometimes conjunctly, took part with them. Provoked therewith, Darius Hystaspes, and Xerxes his son, with a prodigious army, thought to ruin them entirely : a considerable part of Greece was ravaged, and Athens was twice burnt. For almost two hundred years, partly by assisting the Egyptians, and partly by harassing the Persian territories in Asia, the Greeks attempted to resent this usage.

No sooner had Philip king of Macedonia, and his son Alexander, rendered themselves masters of Greece, than it was resolved to overturn the empire of Persia. About A. M. 3670, Alexander marched an army of 35,000 Greeks into



Asia. With these, in the three great battles of Granicus, Issus, and Arbela, he, with but trifling loss, overthrew the Persian armies, which it seems were, in the two first battles, about five or six hundred thousand; and in the last, ten or eleven hundred thousand. In six years he made himself master of the Persian empire, and part of India; and died, leaving an empire about 4000 miles in length. None of his relations, or posterity, maintained peaceable possession of any part of it: in about fifteen years, they were all murdered. Roxana, one of his wives, murdered Statira, the daughter of Darius, another of them, and cast her body into a well. Olympias, his mother, murdered Aridæus his bastard-brother, and Eurydice his wife; and not long after was, in revenge hereof, murdered by Cassander's soldiery. Roxana, and Alexander Ægus her son who had borne the title of king about fourteen years, and had been supported by Eumenes, that miracle of bravery and conduct, were privately murdered by Cassander, who, about a year after, murdered Hercules, another of Alexander's sons, and his mother Barsine. The royal family thus extinct, and Antigonus reduced, the empire was parcelled into four parts. Lysimachus had Bithynia, Thrace, and the northern part; Cassander had Greece, and the western parts; Ptolemy had Egypt, and the southern countries; and Seleucus Nicator had Syria, and the eastern part. That which belonged to Lysimachus was taken from him in a few years, and there remained but three divisions. The monarchy of Greece, after a variety of wars, was split into the states of Macedonia, Achaia, Ætolia, &c. and most of it was subdued by the Romans, about a hundred and forty-eight years before the birth of our Saviour.

The two thighs of this once belly-like empire had a longer duration. Ptolemy Lagus, the first Grecian king of Egypt, on the south, was very powerful. He had under him Egypt, Canaan, Phœnicia, Caria, Hollow Syria, part of Arabia, all Cyprus, and sundry of the Ægean isles. Seleucus Nicator, the first Greek king of Syria, on the north, was still more powerful: he was sovereign of all the countries from the Hellespont to beyond the river Indus, and, after the death of Lysimachus, ruled over Thrace and Macedonia. Antiochus Soter, his son, succeeded him, whose war with the Gauls, Bithynians, and king of Pergamus, weakened his kingdom. After Ptolemy Philadelphus in Egypt, and Antiochus Theos in Syria, were wearied of their long war with one another, a method of peace was agreed on: Philadelphus carried his daughter Bernice along with him to Syria and persuaded Antiochus to divorce his wife Laodice, and marry her, and

settle the Syrian crown on her children. No sooner was Philadelphus dead, than Antiochus divorced Bernice, and recalled Laodice, and settled the crown on her son Seleucus Callinicus. To prevent her husband from changing his mind, Laodice got him quickly poisoned. Seleucus succeeded him about A. M. 3758. Bernice and her child, and the Egyptians who attended her, were all murdered, before the troops of Lesser Asia could come up to assist her. To revenge her death, Ptolemy Euergetes king of Egypt, her brother, invaded the kingdom of Syria, reduced the most of it, killed Laodice, took much spoil, and recovered about 2500 of the Egyptian idols, which Cambyzes and other Persians had carried from Egypt, which he replaced in their temples. In his return through Canaan, he offered a solemn sacrifice of thanksgiving to the God of the Jews at Jerusalem. As a sedition at home had obliged Ptolemy to leave Syria, he made a truce with Seleucus; but that unhappy prince was harassed by his brother Hierax, and by Attalus and Eumenes of Pergamus, and at last was taken captive by the Parthians. Seleucus, Ceraunus, and Antiochus the Great, his sons, formed a resolution to be revenged on Ptolemy, and to recover the provinces he had wrested from their father. Ceraunus died before he did any thing worthy of notice: Antiochus succeeded him A. M. 3781. With difficulty he reduced the troops of Molon the rebel. Ptolemy Philopater of Egypt gave him a terrible defeat at Raphia, near the north-east corner of Egypt, and obliged him to deliver up Canaan and Hollow Syria. When Ptolemy viewed the state of these provinces, he offered sacrifices at Jerusalem; but restrained by the Jews, or terrified by God, from entering the holy of holies, he conceived a terrible rage against the Jews, and caused about forty or sixty thousand of those in Egypt to be inhumanly murdered. He had so easily granted a peace to Antiochus, that he might have time to wallow in his lewdness with Agathoclea, and her brother Agathocles. Offended with his baseness, a number of his subjects revolted; and he soon died of his intemperance. His son Ptolemy Epiphanes, a child of four or five years old, succeeded him. Antiochus the Great, having reduced Achæus the rebel, agreed with Philip king of Macedonia to conquer young Ptolemy's dominions, and part them betwixt them. Meanwhile, the Egyptians, highly offended that their young sovereign was under the guardianship of Agathocles, were ready to revolt; various seditions actually happened. The Alexandrians rose in arms, and put Agathocles, Agathoclea, and their mother and associates, to death. Many of the Jews revolted to



Antiochus; but Scopas, the Egyptian general, quickly chastised them; and reduced Canaan and Hollow Syria to their wonted subjection. Antiochus with a great army, met him at the springs of Jordan, defeated the Egyptians; and, notwithstanding all that Scopas and three fresh armies sent to assist him, could do, reduced Phœnicia, Canaan, and Hollow Syria. The Jews gladly submitted, and assisted him with provisions, and he honoured them and their religion with very distinguished favours. Taking a number of them along with him, he bent his march towards Egypt, with a design to conquer it; but fearing this might provoke the Romans, now guardians of young Ptolemy; or inclining to make war on some of the Roman allies in Asia, he resolved to gain Egypt by fraud. After bribing his beautiful daughter Cleopatra to betray her husband, he married her to Ptolemy, and assigned Phœnicia, Canaan, and Hollow Syria, for her dowry; though, it seems, he never actually gave them up: but his designs on Egypt were disappointed. Ptolemy's generals suspected him, and were on their guard; and Cleopatra faithfully supported the interest of her husband. Enraged with this disappointment, Antiochus fitted out three hundred ships and a formidable army, with which he rendered himself master of a number of places on the coasts of Lesser Asia, Thrace, and Greece; and took Samos, Eubœa, and many other islands in the Mediterranean sea. Hearing of the death of Ptolemy, he prepared to seize on the kingdom of Egypt: but a terrible storm, and the death of Scopas the traitor, prevented him. Instigated by Hannibal, he, and some Greeks in Europe, commenced a war on the Romans. To revenge this affront, and the injury he had done to their allies, they attacked him. Acilius routed his army in Greece, and drove him quite out of Europe; Livius and Æmilius, at different times, defeated him by sea. Lucius Scipio, with 30,000 forces, routed his army at Magnesia, killed 54,000 of them, stripped him of all his territory in Lesser Asia, on this side mount Taurus; and condemned him to pay 12,000 talents of silver to defray the expence of the Romans in making war on him. Covered with shame, he retired to the innermost parts of his kingdom, and attempting to rob the temple of Jupiter at Elymais, for money to pay the Romans, he was killed by the enraged mob.

The short reign of Seleucus Philopater his son was notable for nothing but raising of taxes, and an attempt by Heliodorus his minister to pillage the temple of Jerusalem for money to pay the Roman debt. He was cut off, not in the sedition of his subjects, or in open war with his foes, but was poison-

ed by Heliodorus his infamous agent. Nor did Demetrius his son succeed him; but Antiochus his brother, who had long been hostage at Rome, for securing the payment of the debt due to the senate; and one of the most base, frantic, and wicked persons that ever breathed. By flattering the Romans to favour him, by flattering Eumenes, king of Pergamus to assist him, and by flattering the Syrian subjects, he peaceably obtained the crown. He quickly defeated the forces of Heliodorus the usurper; of Demetrius the true heir; and of Ptolemy the young king of Egypt, whose guardians claimed the kingdom of Syria in right of his mother; and, by his excessive distribution of presents, he gained the hearts of his people. Eulæus and Lenæus, administrators for young Ptolemy Philometer, justly demanded for him the provinces which had been assigned for his mother's dowry. Piqued herewith, Antiochus, after viewing and repairing the fortifications of these places, marched a moderate army towards Egypt; and on the north-east border of that country defeated the Egyptian generals; but as the victory was not complete, he returned back to his own kingdom. Next year he invaded, and, except Alexandria, ravaged the most part of Egypt, and had Cyprus treacherously betrayed to him by Macron. Ptolemy, whose education had been so effeminate, could do but little in this time of distress. Perhaps he was taken prisoner by the Syrians. It was certain that he and Antiochus, who was his uncle, had an interview, and feasted together. While neither intended performance, they entered into a mutual league; and were both disappointed of their designs. In his return home, Antiochus committed the most terrible murder and sacrilege at Jerusalem, and 40,000 were slain, and 40,000 made slaves. Meanwhile the Alexandrians, seeing Philometer their king entirely at the beck of Antiochus, made his brother Ptolemy Physcon king in his stead. Under pretence of restoring Philometer, Antiochus again invaded Egypt; but not being able to reduce the Alexandrians, he left the country, expecting that the two brothers would exhaust its strength by their civil wars, and so render the whole an easy prey for him. They, suspecting his designs, agreed to reign jointly. Provoked herewith, he again invaded Egypt, and ravaged a great part of it: but Popilius, and other ambassadors from Rome, arriving in Macedonian ships, charged him to desist, as he valued the favour of their state. Stung with rage at this disappointment, and provoked with the peculiarity of the Jewish religion, and some affronts which they had done him, he made terrible work in Judea. He had before turned out



their high-priests at pleasure, and sold the office to the highest bidder; he now stopped the daily sacrifice, rendered the temple a scene of idolatry and lewdness, compelled the Jews to eat swine's flesh, and seemed intent to cut off every copy of the scriptures, and every worshipper of God. Meanwhile the Armenians, Persians, and others of his subjects, revolted. The first were easily reduced, but the Persian mob gave him a repulse, as he attempted to plunder their temple. Hearing, in his return towards Babylon, that the Jews had defeated Lysias, his general, and troops, he vowed to root them wholly out from the earth. He was almost immediately struck with a terrible distemper; his flesh crawled with worms, rotted, and fell off in pieces. Convinced that his persecution of the Jews was the cause, he made solemn vows to grant them redress and favour, and to restore their religion; but all was in vain; the torment and stench put an end to his life.

For about a hundred years more, the kingdom of the Greeks subsisted in Syria, amidst contention and wretchedness, to the highest degree, and was seized by the Romans about A. M. 3939. The Egyptian kingdom lingered out about thirty-five years longer, and then fell into the same hands. When the Roman empire came to be divided into the eastern and western, about A. D. 338, the most part of what the Greeks had ever possessed, except Parthia, and some other countries on the south-east, fell to the share of the emperor of the east, who generally resided at Constantinople. The Saracens seized a great part of what once belonged to the Greeks. The Ottoman Turks have long been masters of almost the whole of it: but the Greeks have been at last aroused to struggle for their freedom. Gen. ix. 27; Zech. iii. 3—6; Dan. ii. 32—39; Dan. vii. 6, and viii. 5—25, and x. 20, and xi. 2—35; Zech. ix. 13; Dan. vii. 7—12.

Long before our Saviour's incarnation, a part, if not the whole, of the then received oracles of God, was translated into the Greek tongue; and not long after his death, so much accounted foolishness by their philosophic pretenders to wisdom, Christian churches were planted almost every where in the Grecian territories. Multitudes of them still retain the Christian name.

2. ILLYRICUM.—This was the ancient name of that part of the Turkish and Austrian empires, which lies along the east coast of the Gulf of Venice, as far south as the Gulf of Drin. Its southern part was called Dalmatia, in which Titus travelled. St. Paul says that "from Jerusalem round about unto Illyricum he had fully preached the Gospel of Christ," Rom. xv.



19, that is, to the borders of this country, for it does not appear that he ever visited it.

3. ITALY.—It is only for the purpose of noticing the capital of this country, and the mistress of the world—*Rome*—that it is introduced here. The history of the Romans is too intimately connected with the New Testament history to be passed by in silence.

Rome was built by the Etrurians, and enlarged by Romulus, and a number of little else than banditti under his direction, about A. M. 3254. It gradually increased till it extended over seven hills; and at last took in thirteen. The Romans were first governed by seven kings, for about 220 years. During the next 488 years, they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. They were afterwards governed by sixty-five emperors, for the space of 518 years. Their power gradually increased, till they first subdued a great part of Italy; and afterwards made themselves masters of all the countries from the north parts of Britain to the south borders of Egypt, and from the western parts of Persia to the western coasts of Spain. Their wars with the Carthaginians, Spaniards, Gauls, Greeks, Parthians, and Jews, are well known. The dissensions and civil wars carried on between Aristobulus and Hircanus, the sons of Alexander Jannæus, gave the Romans an opportunity of interfering in the affairs of the Jewish nation. It was made tributary by Pompey, A. M. 3939, and about thirty years afterwards Herod the Great was placed upon the throne assisted by Antony the Roman triumvir. About twenty-seven years before the death of our Saviour, it was reduced into the form of a province, and governed by officers called *Procurators*. The Romans, however, had scarcely extended their power so far and wide, when their leading men, Marius, Sylla, Pompey, Julius Cæsar, and others, by their civil contentions, and massacres of each other's adherents, were likely to ruin the empire. Julius Cæsar succeeded in establishing himself on the throne; but the senate still retained some faint show of authority. His ambitious overthrow of the commonwealth soon cost him his life; and the liberators afterwards made a vigorous attempt to restore the freedom of the empire; but they perished in the attempt. The long, prosperous, and mild government of Augustus had the effect of reconciling the Romans to the loss of their liberty. Most of his successors in the empire were monsters of cruelty, pride, and almost every other vice. This, together with the civil contentions occasioned by numbers who endeavoured to seize on the supreme power; with the terrible ravages of the northern nations,

and the divisions of the empire into different parts, the eastern and western, gradually wasted it, till it was entirely ruined.

About A. D. 46, a famine of seven years' continuance terribly distressed the empire, and not long after, a multitude of earthquakes happened. The persecution of the Christians, the butchery of their subjects by Nero and Domitian, and the terrible wars with the Jews, cut off prodigious numbers of the Romans. The Jews were subdued, their city and temple destroyed, and hundreds of thousands of them put to death; but the vengeance of heaven still pursued the Roman persecutors. In the fourth century Christianity was established as the religion of the empire by Constantine, and a gleam of hope seemed to dart across the minds of his subjects; but it was speedily chased away by their internal dissensions and the irruption of the Goths and Vandals, which ended in the subversion of this stupendous power.\*

St. Paul twice visited Rome; first, in the year 61, in consequence of his appeal to Cæsar; and again probably in 64. At this time there was a great persecution of the Christians, during which, it appears, Paul was imprisoned, and soon after beheaded near the city, A. D. 65. During his first imprisonment, which lasted two years, he wrote his Epistles to the Ephesians, the Philippians, the Colossians, and Philemon; and in his second imprisonment, he most probably wrote his second Epistle to Timothy. The Apostle Peter probably went to Rome about A. D. 63 or 64, after Paul's first imprisonment; and thence wrote his second epistle. It is generally believed that he suffered death here, about the same time with Paul.

4. MACEDONIA.—It has been supposed by some critics that this country is denoted in the Old Testament by *Chittim*, or the descendants of Cheth. Shuckford has supported this opinion with much ability, and it has been adopted by Calmet and his learned editor. The boundaries of this country are not very easily fixed. The ancient limits were probably the Ægean Sea on the east, Thessaly and Epirus on the south, the Adriatic or the Ionian Sea on the west, and the river Strymon and the Scardian mountains on the north.† In the description of Greece, we have intimated that Macedonia was sometimes comprehended in it, with all the south-eastern part of Europe south of Illyricum, Mæsia, and Thrace. The Romans divided the whole of Greece into two provinces:

\* See Brown's Dict. of the Bible, art. "Rome."

† Ancient Universal History, vol. viii. p. 382.

*Macedonia*, comprehending Macedonia, Epirus, and Thessaly; and *Achaia* or *Greece*, comprehending Greece proper, and the Peloponnesus. When Macedonia is joined with Achaia, in the New Testament, it means the Roman Province; when spoken of alone, the country or Macedonia Proper is intended.

Macedonia is celebrated as being the third great empire of the world, and it is said that Alexander subdued one hundred and fifty nations. He certainly made himself master of Greece, of the Persian empire, and of India; but his empire was quickly broken in pieces; and Macedonia, after continuing a kingdom about 646 years, fell into the hands of the Romans, A. M. 3856.

The principal cities of Macedonia were Thessalonica, Amphipolis, Philippi, Berea, and Pella. The Apostle Paul was directed by a vision to preach the Gospel in this country, which he did with great success, Acts xvi. xvii.

5. SPAIN—St. Paul mentions an intended journey into Spain, Rom. xv. 24, 28, but it is doubtful whether he ever accomplished it: Eusebius, and after him, some modern writers have supposed Spain was referred to in the old Testament under the name of *Tarshish*; and the late editor of Calmet is of opinion that the city of this name was *Cadiz*. The Spaniards suppose Jubal the son of Japheth to have come hither about 142 years after the flood, and to have introduced the patriarchal religion. But others suppose it to have been peopled by the Celtic descendants of Gomer, who settled here about 1000 years after the deluge. A christian church was early planted in Spain, but by whom is not known.

The chief ISLANDS in Europe demanding notice are—

1. *Crete*, an island in the Mediterranean sea, almost opposite to Egypt, and now called Candia. Calmet supposes that this island was peopled from Egypt, and that thence the Philistines peopled that part of the Holy Land called Philistia; but his editor thinks it more probable that Crete itself was peopled by the Philistines, migrating from the shores of Egypt, or of Judea.\* It appears that the character of this people for lying was notorious as early as the time of Homer, who always makes Ulysses, when about to tell a falsehood, assume the character of a Cretan. In common speech the expression "to Cretanise," signified to tell lies. This helps to account for the character which St. Paul has drawn of this people, in saying "the Cretans are always liars" (Tit. i. 12.), which,

\* See Calmet's Bib. Encyclop. art. "Caphtor," "Cherethim," "Crete."



indeed, is quoted from one of their own poets, Epimenides, who adds "they are savage beasts, and gor-bellies." A most disgusting description. The gospel was early preached in Crete, and a church planted there; Titus was appointed to ordain officers in it, and St. Paul touched at it in his way to Rome, Acts xxvii. 9, 21.

2. *Clauda* was a small island towards the south west of Crete. The vessel in which Paul embarked for Rome, and which was wrecked in the Mediterranean, ran under this island, Acts xxvii. 16.

3. *Melita* or Malta is a small island in the Mediterranean sea, about 54 miles south of Sicily, and 150 north of Africa. It is about 18 miles long, and 12 broad. It belonged to the Romans, who had taken it from the Carthaginians, when Paul and his companions were shipwrecked in it, about A. D. 63. Acts xxviii. 1—11.

4. *Samothrace* is an island in the *Ægean* sea, south-east of Thrace. It is about twenty miles in circumference, and has several good harbours. Paul passed by this island on his way from Asia to Macedonia, in his second apostolical journey, and thence sailed to Neapolis, a town on the coast of Macedonia, Acts xvi. 1.

5. *Sicily* is an island in the Mediterranean Sea, over against Italy, to which it belongs, and to the continent of which it is supposed to have been originally joined. It is 180 miles in length, and 90 in breadth. Its chief city was Syracuse, which was visited by St. Paul in his way to Rome, Acts xxviii. 12.

### III. AFRICA.

The countries which we have to notice here are *Egypt*, *Ethiopia*, and *Libya*.

1. *EGYPT*.—This celebrated country was peopled by the descendants of Mizraim, the son of Ham. Hence it is frequently called in Scripture the land of Ham, and also the land of Mizraim. It is situated between 48° and 53° of east longitude, and 24° and 33° of north latitude; its length being about 600 miles and its breadth near 300. It is bounded on the south by Ethiopia and the Cataracts of the Nile; on the north by the Mediterranean Sea; on the east by the Arabian Gulf or Red Sea, and the Isthmus of Suez; and on the west by Libya. Ancient Egypt is divided by some into two parts, the Upper and the Lower Egypt; by others into three—the Upper Egypt, or Thebais; the Middle Egypt, or Heptanomis; and the Lower Egypt, the best part of which was the Delta.

The *Thebais*, which is the most southerly part of Egypt, is in Scripture called *Pathros*. Its principal city was *Thebes*, which is not mentioned in Scripture, unless it be under the name of *No-Ammon*, which is probable. *Middle Egypt*, *Heptanomis*, so called from the seven names or districts contained, comprehended all the country on each side of the Nile, from *Thebais* to the point of the Delta, where the Nile divides itself into those branches by which it enters the sea. In this part of Egypt were many large and noble cities, among which were *Memphis*, for many ages the metropolis of the whole kingdom, *Acanthus*, *Heracleopolis*, *Nilopolis*, *Herakleopolis*, &c. The *Lower Egypt*, reaching from *Heptanomis* to the Mediterranean sea, contained not only that part which is encompassed by the Nile, and, from its triangular figure, named *Delta*, but also *Mareotis* and *Alexandria*, with its dependencies, to the west; and *Casiotis*, and *Augustamnica*, with some other territories towards *Arabia*, to the east. In this division were the cities of *Pelusium*, *Alexandria*, *Sais*, *Tanis*, *Nicopolis*, &c. Near *Alexandria* was the island of *Pharos*, which in the time of the Kings was joined to the city by a bridge, so as to be reckoned part of it. It was in the country of *Tanis* that the *Israelites* are supposed to have dwelt.

The fertility of Egypt, and the excellence of its productions, are greatly celebrated by ancient writers, and by *Moses* himself (*Gen. xiii. 10*), who must have been well acquainted with the country. It is well known that this fertility depends upon the annual inundation of the Nile, which, taking its rise in *Ethiopia*, runs through the country, and falls into the Mediterranean sea, and by the mud or slime it brings down with it fattens the earth, and makes it exceedingly fruitful, without any other manure.\*

"*Mizraim*, or *Menes*, the son of *Ham*, with his posterity, the *Pathrusim*, *Casluhim*, and *Capthorim*, peopled Egypt after the flood; he was its first king, and was succeeded by a vast number of *Pharaohs*, some say to the number of sixty. One of them, A. M. 2084, took *Abraham's* wife into his palace, intending to make her his bride; but plagues, that marked the cause, obliged him to restore her. Two hundred years after, there happened seven succeeding crops surprisingly plentiful, which were followed by seven years of famine, in which the *Egyptians* had mostly perished, had they not been saved by the wise management of *Joseph*. About this time the *Hebrews* came down into Egypt. After they had been there

\* See *Ancient Universal History*, vol. i. p. 390, et seq.



above a hundred years, the Egyptian king took every method to oppress them, and cut off their males. In A. M. 2513, he required the Egyptian king to allow the Hebrews to depart from his land. He refusing, tenfold plagues, of turning the waters into blood, of frogs, of flies, of lice, of murrain of cattle, of fiery boils on man and beast, of thunder and hail, of locusts, of darkness, and of the death of the first-born, obliged him to it at last. They had scarce retired, when he pursued them, and with his whole army was drowned in the Red Sea. About this time the Egyptian historians place an invasion of their country by swarms of Phœnician shepherds; but who these shepherds were, whether Amalekites who fled from Chedorlaomer, or Canaanites who fled from Joshua, or Arabs, we cannot possibly determine, Gen. xli.—xlvii.; Exod. i.—xiv. About A. M. 2989, Solomon espoused an Egyptian princess; and Pharaoh, her father, having taken Gezer from the Canaanites, gave it for her dowry. Shishak, who might be her brother or nephew, was a mighty conqueror. After he had united Egypt into one kingdom, and extended his empire almost to the straits of Gibraltar, he marched a huge army into Asia, and conquered the western part of it. In his absence, his brother Danus rebelled, and after his death the empire fell to pieces; and even Egypt itself fell under the yoke of the Ethiopians. After some ages, they recovered their liberty; but it seems the kingdom was divided into three. Sabaco or So, the Ethiopian, reduced them all, and seized on the whole country. After him reigned Sethon, the priest of Vulcan, perhaps no more than the viceroy of Tirhakah. After his death, Egypt being terribly ravaged by the Assyrians, had twelve lords set over the whole; but whether by the Assyrian conqueror we cannot say. After about fifteen years of civil war, Psammetichus subdued the other eleven, and seized on the whole kingdom. In his time the Greeks first settled in Egypt; and 200,000 of his soldiers, offended in a point of honour, retired to Ethiopia. Under him, and his son, Pharaoh-necho, the Egyptians thought to have erected their grandeur on the ruins of Assyria. The taking of Ashdod cost the father twenty-nine years' siege; and the son, after reducing the kingdom of Judah, received a terrible defeat near the Euphrates.

About thirty years after, A. M. 2430, Egypt was in a miserable condition, by means of the civil wars between Pharaoh-Hophra and Amasis the rebel, who gained the throne; and by the ravages of the Chaldeans. About forty years the country was almost a wilderness, and Amasis was tributary to the Chaldeans. Towards the fall of the Chaldean empire, the

Egyptians recovered their liberty, but were quickly subdued by Cyrus, and their country terribly ravaged by Cambyzes, his son, and some thousands of their idols transported to Persia. This so enraged them, that they again revolted from the Persian yoke, but were still reduced to more grievous servitude; and their own civil broils tended much to accelerate their ruin. About A. M. 3672, they submitted to Alexander the Great: from thence they were governed by a race of Greek kings, mostly of the name of Ptolemy, for about 320 years. About A. M. 3995, the Romans reduced Egypt into the form of a province; and it continued under their yoke till A. D. 640. Under the Greeks, a prodigious number of Jews settled in Egypt, and the Old Testament was commonly read. Under the Romans, the Egyptians had the gospel very early planted among them, and the church considerably flourished. Since the Arabs seized the country, in A. D. 640, and destroyed every monument of learning, the Mahometan delusion has been established, and Christianity tolerated; but it has been in a very low and wretched condition. About A. D. 970, the Fathemite Calif of Cyrene wrested Egypt from the Calif of Bagdad, and he and his posterity governed it about 200 years. About A. D. 1171, Saladine the Curd craftily seized it; and his posterity, called Jobites, reigned till 1250. Between that and 1527 it was governed by kings, which the Mameluke slaves chose out of their body, twenty-four of whom were Turks, and twenty-three Circassians; since which it has been subject to the servitude of the Ottoman Turks. Thus the sceptre of Egypt hath *departed*; it hath for thousands of years been *without a prince* of its own, and hath been the *basest of kingdoms*, long governed even by slaves, and the people most stupid. 1 Kings iii. 1; ix. 16; xi. and xiv. 21—26. 2 Kings xvii. 4; xxiii. and xxiv. Isa. xix. xx. xxx. and xxxi. Jer. xxv. 18, 19; xxxvii. 9. and xliii. 8. 13. Ezek. xxix.—xxxii. Dan. xi. Joel iii. 19. Zech. x. 11. Isa. xix. 18—25. Psal. lxxviii. 31.

The Egyptians were a people exceedingly given to divination and idolatry; and the Greeks confessed that they borrowed, not only their religious ceremonies, but the names of almost all their gods from them. Their chief idols were Osiris and Isis, or the sun and moon, Jupiter Ammon, Serapis, Anubis, Harpocrates, Ovus and Canopus, &c. The *pyed bull*, in the worship of which so much of their religion consisted, was the representative of Osiris. They also worshipped sheep, goats, cats, and even leeks and onions. A great number of their civil regulations, however, were exceedingly reasonable; and they were reckoned by the more ancient Greeks as the



most noted for philosophy. They were no less famous for building; the three pyramids, of about 3000 years' standing, are to the south-west of Grand Cairo. The largest is 499 feet high, and 693 at the bottom on each side, which makes the whole area of its foundation to be 480,249 square feet, or something more than eleven acres of English measure: this building is gradually carried up to a point. What use these pyramids served for, whether as repositories for their dead monarchs, we know not. It is said 36,000 or more persons were employed in building the largest. The labyrinth was a kind of a structure with one door, and which contained twelve palaces, and 3000 chambers, half of them under ground. Here, it seems, was an assemblage of all their idols; and here the magistrates of the whole nation held their grand conventions. At Alexandria there still stands Pompey's pillar, erected by Julius Cæsar, to commemorate his victory over Pompey. It is of granite marble, and is seventy feet high, and twenty-five in circumference."\*

2. ETHIOPIA. This country is frequently mentioned in Scripture under the name of *Cush*, though it is not always intended under that term. The ancients appear to have given the name of Ethiopian to all persons, either perfectly black, or of a very swarthy complexion. The Arabs, therefore, and other Asiatics, as well as a great number of Africans, came under this denomination. Thus the wife of Moses, who was a native of Midian, on the eastern shore of the Red Sea, is called a Cushite or Ethiopian, and the river Gihon, which is supposed to be the Araxes, is said to compass the whole land of Ethiopia, Gen. ii. 13. It is plain, therefore, that there are three countries bearing this name, referred to in Scripture. The proper Ethiopia, however, was on the south of Egypt, on which side it was bounded by the Lesser Cataract, and the island Elephantine; on the west it was bounded by Libya Interior; on the east by the Red Sea; and on the south by a part of Africa unknown to the ancients, and therefore difficult to define. Ethiopia is now known under the name of Abyssinia, one of the large kingdoms of Africa.

Ethiopia was once a very large empire, consisting of forty-five kingdoms, according to Pliny. It is exceedingly mountainous. Some of the mountains are of salt, and others abound with mines of iron, copper, and gold. Its chief river is the Nile, into which almost all the inferior ones run.

It appears that about the time of the Hebrew bondage in

\* Brown's Dict. art. Egypt, and Ancient Universal Hist. vol. i. p. 467. See also *Encyclopædia Metropolitana*, vol. ix. pp. 42—51; 207—213.

Egypt, or perhaps in the time of the Judges, the Cushites of Arabia, spoken of before, with part of the descendants of Joktan, passed the Red Sea at the straits of Babelmandel, and settled in this country. The language of the modern Abyssinians is plainly a dialect of the true and ancient Arabic. Many of their laws were similar to those of Egypt, and others resembled the customs of the more civilized Arabs. Ham, the father of Cush, or Jupiter-Ammon, was their chief deity. They likewise paid divine honours to Isis, Pan, Hercules, Æsculapius, and others. There is a tradition among the Abyssinians that their ancestors embraced Judaism in the time of Solomon, to which they stedfastly adhered till their conversion to Christianity. According to this tradition, the queen of Sheba, whom our Saviour calls the queen of the South, and who ruled over at least a powerful nation of Ethiopia, had a son by Solomon, who was educated at that prince's court, and instructed in the law of God, under the care of his father. Being afterwards anointed king of Ethiopia, and sent home to take possession of his kingdom, he was accompanied by several eminent Jewish doctors, under whose superintendence the law of Moses was established among his people. It is certain that circumcision, the observance of the seventh day Sabbath, and a number of other Jewish rites, are practised by the Ethiopians to this day. But that their sovereigns are descended in a direct line from Solomon, it is somewhat difficult to believe. It is probable that the Ethiopians were conquered by Shishak, king of Egypt, either in the time of Solomon, or shortly afterwards. During the civil war which happened in Egypt after his death, Zerah, the Ethiopian, appears to have possessed himself of Egypt and Libya. Intending to add Judea to his dominions, he advanced with a large army against Asa, but was defeated by the Jews, who afterwards assisted the Egyptians to recover their liberty, 2 Chron. xiv. 9—15. About A. M. 3257, So or Sabacon, king of Ethiopia, reduced Egypt, which then consisted of three or more distinct kingdoms, and entered into an alliance with Hoshea and the Israelites against the king of Assyria, which issued in the destruction of the kingdom of Israel by Shalmaneser, 2 Kings xvii. 1—8. Tirhakah, perhaps the same with Sethar, marched an army against Sennacherib, 2 Kings xix. 9. Some time after, Esarhaddon, king of Assyria, having ravaged Egypt, subdued a great part of Ethiopia, and held the people in bondage for three years, that is, till his death; when the Ethiopians, revolting from the Assyrians, asserted their independence, which they maintained, though a monarchy distinct from Egypt, till

time of Cyrus, by whom, and his successor Cambyses, they seem to have been much harassed, and by Xerxes were either partly or wholly subdued, Isa. xix. 23 ; xx. 4, 5 ; Ezek. x. 4, 5.\*

4. LIBYA was a large country on the west of Egypt, the eastern part of which was generally subject to this power. The Libyans or Lubim assisted the kings of Ethiopia against the Jews (2 Chron. xii. 3. ; xvi. 8.), and the Egyptians against the Assyrians or Chaldeans, Neh. iii. 9. ; Jer. xlvi. 9. ; Ezek. x. 5. The Libya mentioned by St. Luke (Acts ii. 10.), is that by Ptolemy called *Libya Cyrenaica*, in which dwelt a great number of Jews. This was the country of that Simon who was compelled to carry our Saviour's cross, Mat. xxvii. 32.

\* Ancient Universal History, vol. xviii. p. 277, &c.

## CHAPTER III.

## POLITICAL ANTIQUITIES OF THE JEWS.

## SECTION I.

## FORMS OF GOVERNMENT.

Patriarchal — Theocratical — Commonwealth — Tributary. — Of the Maintenance of the Kings.

THE earliest form of government among the Hebrews, of which we have any knowledge, was the patriarchal, as exercised by Abraham, Isaac, and Jacob. It is quite natural to suppose that Adam, the progenitor of mankind, would during his life time be acknowledged as supreme among his children, and that the authority he exercised over them would be unlimited. When his posterity separated into distinct families, the respective fathers of each tribe were acknowledged as princes, maintaining the chief power and command over them, without being accountable to any other authority. They also officiated as priests in their respective families.

This form of government appears to have been continued under some modifications, to the time when Moses was invested with the supreme authority, to liberate his oppressed brethren from the yoke of Egypt. Upon the accomplishment of this object a new form of government was introduced, which has obtained the distinctive appellation of a *theocracy*. Jehovah assumed a marked and visible relation to the posterity of Abraham, becoming their lawgiver, king, and judge. Under this character he gave the law from Sinai, appointed judges and magistrates, made peace and war, and received the half shekel as a tribute or revenue. It is only with this view of the Hebrew Government that we can understand the reason of various prescribed laws and institutions under that dispensation. Thus, we must regard the Tabernacle and

Temple as the palace of the Great King; the priests and Levites as his attendants; the sacrifices, the libations of wine, and the shew-bread, as the daily provision for his household; and the mercy-seat as his royal throne.— Nevertheless, it must not be forgotten, that God was the king of Israel in a spiritual as well as in a temporal sense. The one tended to strengthen the other; and they jointly opposed a strong barrier against the introduction of idolatry, by restricting the intercourse of the Israelites with foreign nations, and making polytheism a crime against the state.\*

The period during which the theocracy continued has been a subject of dispute among learned men. Some have considered that it terminated when the Israelites inadvisedly asked for a king, that their government might be assimilated to that of other nations, and when God, in compliance with their wishes, gave them a monarchy. But others have more justly regarded it as lasting till the coming of the Messiah. The Jewish monarchs appear only to have been viceroys, bound to govern by certain laws, and accountable for their conduct.† They were raised up and displaced under the immediate, and frequently visible direction of God; whilst a succession of prophets was established to keep up the intercourse between Jehovah as their sovereign, and them as his peculiar people. Hence the change which the Hebrew government underwent at various times, only interrupted and did not destroy the theocratic relation subsisting between God and the seed of Abraham.‡

After the division of the twelve tribes, the two kingdoms were governed by their respective sovereigns, till the times of the Assyrian and Babylonian captivities. On the return of the two tribes from Babylon they were ruled by Zerubbabel, Ezra and Nehemiah, for a period of one hundred and twenty-eight years. B. C. 408. From the death of Nehemiah till the year B. C. 166, they subsisted as a commonwealth, governed by the high priest and the council of seventy two; and were successively tributary to the Persians, Greeks, Macedonians, Egyptians, and Syrians. Under the reign of Antiochus Epiplanes, the Jews were miserably persecuted, and compelled to take up arms in their own defence. Judas and his valiant brothers, maintained a religious war for twenty-six years, with five of the Syrian kings, and after destroying 200,000 of their enemies, established the independence of their country. For a period of one hundred and

\* The reader may consult, on this subject, Michaelis on the Laws of Moses, vol. i. p. 188, &c.

† Jennings' Jewish Ant. p. 94. ‡ See Warburton's Div. Legation, b. v. s. 8.

twenty-nine years they maintained their liberty under a succession of the Asmonean princes, when they were rendered tributary to the Roman empire. During this period the Herodian family was invested with the government of Judea, the last of whom was Agrippa, whose death is recorded Acts xii. 21—23. On the death of Herod the Great, however, the Jewish kingdom may be said to have expired, and it was shortly afterwards reduced to the form of a Roman province, governed by procurators sent from Rome. \*

We must not close this section without noticing the funds which were appropriated to the maintenance of the Jewish kings. But our information here is very scanty and unsatisfactory. Michaelis conceives them to have been derived from the following sources :—(1) *Voluntary offerings*, or presents, 1 Sam. x. 27; xvi. 20. (2) *A tithe* of all the produce of the fields and vineyards, † (1 Sam. viii. 15.), and probably a tax in money, 1 Ki. x. 14. (3.) The *royal demesne*, consisting of unappropriated lands, or the property of state criminals, 1 Ki. xxi. 15; 1 Chr. xxvii. 28. (4) The produce of the *royal flocks*, of which there seems to have been very large ones under the care of Arabian herdsmen, 1 Chr. xxvii. 29—31. (5.) The *mowing of the best grass* of the public pastures. (6.) The *plunder and tribute* of the conquered nations, 2 Sam. viii. 1—14; 1 Ki. iv. 21; 1 Chr. viii. 1—11; Ps. lxxii. 10. (7.) The customs paid by foreign merchants, who passed through the dominions of Solomon (1 Ki. x. 15), and also the produce of the extensive merchandise which he carried on; 1 Ki. ix. 28; x. 10, 14, 15, 28, 29. ‡

## SECTION II.

### THE JUDICIAL LAW.

I. The CRIMINAL LAW.—Crimes against God—Crimes of lust—Crimes of blood—Crimes against property—Crimes of malice—Crimes against parents and rulers. II. The CIVIL LAW—Debts—Pledges—Usury—Injury done to property.

We had determined on the subject of this section merely to refer to the Pentateuch as the code of laws, civil and criminal,

\* For a more detailed account of the Hebrew government, see *Critica Biblica*, vol. i. pp. 7, 54, 153, 197, 301, 437.

† Sir John Malcolm states that in India, the same proportion is mentioned in their sacred books, as having been established at the commencement of monarchy, for the support of the monarch. *Memoir on Central India*, vol. ii. p. 2.

‡ Comment. on the *Laws of Moses*, vol. i. pp. 299—307.

by which the Jewish nation was governed, in the administration of justice, and the punishment of crime. But as this might be deemed too summary a method, the following outline has been compiled from Michaelis' masterly and philosophical disquisition.

### I. THE CRIMINAL LAW.

The Jewish code of laws is distributed by this writer into six classes; viz. those which take cognizance of *Crimes against God—Crimes of Lust—Crimes of blood—Crimes against property—Crimes of malice—and Crimes against parents and rulers.*\*

1. CRIMES AGAINST GOD.—As the maintenance of the worship of the only true God, was one of the fundamental objects of the Mosaic polity, and as that God was at the same time regarded as the king of the Israelitish nation, so we find,

1. *Idolatry*, that is, the worship of other gods, occupying, in the Mosaic law, the first place in the list of crimes. It was indeed a crime, not merely against God, but also against a fundamental law of the state, and thus a species of high treason. It must be remarked, however, that the crime consisted, not in ideas and opinions, but in the *overt act* of worshipping other gods. Thus a person was guilty of idolatry when he either (1.) *made images* of strange gods, or *kept* such images, so as to make it manifest that he revered them as gods, Deut. xvii. 15. Indeed the prohibition in Ex. xx. 4, 5, prohibits all *image worship*, whether it refer to the true God, or to the idols of the Gentiles. (2.) *Prostration* before strange gods, in an attitude of adoration or worship, which was so universally prevalent in the east, constituted the crime of idolatry, Ex. xx. 5. The prohibition included the adoration of the heavenly host, Deut. iv. 19. (3.) *Offering sacrifices* to idols, in which the religion of the heathen principally consisted, Lev. xvii. 1—7. (4.) Having *altars or groves dedicated to idols*. These were expressly ordered to be destroyed for the purpose of obliterating the memorials of the idolatrous practices of the Canaanites, Ex. xxxiv. 13; Deut. vii. 5; xii. 3. (5.) *Eating offerings made to idols*, or attending the festivals of other gods. Though no special law was framed against this, it is presupposed as unlawful, in the prohibition of Ex. xxxiv. 15. Indeed its unlawfulness is sufficiently obvious; because for a person to have gone to any such offering

\* The reader may see a very useful Harmony of the Mosaic law, digested under proper heads, with a reference to all the passages of Scripture in which they are to be found, in the Scripture Magazine, vol. iv. pp. 108—112.



feast, was a solemn declaration of his belief in the idol to whom it was made, and a full participation in the religion of the offerer. Acts xv. 20—29; 1 Cor. x. 14—28.\* (6.) *Offering human sacrifices* (Lev. xviii. 31; Deut. xii. 31, &c.), which prevailed to a frightful extent among the heathen, and which, notwithstanding the severity of the laws enacted against it, (Lev. xx. 1—5.), was adopted by the Israelites, Deut. xii. 31; 2 Chr. xviii. 3; Ps. cvi. 37, 38; Jer. vii. 31; xix. 5; Ezek. xvi. 21. The ground of this prohibition *as an idolatrous act*, appears to have been its universal prevalence among idolatrous nations. Nearly akin to this was, (7.) *Eating or drinking of blood*, (Lev. iii. 17; vii. 26, 27; xvii. 10—14; xix. 26; Deut. xii. 16, 23, 24; xv. 23), the principal reason of which prohibition seems, as in the former case, to have been the adoption of the practice in the pagan nations of Asia, in their sacrifices to idols, and in the taking of oaths. It was therefore regarded as expressive of a conversion to heathenism.† (8.) *Prophecy in the name of a strange god*, which was a virtual recognition of his deity, and as such an act of idolatry, Deut. xiii. 2—6. (9.) Every audacious transgression of the ceremonial law was regarded as an abandonment of the service of the true God; and, of course, as a transition to the service of other gods—"The same reproacheth *JEHOVAH*; and that soul shall be cut off from among his people, because he hath despised the word of the Lord," Numb. xxi. 30, 31. The principal of these presumptuous crimes, or transgressions "in contempt of the law," were, The neglect of circumcision, Gen. xvii. 14—neglect of eating the paschal lamb, Numb. ix. 9, 14—eating of a sacrifice in a state of legal uncleanness, Lev. vii. 20, 21—neglect of purification after a legal defilement, Numb. xix. 20—eating the fat pieces or blood of oxen, sheep, and goats, Lev. vii. 23—27—imitating the sacred incense, which was to be offered to none but God, Ex. xxx. 38—profaning the Sabbath by doing servile work, Ex. xxxi. 14—16; xxxv. 2. Every trespass of the Levitical

\* How this injunction is to be understood we see from various parts of the epistles of St. Paul, especially from Rom. xv. and 1 Cor. viii. and x. The propositions which he lays down are these: (1) Idol offerings, eaten in an idol-temple, or at an idol banquet, forms a participation in idolatrous worship. But (2.) Exclusive of this case, it is lawful to eat of idol-offerings; for the idol is a non-entity, and has no property; for every thing on the face of the earth, even the idol-offering itself, belongs to the true God. (3.) Yet ought we, for the sake of the weak, to abstain from eating of any such offering, if they are thereby scandalized, and tell us for warning, that it is an idol-offering. *Michaelis on the Laws of Moses*, vol. iv. p. 37.

† *Michaelis, ubi supra*, vol. iii. pp. 248—254. See further, in ch. iv. *post*.

law which did not proceed from presumption, was termed an *error*, and was atoneable by an offering, Numb. xv. 27, 28.

The punishment for idolatry, or for seducing others to the commission of that crime, was death, by stoning, Deut. xvii. 2—5; Lev. xx. 2, &c. When a whole city became guilty of idolatry, it was considered as in a state of rebellion against the government, and treated according to the laws of war. Its inhabitants, and all their cattle, were put to death. No spoil was made, but every thing it contained was destroyed with itself; nor durst it ever be rebuilt, Deut. xiii. 13—19. The appropriate term, by which the punishment denounced against any such idolatrous city was expressed in the law, is *cherem*, to consecrate to Jehovah, or to put under the ban—to outlaw, or proscribe. See Ex. xxii. 20; Deut. xiii. 15—17. We have no intimation that this law was ever enforced. The Israelites, generally, were so prone to this sin, that they in most cases overlooked the crime of a city that became notoriously idolatrous, and thus it came to pass that idolatry soon overspread the whole nation. Under these circumstances, God reserved to himself the infliction of the punishment denounced against that national crime; which consisted in wars, famines, and other national judgments; and, when the measure of their iniquity was complete, in the destruction of their polity, and the transportation of the people as slaves into other lands, Lev. xxvi; Deut. xxviii; xxix; xxxii.

2. *Blasphemy*, or speaking injuriously of the name of God, was another crime which incurred capital punishment, Lev. xxiv. 10—14.

3. *Divination* and *incantation*, of which there were various kinds, were also crimes incurring capital punishment, Lev. xix. 26—31; xx. 6, 23, 27; Deut. xviii. 9—12; Ex. xxii. 17; Deut. xviii. 10—17. In the case of a person consulting a diviner, God reserved to himself the infliction of his punishment, the transgressor not being amenable to the secular magistrate, Lev. xx. 6.

4. *Perjury* is prohibited most peremptorily, as a heinous sin against God, to whom the punishment is left, and who expressly promises to visit it on the offender, without ordaining any punishment to be inflicted by the temporal magistrate, Ex. xx. 7.

2. CRIMES OF LUST. The more flagrant and abominable of these were punished with *death*, others with *extirpation*, and some only by the imposition of fines and the exaction of offerings. For a discussion of this branch of the criminal law of the Hebrews, the reader is referred to Michaelis on the Laws of Moses.\*

\* Vol. iv. pp. 114—203.

### 3. CRIMES OF BLOOD. Of these,

1. *Murder* demands the first notice, Ex. xx. 13; xxi. 14; Lev. xxiv. 17; Numb. xxxv. 16—21, 31; Deut. xix. 11—13. The accessory circumstances, whereby Moses describes murder, and which express the marks that distinguish it from homicide, are the following:—(1.) When it proceeds from hatred or enmity.—(2.) When it proceeds from a thirst of blood, or a desire to satiate revenge with the death of another.—(3.) When it is committed premeditatedly and deceitfully.—(4.) When a man lies in wait for another, falls upon him, and slays him. Besides enmity, Moses deemed it as essential to the crime of murder, that it be caused by a *blow*, or a *thrust*, or a *cast*, or other thing of such a nature as was likely to prove fatal: as the use of an *iron tool*, a *stone*, or *piece of wood*, of such a description as was likely to cause death, *striking with the fist*, out of enmity, *pushing* a man, or throwing any thing at him, in a manner that was likely to occasion death, Numb. xxxv. 16—21.

2. *Homicide*, or, as we call it, *manslaughter*, is discriminated by the following adjuncts and descriptive circumstances:—(1.) That it takes place without hatred or enmity, Numb. xxxv. 22, 23; Deut. xix. 4—6.—(2.) Without thirst of blood, Ex. xxi. 13; Numb. xxxv. 22.—(3.) When it happens from mistake, Numb. xxxv. 14, 15—(4.) When it arises from accident, Deut. xix. 5.

The crime of murder was punished with death, without any power of redemption; and that of homicide subjected the guilty person to the vengeance of the nearest kin of the deceased, unless he fled to one of the six cities of refuge. Here he was obliged to remain till the death of the high priest; when an amnesty of the transgression took place, and the right of blood-avengement ceased. But if at any time previous to this event, he went beyond the limits of his asylum, the avenger of blood, if he met him, had a right to kill him, Ex. xxi. 13; Numb. xxxv. 9—35; Deut. xix. 1—13.

There were two species of homicide, however, to which no punishment was annexed:—(1.) The killing of a *nocturnal thief*, Ex. xxii. 2.—(2.) The killing of an innocent homicide, by the blood-avenger, while the former was without the boundaries of the asylum, Deut. xix. 6; Numb. xxxv. 26, 27. In order to increase their abhorrence of murder and homicide, and to represent it as polluting both the land and the people; or, in other words, in order not only to deter them from murder, but to induce every person to give such information as they were possessed of, there was a certain ceremonial or-

ained by way of expiation, the statute relative to which is recorded in Deut. xxi. 1—9.

3. The statutes relative to *corporal injuries* of less magnitude than those already specified, will be found in Ex. xxi. 18—27; Lev. xxiv. 19, 20, 22; Deut. xxv. 11, 12, to which the reader is referred.

4. **CRIMES AGAINST PROPERTY.** These were,

1. *Theft*, for which crime Moses imposed the punishment of *double* (and in certain cases, still *higher*) restitution (Ex. xxi. 37; xxii. 3; Prov. vi. 30, 31); and if the thief was unable to make such restitution, he was to be sold for a slave, and payment was to be made to the sufferer out of the purchase money, Ex. xxi. 37; xxii. 3. Michaelis considers this as the most equitable and rational of all punishments, and as that which will most effectually deter from the commission of the crime, if carried into effect. It can only be carried into effect, however, in a state constituted upon principles similar to those of the Mosaic polity. If a thief, after having denied, even upon oath, any theft with which he was charged, retracted his perjury by the confession of guilt, instead of double restitution, he had only to repay the amount stolen, and one-fifth more, Lev. vi. 1—5.

2. *Man-stealing*, that is, forcibly taking the person of a free-born Israelite, either to use him as a slave, or to sell him as a slave to others, was punished with death; and no mitigation of punishment was allowed, Exod. xxi. 16; Deut. xxiv. 7.

3. *Denying any thing taken in trust or found*, subjected the guilty person to the punishment of double restitution, Exod. xxii. 8. But the same provision was made for a confession of guilt in this case as in that of theft, Lev. vi. 1—5.

5. **CRIMES OF MALICE.** The Hebrew legislator struck at the root of this species of crime by rendering informers odious in the eye of the law, except in the case of idolatry (Lev. xix. 16—18; Deut. xiii. 7—9); and by expressly prohibiting the publication of all false reports, Ex. xxiii. 1. There was no punishment, however, annexed to either of these crimes, that being left to the discretion of the Judge, excepting the case of a man unjustly reproaching his bride, whose punishment is specified, Deut. xxii. 13—19. All manner of false witness either against an innocent person, or in favour of a guilty one, was also strictly prohibited, Ex. xx. 13; xxiii. 1—3. We find no punishment positively annexed to the latter species of false witness; but with regard to the former,

the case was widely different. When a false testimony was given against an innocent man, the matter was ordered to be investigated with the utmost strictness, and, as a species of wickedness altogether extraordinary, to be brought before the highest tribunal, where the priests and judges of the whole people sat in judgment. After conviction, the false witness was subjected to punishment, according to the law of retaliation, beyond the possibility of reprieve; so that he suffered the very same punishment which attended the crime, whereof he accused his innocent brother, Deut. xix. 16—21.

#### 6. CRIMES AGAINST PARENTS AND RULERS.

1. In the Hebrew form of government we recognise much of the patriarchal spirit, which invested the fathers with very great rights over their families.\* The most heinous offences of which children could be guilty towards their parents were,

(1.) *Cursing* them (Ex. xxi. 17; Lev. xx. 9.), which included all rude and reproachful language used towards them, as well as the imprecation of evil. An example of this crime, and one altogether in point, is given in Matt. xv. 4—6, where the Pharisees are upbraided with giving, from their deference to human traditions and doctrines, such an exposition of the divine law, as converted an action, which, by the law of Moses, would have been punished with death, into a vow both obligatory, and acceptable in the sight of God. It seems that it was not then uncommon for an undutiful and degenerate son, who wanted to be rid of the burden of supporting his parents, and, in his wrath, to turn them destitute upon the world, to say to his father and mother, "Corban."—"Be thou Corban [consecrated] which I should appropriate to thy support;" that is, "Every thing wherewith I might ever aid or serve thee," and, of course, "every thing which I ought to devote to thy relief in the days of helpless old age, I here vow unto God."—A most abominable vow! and which God would, unquestionably, as little approve or accept, as he would a vow to commit the most obviously abominable crimes. And yet some of the Pharisees pronounced on such vows this strange decision; that they were absolutely obligatory, and that the son, who uttered such words, was bound to abstain from contributing in the smallest article, to the behoof of his parents; because every thing, that should have been so appropriated, had become consecrated to God, and could no longer be applied to their use, without sacrilege and a breach of his vow. But on this exposition, Christ not only remarked, that it abrogated the fifth commandment, but he likewise added, as a counter-

\* Michaelis, vol. i. p. 443.

doctrine, that Moses, their own legislator, had expressly declared, that "the man who cursed father or mother deserved die." Now it is impossible for a man to curse his parents so effectually, than by a vow like this, when he interprets with such rigour as to preclude him from doing any thing in future for their benefit. It is not imprecating upon them a curse in the common style of curses, which may evaporate into air; but it is fulfilling the curse, and making it to all intents and purposes effectual.

(2.) *Striking a parent* is if possible a higher species of moral delinquency than that already noticed, because it must proceed from a state of inveterate wickedness. It was accordingly denounced as a heinous crime, and with the former one punished with death, Ex. xxi. 15.

(3.) There is a statute in Deut. xxi. 18—21. which inflicts the punishment of death upon a *mischievous, profligate, and disobedient son*. Michaelis conceives that this law does not apply so much to the punishment of any particular crime against parents, as to the case of parents having a son addicted to drinking, and who, in his fits of drunkenness, was apt to pick quarrels, and endanger the safety of others. The statute in question has been deemed severe; but there are circumstances connected with it, which, if taken into consideration, will abate its apparent rigour. *First*, The stoning to death of such persons was not to be effected as an act of outrage, but with all proper solemnity, and as an example to others; "that others in Israel might hear, and be deterred from the like wickedness;" and not until his parents had found themselves compelled, after many unsuccessful efforts with him, and the trial of every possible method to reclaim him, *judicially* to acknowledge, that they were not capable of keeping him in order, and answering for the safety of others. *Secondly*, The just remark of Montesquieu also claims attention; that in *southern* countries, drunkenness is attended with far more formidable consequences than in *northern*, and must be regarded by a legislator in a different light. And as imprisonment for crime was a thing altogether unknown to the Hebrew legislator, they were precluded from the means of so securing drunkards, as to prevent them from effecting mischief.

2. The magistrate being the appointed minister of God, and administering justice under his authority, was regarded as inviolably sacred in his person, and preserved against the utterance of all reproachful words or curses, Ex. xxii. 28. The punishment of persons guilty of this offence is no where specified, being modified according to the degree of guilt. It probably generally consisted of stripes, before the institution

of the regal government, after which crimes against the person of the supreme magistrate were punished with death. See 2 Sam. xix. 22—24, compared with 1 Kings ii. 8, 9. 36—40.

## II. THE CIVIL LAW.

Of the civil laws instituted by Moses, the following demand a cursory notice here.

1. OF DEBTS.—In nothing, perhaps, do the Israelitish laws deviate so far from our own, as in regard to matters of debt. We have already remarked, that imprisonment was unknown amongst the Hebrews, and they were equally free from those long and expensive modes of procedure with which we are acquainted, for the recovery of debts. Their laws in this respect were simple but efficient. Where pledges were lodged with a creditor for the payment of a debt, which was not discharged, the creditor was allowed to appropriate the pledge to his own benefit, without any interposition of a magistrate, and to keep it as rightfully as if it had been bought with the sum which had been lent for it. But besides the *pledge*, every Israelite had various pieces of property, on which execution for debt might readily be made: as (1.) *His hereditary land*, the produce of which might be attached till the year of Jubilee.—(2.) *His houses*, which, with the sole exception of those of the Levites, might be sold in perpetuity, Lev. xxv. 29, 30.—(3.) *His cattle, household furniture, and ornaments*, appear also liable to be taken in execution. See Job xxiv. 3; Prov. xxii. 27. From Deut. xv. 1—11, we see that no debt could be exacted from a poor man, in the *seventh* year; because the land lying fallow, he had no income whence to pay it.—(4.) *The person of the debtor*, who might be sold, along with his wife and children if he had any. See Lev. xxv. 39; Job xxiv. 9; 2 Kings iv. 1; Isa. l. 1; Neh. v. We have no intimation in the writings of Moses that *suretyship* was practised among the Hebrews, in cases of debt. In the Proverbs of Solomon, however, there are many admonitions respecting it. Where this warranty was given, the surety was treated with the same severity, as if he had been the actual debtor; and if he could not pay, his very bed might be taken from under him, Prov. xxii. 27. There is a reference to the custom observed in contracting this obligation, in Prov. xvii. 18, "A man void of understanding *strike*th hands," &c. and also in ch. xxii. 26, "Be not thou one of them that *strike* hands," &c. It is to be observed, that the hand was given, not to the cre-

\* Michaelis on the Laws of Moses, vol. iv. pp. 1—312.



but to the debtor, in the creditor's presence. By this act he intimated that he became in a legal sense one with the debtor.

OF PLEDGES.—We have above noticed the practice of giving on pledge; but as this was liable to considerable abuse, the following judicial regulations were adopted.—(1.) The creditor was not allowed to enter the house of the debtor to search for the pledge; but was obliged to stand without the door and wait till it was brought to him, Deut. xxiv. 10, 11. This law was wisely designed to restrain avaricious and unfeeling persons from taking advantage of their poor brethren choosing their own pledges.—(2.) The *upper garment*, which was served by night for a blanket (Ex. xxii. 25, 26; Deut. xxi. 12, 13), and *mills*, and *mill-stones*, if taken in pledge, were to be restored to the owner before sunset. The reason for this law was, that these articles were indispensable to the comfortable subsistence of the poor; and for the same reason, that it extended to all necessary utensils. Such a regulation was no loss to the creditor. For he had it in his power, at last, by the aid of summary justice, to lay hold of the whole property of the debtor, and if he had none, of his person; and in the event of non-payment, as before stated, to convert him for a bond slave.

OF USURY, OR INTEREST.—In the first and second laws we have seen the taking of interest (Ex. xxii. 25; Lev. xxv. 35)—attention is made of *poor* Israelites only, from whom it is expressly prohibited to be taken, not only for money, but also for things, and of course for fruits and corn. It was therefore equally unlawful to lend upon interest to a *rich* man. But as this was found to give rise to many abuses, and covert violations of the law, it was ultimately rendered unlawful to take interest of any Israelite, whatever his circumstances may have been, Deut. xxii. 19, 20.

OF INJURIES DONE TO THE PROPERTY OF OTHERS.—Though the Hebrew legislator has nowhere enjoined by a single statute, restitution in the case of injuries committed to the property of another, he has nevertheless made some regulations on this subject, from the analogy of which we may conclude that this was the tenor of his law. See Lev. xix. 14, 15; Ex. xxi. 23, 24, 32, 35, 36; xxii. 5.\*

\* Michaelis on the Laws of Moses, vol. ii. pp. 294—367.

## SECTION III.

## JEWISH COURTS OF JUDICATURE AND LEGAL PROCEEDINGS.

## I. Tribunals — II. Judicial procedure — III. The sacred lot.

I. Concerning the judicial tribunals among the Hebrews, during the earliest periods of their history, our information is far from being satisfactory. The notices which we meet with in the writings of Moses are very imperfect, and the Jewish rabbis, and their generally accurate historian Josephus, are strangely at variance. We learn, however, that every city had its elders, who formed a court of judicature, with a power of determining lesser matters in their respective districts. Deut. xvi. 18; xvii. 8, 9. See also Deut. xxi. 1—9. According to the Rabbis, every city which contained a hundred inhabitants possessed a court of judicature, consisting of three judges; but those cities which were larger had twenty-three of these officers. But Josephus, in whose time these courts existed, states that Moses ordained seven judges of known virtue and integrity to be established in every city, to whom two ministers were added out of the tribe of Levi; so that there were in every city *nine* judges: seven lay-men and two Levites.\* The Hebrew legislator enjoins the strictest impartiality on the judges, in the discharge of their judicial functions, and prohibits their taking of gifts under any circumstances (Ex. xxiii. 8); reminding them, at the same time, that a judge sits in the seat of God, and that therefore, no man should have any pre-eminence in his sight, neither ought he to be afraid of any man in declaring the law, Ex. xxiii. 6, 7; Lev. xix. 15; Deut. i. 17; xxi. 18—20.

The numerous references in the Old Testament to the *gate of the city* as the seat of justice, are well known to every reader of the Scriptures. The custom was well adapted for an agricultural people, amongst whom this must have been the most convenient place of resort. See Gen. xxiii. 10, 18; xxxiv. 24; Ruth iv. 1—10.

From Deut. xvii. 8—11, we see that appeals lay from the courts already mentioned to a supreme tribunal. But the

\* Antiq. b. iv. c. 14; Wars, b. ii. c. 20.

earliest mention of any such tribunal is under the reign of Jehoshaphat, and which, it is expressly stated, was erected for the decision of such cases, 2 Chr. xix. 8—11. The Jewish writers insist that this was the Sanhedrim, to which there are so many allusions made in the New Testament, and which they also assert to have existed from the time of Moses, possessing the supreme authority in all civil matters. Of this, however, there is not a vestige of proof: indeed it seems not to have been instituted till the time of the Maccabees. After this period it is frequently spoken of as the supreme judicial tribunal. It consisted of seventy, seventy-one, or seventy-two members, chosen from among the chief priests, Levites, and elders of the people, of whom the high priest was the president, and took cognizance of the general affairs of the nation. It gave judgment, however, only in the most important causes, reserving inferior matters for the lower courts, appeals from which, as we have before stated, lay here.\*

By images taken from these Jewish courts, our Lord, in a very striking manner, represents the different degrees of future punishments to which wicked men would be doomed, according to the respective heinousness of their crimes. "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the *judgment*: whosoever shall say to his brother Raca, shall be in danger of the *council*: but whosoever shall say, Thou fool, shall be in danger of *hell fire*," Matt. v. 22. That is, whosoever shall indulge causeless and unprovoked resentment against his christian brother, shall be punished with a severity similar to what is inflicted by a *court of judgment*—he who shall suffer his passions to transport him to *greater* extravagancies, so as to make his christian brother the object of derision and contempt, shall be exposed to a punishment *still* severer, corresponding to what the *council* imposeth—but he who shall load his fellow-christian with odious names and abusive language, shall incur the *severest* degree of all punishments, adequate to that of being burnt alive in the valley of Hin-nom.†

II. Of judicial procedure, or *form of process*, as we call it, our information is still more scanty than with regard to the courts of judicature. In the early period of the Hebrew

\* Godwyn's Moses and Aaron, b. v.; Lightfoot's Prospect of the temple, ch. xxii.; Lamy's Apparatus Biblicus, b. i. ch. 12; Michaelis on the Laws of Moses, vol. i. p. 247, &c.

† Bourne's Sermons, vol. i. p. 393. See also Lamy, b. i. c. 12; Macknight, and others, on the place, and Harwood's Introduction, vol. ii. pp. 188, 189.

commonwealth judicial procedure was no doubt very summary, as it still continues to be in many parts of Asia, and therefore very few rules are prescribed for conducting it. Of advocates, such as ours, there is no appearance in any part of the Old Testament. Every man managed his own cause; of which an instance is furnished in 1 Kin. iii. 15—28. From a passage in Job (xxix. 15—17) Michaelis infers that men of wisdom and influence might be asked for their opinions in difficult cases, and that they might also interfere to assist those who were not capable of defending themselves against malicious accusers. The exhortation in Isa. i. 17, he also thinks to have a reference to such a practice.

In criminal cases the judges' first business was to exhort the accused person to confess the crime with which he stood charged, "that he might have a portion in the next life." Thus Joshua exhorted Achan to "make confession and give glory to the Lord God of Israel," Josh. vii. 19. The oath was then administered to the witnesses (Lev. v. 1),\* who offered their evidence against him; after which he was heard in defence, John vii. 51. In matters where life was concerned, one witness was not sufficient (Numb. xxxv. 30; Deut. xvii. 6, 7; xix. 15.); but in those of lesser moment, particularly those merely relating to money and value, it seems that a single witness, if unexceptionable, and upon oath, was enough to decide between the plaintiff and defendant. From the account of our Saviour's trial before the supreme council, we see that witnesses were examined separately, and without hearing each other's declaration, and that it was necessarily in the presence of the accused. This is evident, from the contradiction in the evidence of the two witnesses brought against him (Mark xiv. 15.), which would doubtless have been avoided, had they been admitted into court together.

Sentence having been pronounced on a person found guilty of a capital crime, he was hurried away to the place of execution; and in cases where the punishment of stoning was inflicted, the witnesses were compelled to take the lead, Deut. xvii. 7; Acts vii. 58, 59. It was also customary for the judge and the witnesses to lay their hands on the criminal's head saying, "Thy blood be upon thine own head." In allusion to this usage, which was a declaration of the justice of the sentence, the Jews alluded, when they said with reference to our Lord,—“His blood be upon us and our children,” Matt. xxvii. 25. In Matt. xxvi. 39, 42, where our Lord says,

\* In general, the person to be sworn did not pronounce the *formula* of the oath; he only heard it pronounced, subjecting himself to the curse it contained, by pronouncing *Amen*. See Matt. xxvi. 63.

"Father, if it be possible let this *cup* pass from me," there is an allusion to the practice which obtained among the Jews, of giving to the malefactor, a cup of wine, in which there was infused a grain of incense, for the purpose of intoxicating and stupefying him, that he might be the less sensible of pain.\*

III. For the purpose of deciding in disputed cases of property, where no other means of decision remained, recourse was had to the sacred lot, which was regarded as the determination of God, Prov. xvi. 33; xviii. 18. It was for this purpose that the *urim* and *thummim* was employed. This was likewise used in criminal cases for the purpose of discovering the guilty, but never for convicting them.†

#### SECTION IV.

##### OF THE ROMAN JUDICATURE AND MANNER OF TRIAL, ALLUDED TO IN THE SCRIPTURES.

The right of trial—Privileges of a Roman citizen—The tribunal.

We have already noticed the subjugation of Judea by the victorious arms of the Romans, and the administration of the law by Procurators or governors sent thither from Rome. During the time of the New Testament history, the Roman tribunal was of necessity the last resort, in cases of a criminal nature: the Jews could put no man to death without the consent of the governor (John xviii. 31.), though they had the power of inflicting inferior punishments, and in most other respects lived according to their own laws. Hence the allusions to the Roman law, mode of trial, &c. in the New Testament are numerous, and demand consideration. The following sketch is chiefly compiled from Dr. Harwood, who has availed himself of the best authorities in the consideration of the subject.

I. The Roman law, in conformity to the first principle of nature and reason, ordained that no one should be condemned and punished without a previous public trial. This obtained not only in Italy, but also in the provinces; and hence there are several allusions to it in the New Testament. St. Paul, who, with the rest of the Apostles, availed himself of every legal method, which the usages and maxims of the

\* Godwyn's Moses and Aaron, b. v. c. 6.

† Michaelis on the Laws of Moses, vol. iv. pp. 313—362; Lamy's App. Bib. h. l. c. 12.

times had established, to avoid persecution, and extricate himself from calamity and suffering, on several occasions pleaded this privilege with success. When Lysias, the Roman Tribune, ordered him to be conducted into the castle, and to be examined by scourging, he said to the centurion, as the soldiers were fastening him with thongs to the pillar for this purpose, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Acts xxii. 25. The centurion upon hearing this, reported it to the Tribune, who, upon hearing the fact from the Apostle himself, immediately set him at liberty, much alarmed for having thus bound a Roman citizen. In like manner, when Paul and Silas were treated with such indignity at Philippi, by the multitude, countenanced by the magistrates—were beaten with rods—thrown into the public jail, and their feet made fast in the stocks—Paul said to the Lictors whom the magistrates had sent to set them at liberty—"We are Roman citizens; your magistrates have ordered us to be publicly scourged without a legal trial—they have thrown us into a dungeon—and would they now have us steal away in a silent and clandestine manner? No!—Let them come in person and conduct us out themselves." The lictors returned, and reported this answer to the magistrates, who were greatly alarmed when they understood that Paul and his companion were Roman citizens. They therefore went in person to the jail, addressed them with great civility, and begged them in the most respectful terms that they would quietly leave the town, Acts xvi. 37—39.

The conduct of the tribune Lysias toward the Apostle was of the most humane and honourable description. On one occasion he rescued him from an infuriated mob, who were about to inflict violence on his person, Acts xxi. 27—36. And afterwards, when about forty Jews associated and bound themselves with an oath that they would neither eat nor drink till they had assassinated him, Lysias, to secure the person of the Apostle from their determined fury, ordered seventy horsemen and two hundred spearmen to escort the prisoner to Cæsarea, where the Procurator resided—writing a letter in which he informed the governor of the vindictive rage of the Jews, from whose violence he had snatched the prisoner, and whom he afterwards\* discovered to be a Roman citizen. In consequence of this epistle, Felix gave the Apostle a candid reception: when he read it, he turned to him and said: "When your accusers come hither before me, I will give your cause an impartial hearing."† And accordingly when the high priest

\* "I have since learned that he is a Roman citizen." The participle is in the second aorist.

† Hear it through: give the whole of it an attentive examination.

Ananias, and the Sanhedrim, went down to Cæsarea, with the orator Tertullus, whose eloquence they had hired to aggravate the Apostle's crimes before the Procurator, Felix, though a man of a mercenary and profligate character, did not depart from the Roman honour in this regard; would not violate the usual processes of judgment to gratify this body of men, though the most illustrious personages of the province he governed, with condemning the Apostle unheard, and yielding him, friendless as he was, to their fury, merely on *their* impeachment. He allowed the Apostle to offer his vindication and exculpate himself from the charges they had alleged against him; and was so far satisfied with his apology as to give orders for him to be treated as a prisoner at large, and for all his friends to have free access to him; disappointing those who thirsted for his blood, and drawing down upon himself the relentless indignation of the Jews, who, undoubtedly, from such a disappointment, would be instigated to lay all his crimes and oppressions before the Emperor.

The same strict honour in observing the usual forms and processes of the Roman tribunal, appears in Festus, the successor of Felix. Upon his entrance into his province, when the leading men among the Jews waited upon him to congratulate him upon his accession, and took that opportunity to inveigh with great virulence and bitterness against the Apostle (Acts xxv.), soliciting it as a favour that he would send him to Jerusalem—designing, as it afterwards appeared, had he complied with their request, to have hired ruffians to murder him on the road—Festus told them it was his will that Paul should remain in custody at Cæsarea, but that any persons whom they had fixed upon, might go down along with him, and produce at his tribunal what they had to allege against the prisoner, Acts xxv. 1—5. How importunate and urgent the priests and principal magistrates of Jerusalem were with Felix, when in this capital, to pass sentence of death upon the Apostle, merely on *their* impeachment, appears from what the Procurator himself told king Agrippa and Berenice: “I have here,” said he, “a man whom my predecessor left in custody, when he quitted this province. During a short visit I paid to Jerusalem, upon my arrival, I was solicited by the priests and principal magistrates to pass sentence of death upon him. To these urgent entreaties I replied, that it was not customary for the Romans to gratify any man with the death of another—that the laws of Rome enacted that he who is accused *should have his accuser face to face*; and have licence to answer for himself concerning the crimes laid against him.” Acts xxv. 14—16.



II. It appears, also, from numberless passages in the classics, that a Roman citizen could not legally be *scourged*. This was deemed to the last degree dishonourable, the most daring indignity and insult upon the Roman name.\* To this privilege of Roman citizens, there are references in the New Testament. Paul pleads this immunity, Acts xxii. 25: "Is it lawful for you to scourge a Roman?" So also at Philippi he told the messengers of the magistrates: "They have *beaten* us openly, uncondemned, being *Romans*," Acts xvi. 37. Neither was it lawful for a Roman citizen to be *bound*, to be examined by the *question*, or to be the subject of any ingenious and cruel arts of tormenting to extort a confession from him. These punishments were deemed *servile*; torture was not exercised but upon slaves.† This will illustrate what St. Luke says, concerning Lysias the Tribune. This officer, not knowing the dignity of his prisoner, had, in violation of this privilege of Roman citizens, given orders for the Apostle to be *bound* and *examined* with thongs, Acts xxii. 24, 25. When he was afterwards informed by his centurion that Paul was a freeman of Rome, the sacred historian observes, that upon receiving this intelligence, the chief captain was afraid, after he knew that he was a Roman, and because he had *bound* him, ver. 29.

When the apostle discovered that Festus was disposed to gratify the Jews, we find him appealing from a provincial court to the imperial tribunal—from the jurisdiction of the Procurator to the decision of the Emperor, Acts xxv. 9—11. This appears to be another singular advantage enjoyed by a citizen of Rome. Festus, after deliberating with the Roman council, turned and said to him, "Have you appealed to the emperor?—By the emperor, then, you shall be judged," ver. 12. Suetonius informs us that Augustus delegated a number of consular persons at Rome to receive the appeals of people in the provinces, and that he appointed *one* person to superintend the affairs of each province.‡ This right which the Roman freemen enjoyed is confirmed by a passage in the famous epistle of Pliny to Trajan, in which he says, that the contumacious and inflexibly obstinate Christians (that is, those who would not apostatise) he ordered to be immediately punished; but others, being citizens of Rome, he directed to be carried thither.

III. The Roman tribunal, if we may judge of it from what

\* Cicero in Verrem, lib. v. 162, 163; Appian. Bell. Civil. lib. ii. p. 731. *Tolli*, &c.

† Cicero in Verrem, lib. v. 170; Dion. Cassius, lib. lx. p. 953. *Reimar*, &c.

‡ Vit. August. cap. 33. p. 208. Edit. Var. Lugd. Bat. 1662.

is related of Pilate's, was erected on a raised stage, the floor of which was embellished with a *tesselated* pavement, John xix. 13. Such an embellishment was only a proud ostentatious display of Italian greatness and magnificence, calculated less for real use than to strike the beholders with an idea of the boundless prodigality and extravagance of the Romans.\*

## SECTION V.

### MODES OF PUNISHMENT, AND TREATMENT OF PRISONERS.

**I. MODES OF PUNISHMENT.**—1. *Inferior Punishments*, various.—2. *Capital Punishments*—Stoning—Strangling—Slaying with the sword—Drowning—Sawing asunder—Braying in a mortar—Crucifixion—Posthumous insults. **II. TREATMENT OF PRISONERS**—Fettering—Chaining to soldiers.

I. The purpose of inflicting punishment is expressed by Moses to be, the determent of others from the commission of crime. His language is, "That others may hear and fear, and commit no more any such evil." Deut. xvii. 13; xix. 20.†

The punishments among the Jews were either capital or inferior. Some of them were expressly ordained by Moses; others were introduced from the surrounding nations, by which they were successively subdued, at various periods of their history. Of these the only distinction we shall make is between the *capital* and the *inferior*.

1. The *inferior punishments* were—Restitution for theft, in certain proportions, Ex. xxii. 1—4. Deprivation of the beard, 2 Sam. x. 4. Destroying their houses, Ex. vi. 11; Dan. ii. 5.; iii. 29. Imprisonment in a dungeon (Jer. xxxviii. 6)—aggravated by fetters (Judg. xvi. 21)—by a wooden yoke round the neck (Jer. xxvii. 2; xxviii. 13)—by the stocks, (Prov. vii. 22; Jer. xx. 2)—by hard labour, &c. Judg. xvi. 21; 1 Ki. xxii. 27. Confinement in the cities of refuge till the death of the high priest, Numb. xxxv. 25—28. Whipping with a scourge of three cords, so as to give the culprit forty save one, Deut. xxv. 2, 3; 2 Cor. xi. 24. 25. Cutting off the hands and feet, Judg. i. 6, 7; 2 Sa. iv. 12. Putting out the

\* Harwood's Introduction to the New Test. vol. ii. pp. 190—213.

† See Michaelis on the Laws of Moses, vol. iii. p. 404, and iv. p. 371.

eyes, Judg. xvi. 21.\* Sealing up the eyes. This is alluded to in Isa. xlv. 18, where it is said, that God hath shut up the eyes of idolaters, that they cannot see; whence we infer that it was a judicial punishment.† Fighting with wild beasts, which was sometimes not mortal (1 Cor. xv. 32.), though it generally was so. Slavery till the sabbatical year, or till compensation was made for theft, Ex. xxi. 2. Sale of children for their father's debts, 2 Ki. iv. 1; Matt. xviii. 25. Talio, or like for like, either literally (Ex. xxi. 23—25), or by compensation with money.‡

To these punishments we must add three others, which are generally, and not improperly classed among ecclesiastical punishments. But the form of government being *theocratic*, they necessarily partook of a civil as well as of an ecclesiastical nature.

The *Nedui*, or separation, was inflicted on him who had despised the admonition given in private by the minister or leading men in the synagogue, or had been guilty of refusing to pay any debt to which he had been found liable, or had been guilty of any of the twenty-four offences which are collected out of the Talmud by Dr. Lightfoot § and Dr. Owen. ¶ The time of its continuance was commonly thirty days; but if the person neglected to apply for a remission at the end of that time, he became virtually liable to the next higher degree of censure, although it was not always inflicted. During the continuance of this sentence, he was not prevented from hearing the law, or even from teaching it, if a master in Israel, provided he kept four paces distant from other persons. Nay, he might even go into the temple to attend divine service, under the same restrictions. If he died while under this sentence, they threw a stone upon his bier, to signify that he deserved stoning. This degree of excommunication is what is meant in the New Testament by *casting out of the synagogue*. ¶ The second degree of excommunication was called *Cherem*, or cutting off, to which St. Paul alludes, when he speaks of giving one over to Satan, 1 Cor. v. 5. It was an authoritative and public censure, pronounced by the synagogue, and lasted for thirty days. With persons under this malediction it was not lawful so much as to eat. But the highest degree of separation was the *Shemetha*; so called from a word which signifies to exclude, expel, or cast out: meaning that the persons on whom it was

\* This mode of punishment is still practised in the East. See Malcolm's *Persia*, vol. ii. ch. xix. p. 198. note.

† See Harmer's *Observations*, vol. ii. p. 277, &c.

‡ Lightfoot, *Hor. Heb. Matt. v. 38*.

§ *Hor. Heb. 1 Cor. v. 5*.

¶ *Exposition of the Heb. Excerp. 21*.

¶ Godwyn's *Moses and Aaron*, b. v. ch. 2.

pronounced were cast out from the covenant of promise, and the commonwealth of Israel; and that they should be accounted by the Jews as heathen men and publicans. Some, however, interpret it as equivalent to *Maranatha*—the Lord cometh, i. e. to execute vengeance; or, there is death; that is, an excommunication to death. It was inflicted on those who despised the *cherem*, and was by the greater part of the Jews esteemed total and final: the person who fell under it being left to the judgment of God, without hope of reconciliation with the church. It included an utter exclusion from the congregation, confiscation of property, and exposure to death by the visible interposition of God. Hence it is called in the Targum, “the curse and execration of God;” and by the Talmudists, “the anathema of the God of Israel.” This punishment is referred to in 1 Cor. v. 11; xvi. 22; Ezra x. 7, 8. And it is thought by some that there is a reference to it in 1 Cor. xi. 30, where the Apostle tells the Corinthians that in consequence of their improper observance of the Lord’s supper “many were weak and sickly among them, and many slept,” or died by the visitation of Heaven. And perhaps it is to this visible judgment of God, in the apostolic age, against egregious offenders, rather than to the unpardonable sin against the Holy Ghost, that the apostle John also refers in his first epistle (v. 16), when he says, “If any man see his brother sin a sin, which is not unto death, he shall ask, and God shall give him life for them that sin not unto death. But there is a sin unto death: I do not say that he should pray for it.” He might pray for offenders in general, and even for the souls of those who were under this visible judgment; but he might not pray for their restoration to health, since God was more glorified, and men more awed by its continuance.\*

To the inferior punishments which have been already enumerated, Michaelis adds the *sin* and *trespass-offerings*, in consideration of which punishments were either entirely remitted, or at any rate capital punishments were commuted for others less severe. Such offerings were, therefore, in themselves a kind of punishment.—*First*, as *finis*; and, *secondly*, as an exposure to *shame*, in a public acknowledgment of guilt. It probably bore some resemblance to our ecclesiastical penance. They were to be offered in the following cases:—(1.) For every *unintentional transgression* of the Levitical law. Even if it was a sin of commission, a sin-offering being made,

\* Godwyn’s Moses and Aaron, b. v. ch. 2; Lamy’s Appar. Bib. b. i. ch. 12; Brown’s Antiq. of the Jews, vol. ii. p. 205; Parkhurst’s Greek Lexicon, *Mapavaba*; Macknight on 1 Cor. v. 11.

the legal punishment was thereupon remitted; which in the case of wilful transgression was nothing less than extirpation, Lev. iv. 2; v. 1. 4—7.—(2.) For every *rash oath*, which was not kept. This was not for the inconsideration, however, but for the *neglect*, Lev. v. 4.—(3.) For *concealing* any thing against a guilty person, on his trial, and where the witness was sworn to depose to all he knew, Lev. v. 1.—(4.) For incurring a *debt to the sanctuary*; that is, not conscientiously paying the tithes. In addition to the trespass-offering in this case, the delinquent must make up his deficiencies, with 20 per cent. over and above, Lev. v. 14, 15.—(5.) The same was the rule, where a person denied any thing given him in trust, or any thing lost, which he had found, or any promise he had made; or where he had acquired any property dishonestly, and had his conscience awakened on account of it—even where it was a theft, of which he had once cleared himself by oath, but was now moved by the impulse of his conscience to make voluntary restitution, and wished to get rid of the guilt, Lev. vi. 1—7. By the offering made on such an occasion, the preceding crime was wholly cancelled; and because the delinquent would otherwise have had to make restitution, from two to five fold, he now gave 20 per cent. over and above the amount of his theft.—(6.) In the case of adultery committed with a slave, an offering was appointed (Lev. xix. 20—22); which did not, however, wholly cancel the punishment, but mitigated it from death, which was the established punishment of adultery, to that of stripes.

That such measures as these must have had a very great effect in prompting to the restitution of property unjustly acquired, and to the retraction of false oaths, is quite obvious. But in cases of crimes, of which the good of the community expressly required that the legal punishment should be put in execution, no offering could be accepted.\*

2. The *capital punishments* were—

(1.) *Stoning*, which was the most general punishment denounced in the law against criminals who incurred capital punishment. It seems that *lapidation* was performed after two manners. The first was when stones were thrown on the guilty person till he was killed, in which the witnesses always threw the first stones, Deut. xvii. 17.† The second manner was, when the criminal was carried to a steep place twelve or fourteen feet in height, whence one of the two witnesses

\* Michaelis on the Laws of Moses, vol. iii. pp. 482—488.

† The wisdom of this law is apparent. It would seem that few men could become so hardened as to bear false witness against their neighbour, when they knew that they would be obliged to inflict the punishment of death themselves.

threw him headlong, and the other rolled a large stone upon his body. To the latter method there is supposed to be an allusion in Matt. xxi. 44, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder." For he that was thus stoned was first flung upon a stone, and then a stone was dashed upon him.\* The Jews generally stoned criminals out of the city, but in some cases, as blasphemers, idolaters, or adulterers, they stoned them wherever they found them. Thus when they brought to Jesus a woman taken in adultery (John viii. 7), he said to her accusers, "Let him who is without sin cast the first stone at her." And the Jews, pretending he blasphemed, took up stones to stone him, even in the temple, verse 59; x. 31. On such occasions they dispensed with the usual formalities, and followed the transports of their passion. This they called "the judgment of zeal."† There were nineteen offences which subjected to this punishment, according to the Rabbins; only six or seven of which are specified in the law. See Lev. xx. 2, 27; xxiv. 14; Deut. xiii. 10; xvii. 5; xxi. 21; xxii. 21, 24.

(2.) *Strangling*, which was effected by two persons with a handkerchief, for the following offences:—adultery, striking of parents, man-stealing, elders notoriously rebellious against the law, false prophets, and those who prognosticated future events in the name of false gods.

(3.) *Slaying* with the sword, which was the punishment affixed to the two following offences:—the voluntary manslayer, and the inhabitants of a city who had fallen into idolatry, Deut. xiii. 13—16; 1 Sam. xv. 33; 2 Sam. iv. 7; 2 Kings x. 7.

(4.) *Drowning*, with a weight suspended from the neck, Matt. xviii. 6.

(5.) *Sawing asunder*. It is said that Isaiah was subjected to this horrible death; and St. Paul alludes to it in Heb. xi. 37.

(6.) *Braying in a mortar*, Prov. xxvii. 22. This punishment is still resorted to by the Turks.‡

(7.) *Crucifixion*. This was not a Jewish punishment, but was introduced among them by the Romans, who had borrowed it from the Greeks. It obtained among the Egyptians, Persians, and Carthaginians. As this is the punishment to which our blessed Lord was subjected, we may be

\* Selden de Synedriis, lib. i. c. v., ii. 13; Lightfoot, Temple Service, ch. xxii.

† Calmet's Bib. Ency. art. "Stoning."

‡ See the authorities referred to in Fragments to Calmet, No. xxxi.; and for further particulars relative to the various kinds of punishment adopted by the Hebrews, see his Bib. Ency. art. "Punishment."

allowed to notice it more at length than we have any of the former punishments mentioned. Dr. Harwood has written very largely upon it, and from his work we have borrowed the following particulars :—

Crucifixion is one of the most cruel and excruciating deaths which the art of ingeniously tormenting and extinguishing life, ever devised. The person doomed to this dire end was distended on a cross—had great nails driven through his hands and feet, the most exquisitely tender and sensible parts of the human frame—and he was left slowly to consume and die in this lingering and most miserable manner. There are instances of crucified persons living in this exquisite torture several days. The rites of sepulture were denied them. Their dead bodies were generally left on the crosses, on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird. It was generally a servile punishment, and chiefly inflicted on vile, worthless, and incorrigible slaves. In reference to this, the Apostle, in describing the condescension of our Saviour, and his submission to this most opprobrious death, represents him as taking upon him the form of a SERVANT, and becoming obedient to death, even the death of the cross, Phil. iii. 7, 8. It was universally reputed the most shameful and ignominious death to which a wretch could be exposed. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal. Hence, the Apostle magnifies and extols the benevolence and magnanimity which our blessed Lord displayed, who for the joy set before him, endured the cross, despising *the shame* (Heb. xii. 2), regarding, with a generous disdain and contempt, every circumstance of public indignity and infamy with which such a death was loaded. It was from the idea they connected with such a death, that the Greeks treated the Apostles with the last contempt and pity, for publicly embarking in the cause of a person who had been brought to this reproachful and dishonourable death, by his own countrymen. The preaching of the cross was to them foolishness (1 Cor. i. 23); the promulgation of a system of religion, that had been taught by a person who, by a national act, had publicly suffered the punishment and death of the most useless and abandoned slave was, in their ideas, the last infatuation, and the preaching Christ crucified, publishing in the world a religion, whose founder suffered on a cross, appeared the last absurdity and madness. The same inherent scandal and ignominy had crucifixion in the estimation of the Jews. They, indeed, annexed more complicated wretchedness to it; for they esteemed the miscreant who was adjudged to



such an end, not only to be abandoned of men, but forsaken of God. "He that is hanged is accursed of God," Deut. xxi. 23. Hence, St. Paul, representing to the Galatians the grace and benevolence of Jesus, who released us from that curse, to which the law of Moses devoted us, by being made a curse for us, by submitting to be treated for our sakes as an execrable malefactor, to shew the horror of such a death as Christ voluntarily endured, adds—"It is written in the Law, cursed is every one that is hanged on a tree!" ch. iii. 13. And from this express declaration of the Law of Moses, concerning persons thus executed, we account for that aversion the Jews discover against Christianity, and perceive the reason of what Paul asserts, that their "preaching of Christ crucified was to the Jews a stumbling-block," 1 Cor. i. 23.\* The punishment of the cross caused them to stumble at the very gate of Christianity.

The several circumstances, related by the four evangelists, as accompanying the crucifixion of Christ, were conformable to the Roman custom in such executions, and do not only reflect beauty and lustre upon these passages, but happily corroborate and confirm the narrative of the sacred penmen. Thus, when Pilate had pronounced the sentence of condemnation, and publicly adjudged him to be crucified, he gave orders that he should be scourged, Matt. xxvii. 20; Mark xv. 15. Among the Romans, this was always inflicted previously to crucifixion. After they had inflicted this customary whipping, the Evangelists inform us, that they obliged our Lord to carry to the place of execution the cross, or at least, the transverse beam of it, on which he was to be suspended. Lacerated, therefore, with the stripes and bruises he had received—faint with the loss of blood—his spirits exhausted by the cruel insults and blows that were given him, when they invested him with robes of mock royalty—and oppressed with the incumbent weight of his cross; in this condition our Saviour was urged along the road. Fatigued and spent with the treatment he had received, our Lord could not support his cross. The soldiers, therefore, who attended him, compelled one Simon, a Cyrenian, who was coming from the country to Jerusalem, and happened then to be passing, to bear it after him. The circumstance, here mentioned of our Lord bearing his cross, was agreeable to the Roman custom. Slaves and malefactors, were compelled to carry the whole, or part of the fatal gibbet, on which they were destined to die;

\* Trypho, the Jew, every where affects to treat the Christian religion with contempt, on account of the crucifixion of its author. He ridicules its professors for centering all their hopes in a man who was crucified!

and this constituted a principal part of the shame and ignominy of such a death. "Cross-bearer" was a term of the greatest reproach among the Romans. All along the road to the place of execution, the unhappy criminal was loaded with every wanton cruelty. He was pushed—thrown down—stimulated with goads—and impelled forward by every act of insolence and inhumanity, that wretchedness is heir to.\* There is great reason to think, that our blessed Redeemer, in his way to Calvary, experienced every abuse of this nature. Might not the scourging that was inflicted—the blows he had received from the soldiers, when in derision they paid him homage—and the abuse he suffered in his way to Calvary, greatly contribute to accelerate his death, and occasion that speedy exit, at which one of the Evangelists tells us, "Pilate marvelled"?

When the malefactor had carried his cross to the place of execution, a hole was dug in the earth, in which it was to be fixed—the criminal was stripped—a stupefying potion was given him†—the cross was laid on the ground—he was distended upon it—and four soldiers, two on each side, at the same time were employed in driving four large nails through his hands and feet. After they had deeply fixed and riveted these nails in the wood, they elevated the cross with the sufferer upon it, and, in order to infix it the more firmly and securely in the earth, they let it violently fall into the cavity they had prepared to receive it. This vehement precipitation of the cross must have occasioned a most dreadful convulsive shock, and agitated the whole frame of the malefactor, in a dire and most excruciating manner. These several particulars were observed in the crucifixion of our Lord. Upon his arrival at Calvary, he was stripped—the medicated cup was offered to him. He was fastened to the cross; and while they were employed in piercing his hands and his feet, it is probable that he offered to heaven that most benevolent and affecting prayer for his murderers—"Father, forgive them, for they know not what they do!" In conformity with the Roman custom, a title, or inscription, by Pilate's order, was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that had brought him to this end. After the cross was erected, a party of soldiers were appointed to keep guard, and to attend at the place of execution, till the criminal breathed his last. So it was in the case of our Lord, Matt. xxvii. 54.

\* This is questioned by Godwyn. See Rom. Antiq. book iii. sect. 3. ch. 4.

† This was for the purpose of rendering him in some measure insensible to the pain. But our blessed Lord refused this potion!

While they were thus attending him, it is said our Saviour complained of thirst. This is a natural circumstance. The exquisitely tender and sensible extremities of the body being thus perforated, the person languishing and faint with loss of blood, and lingering under such acute and excruciating torture, must necessarily kindle and inflame a vehement and excessive thirst. One of the guards, hearing his request, hastened and took a sponge, and filled it from a vessel that stood by, that was full of vinegar. The usual drink of the Roman soldiers was vinegar and water.\* After receiving this, Jesus cried with a loud voice—"IT IS FINISHED!"—the divine plan and scheme of human redemption is completed: after which his head sunk upon his bosom, and he gave up the ghost, Matt. xxvii. 50.

The last circumstance relative to the crucifixion of our Lord which demands notice, was the petition of the Jews to Pilate, that the death of the sufferers might be accelerated. There is an express prohibition in the law, that the bodies of those who were hanged should remain all night upon the tree, Deut. xxi. 23. The next day, therefore, after the crucifixion, being, as one of the Evangelists says, a *high day* (John xix. 31), a number of leading men among the Jews waited on Pilate in a body, to desire that he would hasten the death of the malefactors hanging on their crosses. Pilate, therefore, dispatched his orders to the soldiers on duty, who broke the legs of the two criminals who were crucified along with Christ. But, when they came to Jesus, finding he had already breathed his last, they thought this violence unnecessary; but one of them pierced his side with a spear, whose point appears to have penetrated into the pericardium of the heart: for St. John, who says, that he was an eye-witness of this, declares that there issued from the wound a mixture of blood and water. This wound, had he not been dead, must necessarily have proved fatal. This circumstance St. John saw; "and he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe," John xix. 35. He thus attested it from a conviction of the great importance of the event, and conscious that on this single fact, rested the whole fabric of the Christian religion.†

The rites of sepulture were commonly denied to such as were crucified. The bodies of the malefactors were generally devoured by wolves, dogs, and other animals; or, if the crosses were higher than usual, they either became a

\* Dr. Huxham's Method for preserving the health of Seamen, in his *Essay on Fevers*.

† Harwood's *Introd. to the New Testament*, vol. ii. pp. 336—353.

prey to the birds, or putrified and fell to pieces. Among the Hebrews, as before remarked, the body was not suffered to remain on the cross all night; but they did not permit them to be placed in the tombs of their families, till their flesh had been first consumed in the public sepulchres. It was for this reason, perhaps, that Joseph desired leave from Pilate to lay the body of Jesus in his own tomb; that it might not be thrown undistinguished among the criminals in the public burial place, which adjoined the place of crucifixion. From this circumstance we also learn, that the Roman governors had the power of dispensing with this part of the ignominious sentence, by delivering the body to the friends of the deceased.

The punishment of crucifixion was so common among the Romans, that by a very usual figure, pains, afflictions, troubles, &c. were called *crosses*. Hence our Saviour says, that his disciple must take up his *cross* and follow him, Matt. xvi. 24. The cross is the sign of ignominy and suffering: yet it is the badge and glory of the Christian. Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the Gospel, but by the cross of Christ.\*

Such were the principal capital punishments among the Jews, in various periods of their history. But we must not dismiss this subject, without noticing that species of punishment which consisted in—(8.) *posthumous insults*, and was designed to brand with infamy those who were its subjects. Michaelis notices three punishments of this description.—1. *Burning*, Lev. xx. 14; xxi. 9. The Jewish rabbis have supposed, and in this they have been followed by some Christian commentators, that the punishment here spoken of was inflicted on the criminal while alive; by pouring molten lead down his throat. No such sanguinary law, however, appears among the enactments of Moses. That burning was a posthumous punishment, inflicted on the lifeless corpse of the criminal, is evident from Josh. vii. 15. 25. In the former verse it is ordained that the person who had committed the crime of sacrilege, and who was yet undiscovered, should be *burnt with fire*; and in the latter, we find that the execution of the sentence upon him consisted, in his being first *stoned* and then *burnt*.—2. *Hanging*, Deut. xxi. 22; Josh. x. 16. This was considered as a mark of the greatest infamy; because by the explanation of Moses himself, a person hanged

\* Calmet's Biblical Encyclopedia, art. "Cross."

was held as "accursed of God," and for this reason, that his death did not sufficiently atone for his crime; and, therefore, the law considered him as a person who carried the curse of God with him into the other world, and was punishable even there.—3. *Heaping stones* upon the bodies of criminals, who had been already put to death, or upon their remains when consumed by fire; in order to serve as a perpetual monument of their infamy, in having there suffered any such ignominious punishment. See Josh. vii. 25, 26; viii. 29; 2 Sam. xviii. 17.\* This custom was prevalent among the ancient Arabs, and obtains even in the present day.†

II. Of the *treatment of prisoners* we have necessarily said something in noticing the punishments to which they were subjected. But there are two or three additional circumstances which require to be adverted to, as they illustrate some parts of the New Testament writings. The Roman method of fettering and confining criminals was singular. One end of a chain, that was of a commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left of a soldier. Thus a soldier was coupled to the prisoner, and every where attended and guarded him. Thus was St. Paul confined. Fettered in this manner, he delivered his apology before Festus, Agrippa, and Bernice, Acts xxvi. And it was this circumstance which occasioned one of the most pathetic and affecting strokes of true oratory that was ever displayed either in the Grecian or Roman senate—"Would to God that not only you, but also ALL that hear me this day, were not ALMOST, but ALTOGETHER such as I am—except these bonds!" What a prodigious effect must this striking conclusion, and the *sight* of the irons *held up* to enforce it, make upon the minds of the audience! During the two years that Paul was a prisoner at large, and lived at Rome in his own hired house, he was subjected to this confinement. Paul was suffered to dwell with a soldier that kept him. Acts xxviii. 16. The circumstance of his *publicly* wearing this *chain*, and being thus coupled to a soldier, was very disgraceful and dishonourable, and the ignominy of it would naturally occasion the desertion of former friends and acquaintance. Hence the Apostle immortalises the name of Onesiphorus, and fervently intercedes with God to bless his family, and to remember him in the day of future recompence, for a *rare* instance of dis-

\* Michaelis on the Laws of Moses, vol. iii. pp. 423—431.

† It is said that the pillar of Absalom, which stands in the valley of Jehoshaphat, is heaped round with stones, which are thrown at it by the Turks, as an expression of their indignation at his crime.

tinguished fidelity and affection to him when all had turned away and forsaken him :—" The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not *ashamed* of my *chain*; but immediately upon his arrival in Rome he sought me out very diligently till he found me. The Lord grant unto him that he may find mercy of the Lord in that day," 2 Tim. i. 16—18.

Sometimes the prisoner was fastened to two soldiers, one on each side—wearing a chain both on his right and left hand. St. Paul at first was thus confined. When the tribune received him from the hands of the Jews, he commanded him to be bound with two chains, Acts xxi. 33. In this manner was Peter fettered and confined by Herod Agrippa :—" The same night Peter was sleeping between two soldiers, bound with two chains," ch. xii. 6.

It further appears that if the soldiers, who were thus appointed to guard criminals and to whom they were chained, suffered the prisoner to escape, they were punished with death. Thus when Peter was delivered out of prison by a miracle, the next morning there was no small confusion among the soldiers, who were appointed his guards, and to whom he was chained, what had become of Peter? Acts xii. 18. Whence it appears that this deliverance had been effected without their knowledge, when they were sunk in repose. Upon which Herod, after making a fruitless search for him, ordered all those who had been entrusted with his custody, to be put to death, ver. 19. See also Acts xvi. 27.\*

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## SECTION VI.

### MILITARY AFFAIRS.

The whole nation liable to be called to arms: exemptions from military service—Strength of the Israelitish armies—Military officers—Order of battle and encampment—Treatment of enemies—Division of the spoil—Arms—Chariots—Qualifications of a warrior—Return of a conquering army—Reward of the victors.

1. The maxim of ancient states, *Quot cives, tot milites*, whoever would be defended, must defend—was, as Michaelis re-

\* Harwood's Introd. vol. ii. pp. 207—211.

marks, so fully established in the Mosaic code, that we find every man of twenty years old and upwards, distinguished by this epithetical characteristic, that *he goes forth to war*, Numb. i. 3, 45; xxvi. 2. It is hardly to be supposed, however, that the services of a whole nation would ever be required for the purpose of bearing arms. Hence we find that out of those who were thus qualified to serve in the militia, Moses generally orders the selection of a certain number, suitable to the service required, Ex. xvii. 9, 10, &c.; Numb. xxxi. 1—6. There are two memorable instances on record, however, where the whole people took the field, Judg. xx. 11; 1 Sam. xi. 7. \*

The following exemptions from military service were allowed by the Mosaic law :—(1.) Whoever had built a house, and had not yet occupied it, was at liberty to return, lest, falling in battle, another should enjoy the fruits of his labour, Deut. xx. 5.—(2.) Whoever had planted a vineyard or olive-yard, and had not yet eaten of its produce freely, was exempt for the same reason, Deut. xx. 6. This statute exempted the establisher of a vineyard or olive-yard for five whole years. For if a tree bore fruit the first year, it could not be used for food before the fifth year of its growth. During the first three years it could not be eaten at all; and in the fourth year it was consecrated to God, and could only be eaten at the sacred feasts, Lev. xix. 23—25.—(3.) Whoever had betrothed a wife, but had not yet consummated marriage, was likewise exempted, lest he should fall in battle, and another take his bride, Deut. xx. 7.—(4.) Every new-married man was, during the first year after marriage, freed from military service, and all other personal burthens.—(5.) Whoever was fearful and faint-hearted, was allowed to retire, that he might not infect others with cowardice, Deut. xx. 8. The four former immunities, independent of their manifest equity, were attended with two very great political benefits, in promoting, first, marriages, and secondly, the culture of the soil, which are never more necessary than in the time of war. The latter ground of exemption, however, was not quite so honourable. It must have cost a coward a great struggle to avail himself of it; and no doubt many, rather than do so, would repress their fears, and, of course, fight so much the better.†

2. The Israelitish armies being thus levied on the nation, *en masse*, it is easy to see how they were able to bring such

\* An interesting paper on the practice alluded to in these passages may be seen in the *Scripture Magazine*, vol. iii. pp. 489—497.

† Michaelis on the Laws of Moses, vol. iiii. pp. 26—37.



large numbers into the field. Thus they mustered 400,000 footmen to revenge the perfidy and cruelty of the Benjamites, Judg. xx. 17. When Saul marched against the Ammonites he had 330,000 (1 Sam. xi. 8), and when he went to destroy Amalek, he had 210,000, ch. xv. 4. It was not till a later period in their history, however, that the Israelitish armies assumed a regular warlike character, and became, as a whole, properly effective. They were called out from their agricultural occupations, according to the exigency of the times, each one bringing his own arms and provisions;\* and after the termination of the war, which was seldom more than short skirmishes with the surrounding nations, they were disbanded, and returned to their homes, 1 Sam. xi.; xiii. The earliest instance on record of any military force being kept in time of peace, is in the reign of Saul, 1 Sam. xiii. 1, 2. This force was evidently augmented during the reigns of the subsequent kings, for in Jehoshaphat's reign the military force in Judah was 780,000, and in Benjamin 380,000, making a total of 1,160,000; besides those in the fenced cities, to garrison them, 2 Chr. xvii. 14—18.

3. The officers in the Israelitish armies were—(1.) The *Generalissimo*, or the commander in chief—called also, the captain of the Lord's host—such as Joshua under Moses—Abner under Saul—Joab under David—and Benaiah under Solomon.—(2.) The *princes of the tribes*, or of the fathers, or of the families of Israel, who were at the head of their respective tribes.—(3.) *Princes of a thousand* or tribunes, captains of a hundred, heads of fifty men, thirds-men, whose functions are unknown, and decurions, or chiefs of ten men.—(4.) Scribes, or *muster-masters*, who kept exact registers of all who bore arms in their districts.—(5.) *Inspectors* or provosts, who had authority to command the troops under their inspection, and to punish delinquents. It was quite common for the kings to go to war in person, and in the earlier times they fought on foot. After Solomon had introduced cavalry into his armies, they headed their troops in chariots. See the Kings and Chronicles, *throughout*.

4. We have no certain information of the precise manner in which the Israelitish armies were drawn up for battle. The Jewish writers state that the whole army was ranged into one single line, twenty or thirty deep. In the front of

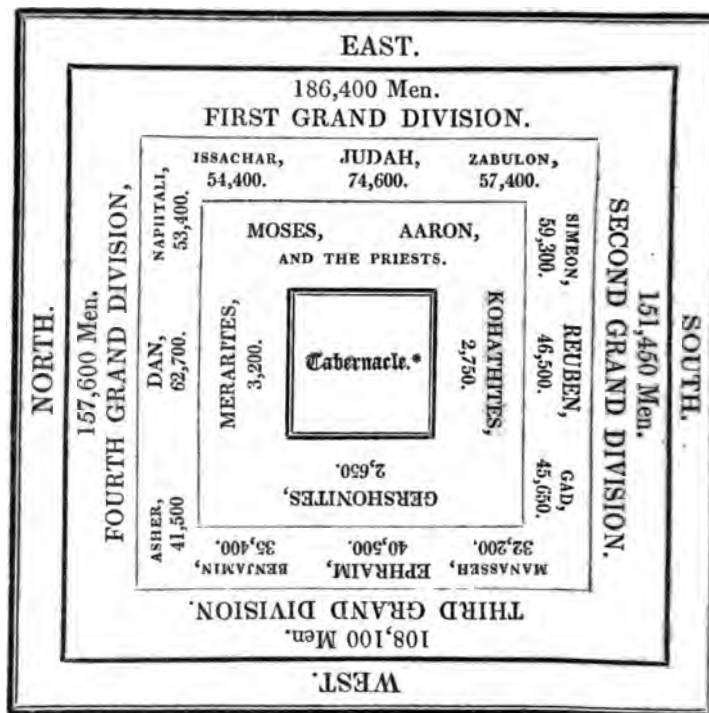
\* On some occasions one part of the army foraged for the rest, Judg. xx. 10. And it was sometimes the case that part of the nation remained at home, to provide provisions for those who marched against the enemy. See 1 Sam. xvii. 13, 17; and Josephus, Jewish Wars, b. ii. ch. 20.

these were placed the light infantry ; viz. the archers, slingers, and spearmen, who commenced the onset with a warlike shout, and with a shower of arrows and stones directed against the enemy's front. It is probable that the cavalry was disposed in large squadrons on the two wings. Before the battle commenced the following ceremonies were observed. (1.) The priest approached the army, and said, "Hear, O Israel, ye approach this day into battle against your enemies ; let not your hearts faint ; fear not, and do not tremble, neither be ye terrified because of them ; for the Lord your God is He that goeth with you, to fight for you against your enemies, and to save you."—(2.) The officers then proclaimed the exemptions from military service which have been enumerated above,\* and then,—(3.) The whole who remained, were led forward to the battle, the method of which was directed as circumstances permitted. Before the invention of fire arms, fenced cities were of the utmost importance, and on them the greatest dependence was placed. When the Israelites were about to besiege a city, they either drew lines of circumvallation, to prevent escape, or hewed down trees, and built forts against them round about (2 Ki. xxv. 1 ; 2 Sam. xvii. 20 ; Is. xxix. 3 ; Jer. vi. 6) ; or planted battering rams and other engines of destruction (Jer. vi. 6 ; Ezek. iv. 2 ; xxi. 22) ; or endeavoured to enter them by burning the gates, and cutting down the wooden towers, Ezek. xxvi. 9.

Of the order which was observed in the encampment of the armies we have no precise information. The castramentation in the wilderness, the plan of which was laid down by God himself (Numb. ii.) consisted of three principal divisions. The first, which was the most powerful, occupied the centre ; this was the tabernacle, or *the throne of God*. The second, which was composed of the priests and Levites, surrounded this in a quadrangular form. And the third consisted of the remaining tribes who pitched around, each under his own banner, at a distance of about a mile from the tabernacle.† The following well known diagram affords a good idea of this camp.

\* See p. 419.

† Numb. ii. 3—31.



The admirable order which was here observed drew from Balaam the following exclamation,—“How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters,” Numb. xxiv. 2—6. But it is not likely that there were any regularly formed camps among the Hebrews, similar to those of the Romans and other warlike nations. Being generally near home, there was little occasion for them; but to the Roman armies, when in foreign countries and surrounded by enemies, they were indispensable. In 1 Sam. xxvi. 7, we read that the spear of Saul was stuck at his head while he slept. This was equivalent to the place of the general’s tent.† His armour bearer and principal officers slept around him, and the rest of the army, in their several divisions, in a circle without. This was probably the general manner of their encampment.

\* In viewing this Diagram allowance must be made for the form of the Tabernacle, which was not square, but oblong; its width being one-third of its length. See ch. vi. sect. 1.

† See Iliad, x. 150—155.

5. It is impossible to avoid noticing, in reading the historical books of the Old Testament, the barbarities which were mutually practised, in the wars carried on between the Israelites and the adjoining nations. Some were decapitated (1 Sam. xxxi. 9), others had their noses and ears cut off (Ezek. xxiii. 25), or their hands and feet, 2 Sam. iv. 12. Some were put under saws and arrows of iron, and made to pass through the brick kiln (2 Sam. xii. 31); mothers were destroyed with their children (Est. iii. 13); infants were dashed against the stones (2 Ki. viii. 12; Ps. cxxxvii. 9; Is. xiii. 16—18); women with child were ripped up (2 Ki. xv. 16; Hos. xiii. 16; Am. i. 13), and persons of rank reduced to the most degrading slavery, Is. xlvii. 2.

6. With regard to the spoil taken in war, Moses distinctly recognized the right of the people to it; and the following regulations may be collected out of his writings, relative to its distribution.—1. The spoil in persons and cattle did not belong to the individuals who took it, but was collected, reckoned, and distributed in the following proportions—(1.) One half to those who went to the field, out of which they had to give every five hundredth individual to the priests, Numb. xxxii. 26—29. (2.) The other half went to the rest of the Israelites, with the deduction of every fiftieth individual for the Levites, ver. 30.—2. Things inanimate belonged to the individual who seized them, ver. 48—54. David enacted a wise and equitable law relative to the division of spoil in the army; giving equally to those who fought, and those who remained with the stuff, or baggage, 1 Sam. xxx. 24, 25.\*

7. The arms of the Jewish warriors were adapted to the exigencies of the occasion. Some of them were complete armour; consisting of a helmet of brass (1 Sam. xvii. 5), a habergeon cuirass or breastplate of brass, a defence for the back, a girdle for the loins, and greaves of brass for the legs and feet (1 Sam. xvii. 6), with a sword for the right hand, and a shield or buckler for the left. Hence the beautiful allusion to all these in St. Paul's description of the Christian soldier (Eph. vi. 13—17), where nothing is left undefended but the back; to teach us that Christ hates a coward, and an apostate; that as long as we undauntedly face the foe we are safe; but if we turn our backs we do it at our hazard.† But although some of the soldiers were thus equipped the greater part wore their ordinary clothing, and were arranged

\* Michaelis on the Laws of Moses, vol. iii. pp. 37—53.

† See Macknight on Eph. vi. 17, and Brown's Antiquities of the Jews, vol. ii. p. 449.



in companies according to their armour. Thus one part had swords and bucklers; another spears and javelins; a third battle axes (Jer. li. 20); a fourth slings (Judg. xx. 16; 2 Ki. iii. 25); and a fifth bows, 1 Sa. xxxi. 3; 1 Chr. v. 18; xii. 2. There are several highly expressive and beautiful metaphors in the New Testament, which are derived from various parts of the Roman armour. See Rom. xiii. 12; 2 Cor. vi. 7, &c.

8. In so mountainous a country as Judea, cavalry could be of no great service, and therefore in the more early periods of their history the Hebrews did not adopt them. Absalom is the first of whom we read making use of them (2 Sam. xv. 1), and they appear to have been of no further service to him, than to facilitate his flight, ch. xviii. 9, &c. Solomon, indeed, sent to Egypt for a considerable number of horses, and a proportionable number of chariots (1 Ki. x. 26, &c), but it seems they were more for splendour than actual service; and hence Rabshakeh, when he marched against Jerusalem, taunted Hezekiah with the remark, that if he should lend him 2000 horses none of his subjects were capable of riding them, (2 Ki. xviii. 23.) And yet, that the Jewish monarchs sometimes employed chariots in their armies is evident from several passages in the books of Kings, Chronicles, &c. Those used by the Canaanites are called "chariots of iron" (Judg. i. 19), because their poles, wheels, and axles, were armed with sharp scythes.

9. The qualifications of a Hebrew warrior were so very different from those which are considered essential in modern times, that we are at a loss, without a knowledge of this circumstance, to understand the propriety of some of the commendations bestowed upon them in the Old Testament writings. The discipline of modern tactics was unknown in ancient times, when the meanest soldier had an opportunity of distinguishing himself by his strength and agility. His bodily strength, if great, enabled him to bear down his opponent; and, when that was wanting, his dexterity in the use of arms, his pretended flight and sudden return, were all employed to deceive and defeat his adversary; whilst the closeness of the combat rendered the disarming, or death of his antagonist, the only mean of preserving himself. Bodily strength, therefore, complete presence of mind, experience in the art of war, and swiftness as a roe, when swiftness was necessary, either to pursue after or avoid the foe, were indispensable ingredients in an ancient warrior; whilst his eye acquired an animation, his countenance an expression, his voice a variety of cadence, and his whole frame a degree of athletic force, which are in vain sought for, in the mechanical

mass of a modern army. Nor should we forget that the valour of the Jews had often peculiar motives to strengthen it, viz. the motives of religion; for they frequently went to the field, under the immediate direction of Jehovah, and with the positive assurance of success.\*

It is well known, that for the purpose of keeping the military disembarrassed from the cares and distractions of secular life, the Romans prohibited marriage to their soldiery. To this the apostle refers, 2 Tim. ii. 4, "No one that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

10. The return of the conquering army has ever been an occasion of the most enthusiastic rejoicing. The circumstances attending the return of Jephthah (Judg. xi. 34), the victory of David over Goliath, and the defeat of the Philistines (1 Sam. xviii. 6, 7), as also that of Judith over the Assyrians (Judith xvi. 1—17), are well known to every reader of the Bible. On a similar occasion was that beautiful lyrical composition, known as the Song of Moses, (Ex. xv.) also composed.† But there are several beautiful allusions to the return of a triumphant army, in the writings of the New Testament, which must not here be passed over.‡ The splendour and pomp of a Roman triumph were of the most magnificent description. After a decisive battle gained, and the complete conquest of a kingdom, the most illustrious captives in war—kings, princes, and nobles, with their wives and children, were, with the last dishonour and ignominy, led in fetters before the general's chariot, through the public streets of Rome, which were crowded by all classes of persons, in the highest excesses of joy. On these occasions, indeed, Rome was a scene of universal festivity: the temples were all thrown open, were adorned with garlands, and filled with clouds of incense and the richest perfumes: the spectators were clothed in white garments: hecatombs of victims were slain, and most sumptuous entertainments were given. The illustrious captives, after having been dragged through the city in this procession, and thus publicly exposed, were generally imprisoned, frequently strangled and dispatched in dungeons, or sold for slaves. § The first allusion to such a

\* Brown's Antiq. vol. ii. p. 458.

† A metrical translation of this Song may be seen in *Critica Biblica*, vol. i. pp. 319, 320.

‡ For the remarks which follow we are indebted to Dr. Harwood.

§ A translation of Plutarch's minute description of the triumphal procession of Paulus Æmilius, who took Perseus king of Macedon prisoner, and put a final period to that ancient empire, may be seen in Kennett's *Antiquities of Rome*, p. 228, &c.

spectacle is in Col. ii. 15, where the Redeemer is represented as a great conqueror, who, after having totally vanquished and subjugated all the empires and kingdoms of false religion, and overturned the mighty establishments of Judaism and Paganism, supported by the great and powerful, celebrates a most magnificent TRIUMPH over them, leads them in procession, openly exposing them to the view of the *whole world* as the captives of his omnipotence, and the trophies of his gospel!—"Having spoiled principalities and powers, he made a show of them openly, triumphing over them!"\*—The second passage, whose beautiful and striking imagery is taken from a Roman triumph, occurs 2 Cor. ii. 14—26. "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are a savour of death unto death; and to the other, of life unto life." In this passage God is represented, in very striking language and sentiment, as leading the apostles in triumph† through the world, shewing them every where as the monuments of his grace and mercy, and by their means *diffusing* in every place the *odour* of the knowledge of God—in reference to a triumph, when all the temples were filled with fragrance, and the whole air breathed perfume.—And the apostle, continuing the allusion, adds, that this odour would prove the means of the *salvation* of some and *destruction* of others—as in a triumph, after the pomp and procession were concluded, some of the captives were *put to death*, others saved *alive*.‡

Among the other military honours and recompenses, rich and splendid crowns,§ frequently of gold, were publicly bestowed on the illustrious conqueror, and upon every man, who,

\* The original is, *leading them in triumph*.

† The original here, also, is *leadeth us about in triumph*. "The Greek word which we render *causeth us to triumph*, properly signifies *to triumph over*, or to *lead in triumph*, as our translators themselves have rightly rendered it in another place, Col. ii. 15. And so the apostle's true meaning is plainly this: Now thanks be to God, who always triumpheth over us in Christ; *leading us about in triumph*, as it were in solemn procession. This yields a most congruous and beautiful sense of his words. And in order to display the force of this fine sentiment, in his full compass and extent, let it be observed, that when St. Paul represents himself and others as being *led about in triumph*, like so many *captives*, by the prevailing power and efficacy of gospel grace, and truth, his words naturally imply and suggest *three* things worthy of particular notice and attention, *viz.* a *contest*, a *victory*, and an *open shew* of this victory."—"While God was *leading about* such men in *triumph*, he made them very serviceable and successful in promoting Christian knowledge in *every place* wherever they came." Breckell's Discourses, pp. 141, 142, 151.

‡ Harwood's Introduction, vol. ii. pp. 29—34.

§ See Kennett's Rom. Antiq. p. 224, &c.



acting worthy the Roman name, had distinguished himself by his valour and his virtue. In allusion to this custom, how beautiful and striking are those many passages of Scripture which represent the Saviour before *angels* and the whole assembled *world*, acknowledging and applauding distinguished goodness, and publicly conferring crowns of immortal glory upon persevering and victorious holiness. See 2 Tim. iv. 8; Jam. i. 12; 1 Pet. v. 4; Rev. ii. 10.\*

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## SECTION VII.

### TRIBUTE AND TAXES.

I. Under Moses.—II. After the Captivity.—III. The Publicans.

I. As the law of Moses was the only body of law, enacted by God, the King of Israel, for the government both of church and state, and as the priests were appointed to dispense it, they are properly to be considered as ministers of state, as well as of religion; and therefore the tithes, and the portion of sacrifices, which the law assigned for their maintenance, were in the nature of taxes, payable for the support of the government. Besides these we read of no other stated taxes, appointed by the law, except a poll-tax of half a shekel, which, when they were numbered in the wilderness, was levied upon every man from twenty years old and upwards; and it is said to be designed for "a ransom, or atonement for his soul," and to be "appointed for the service of the tabernacle of the congregation," Ex. xxx. 12—16. This tax, however, appears only to have been resorted to as circumstances required, till the later periods of the Jewish History, when it became a stated annual payment,† and was demanded of our Saviour, Matt. xvii. 24.‡

II. After the captivity, the Jews were tributary first to the Persians (Ez. iv. 13; vii. 24), and then to the Greeks; from which latter they were freed by the Maccabees, 1 Mac. x. 29, 30; xi. 35, 36, &c. When Pompey conquered Judea (about *ante* A.D. 60.) the Jews became tributary to the Romans; and in the reign of Augustus (A. D. 8.) Judea was

\* Harwood, vol. ii. p. 56, 57.

† Josephus, Jew. Wars, b. vii. c. 6.

‡ That this was the tribute demanded of our Lord is evident, as Jennings remarks, from the reason alleged by him why he might have been excused from paying it (ver. 25, 26), and which would not hold good were it a tribute paid to the Roman Emperor, as Salmasius and others have thought.

reduced into a Roman province, and the people were laid under a direct tax to the state. To this tribute the Jews submitted with the utmost reluctance; and it gave rise to several tumults and insurrections. Our Saviour expressly enjoined upon them the obligation to pay it, in which he was followed by his inspired apostles, Matt. xxii. 17—21; Rom. xiii. 8; 1 Pet. ii. 13.

III. The collectors of the Roman taxes in Judea are well known to every reader of the New Testament under the appellation of *Publicans*. Of these there appear to have been two kinds: the collectors of the taxes, and the receivers general. Of the latter order was Zaccheus, who is called a "chief publican," Luke xix. 2. From the extortion and rapacity which was too generally practised by the inferior order of these officers, added to the odium which attached to such an employment in the estimation of the Jews, they were held in the utmost contempt; so that a "publican," and a "sinner," or a notoriously profligate character, were synonymous terms in the time of our Saviour. Nor were they more respected by the heathen themselves. For Theocritus being once asked, which was the most cruel of all beasts, replied, that among the beasts of the wilderness, they were the bear, and the lion; among the beasts of the city, they were the publican and the parasite. The Pharisees would hold no sort of communication with the Publicans, which may explain Matt. xviii. 17—"Let him be unto thee as a heathen man and a *publican*." It is even said they would not allow them to enter the temple, or synagogues, to partake of the public prayers, offices of judicature, or to give testimony in a court of justice. Neither would they receive their presents at the temple, any more than the price of blood, of prostitution, or of any thing of the like nature.\*

\* Lightfoot, Hor. Heb. Matt. v. 46; Whitby on Matt. ix. 11; Godwyn's Moses and Aaron, B. i. ch. 2; Michaelis on the Laws of Moses, vol. iii. pp. 1—19; Jennings' Jewish Antiquities. b. ii. ch. 2.

## CHAPTER IV.

SACRED LAWS OF THE JEWS, AND THEIR  
SANCTIONS.

- I. The MORAL LAW. — II. The CEREMONIAL LAW — Designed,  
1. To teach the doctrines of Religion in a sensible and impressive  
manner. 2. To preserve the Israelites from Idolatry. 3. To  
prepare them for a better dispensation. — III. ECCLESIASTICAL  
PUNISHMENTS.

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THE laws of the Jews are of three kinds, the Moral, Ceremonial, and Judicial. Of the Judicial, we have already treated, in discussing their political antiquities.

I. Of the MORAL LAW, it is not necessary that we should enter into an investigation, since it was not peculiar to this people, but of universal obligation, and given, as founded in the very nature of man, at his first creation. We may be allowed to observe, however, that as the ceremonial and judicial laws had their proper sanction in temporal rewards and punishments, so the moral law had from the beginning its sanction in future rewards and punishments. And so actually had it at the very time it was promulgated from Sinai, and on the same evidence that had been given to Adam, Enoch, Noah, Abraham, and all the pious patriarchs. We meddle not with the dispute, how far the doctrine of a future state entered into the design of the Mosaical law, as a constituent part of that dispensation. It is sufficient for us at present to know, that the Hebrews did not remain ignorant of these future rewards and punishments, under their ritual; and did actually believe them, from the common principles which made these doctrines the faith of their forefathers, and the belief of all the nations of the earth. Could they not learn, for instance, and did they not infer (as Lowman has justly observed\*), from the translation of Enoch, the obedience of

\* Rationale of the Jewish Ritual, p. 323, &c.

Noah, and the faith of Abraham, that God is a rewarder of them who diligently seek him? When God appeared to Moses, and sent him to deliver the children of Israel out of the bondage of Egypt, he revealed himself under this title, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," Ex. iii. 6. These were all dead, and had not received the promises, yet God makes himself known by the name of their God. If the Hebrews, therefore, believed the immortality of the soul, as we see they did; if they believed God was the rewarder of those who diligently seek him, as they conceived their fathers, Abraham, Isaac, and Jacob, had done, without receiving the promises; might they not hence conclude, that "God is not the God of the dead, but of the living;" and that He, as their God, who had promised to be their exceeding great reward, would give them an inheritance in his heavenly city, and crown them with immortality in that better country after which they sought, that is, an heavenly? This being premised, we proceed to notice—

II. THE CEREMONIAL LAW.\*—Some writers on Jewish antiquities have thought, that the *ceremonial laws* were merely arbitrary, and that the reasons of them were only to be sought for in the will of God, which he has not chosen to reveal; making them thereby to differ essentially from the Christian institutions, which are said to be "rational milk," and "a rational service," 1 Pet. ii. 2; Rom. xii. 1. But this is surely derogatory to the character of God, and hurtful to that obedience which he required. And there are sufficient indications of the design of the Jewish ritual to render manifest its utility, and induce us to study it with the closest attention.—Let us attend to it, therefore, particularly, and see what the intention of Jehovah was in giving it to the Jews. There are three ends which it evidently served. It taught the leading doctrines of religion, in a sensible and impressive manner; it served as a fence against idolatry; and prepared the minds of its subjects for a brighter dispensation.

1. It taught the Jews the leading doctrines of religion, in a sensible and impressive manner. Thus, it taught the unity of God, by having only one presence: one most holy place, as the seat of that presence; one altar, at which all the priests were to minister, and all the sacrifices to be offered (Lev. xvii. 1—9); and only one tabernacle and temple dedicated to that one Jehovah, the Creator of all things, of what power or

\* For the following exposition we are indebted to Dr. Brown, who has made a judicious abridgement of Lowman, with occasional selections from other writers of acknowledged celebrity.

dignity soever they were conceived to be. And, as it taught the unity of God, so it also taught the doctrine of a general providence. The throne in the tabernacle and temple was only the figure of his throne in the heavens; and the daily sacrifices, the burnt offerings appointed for the sabbaths every week, for the new moons every month, and for the feast of trumpets, on the first day of the civil year, were all intended to impress the Israelites with a deep sense of the superintending care of God, at all times and in all places.—Nor did the ceremonial law inculcate a general providence only; it also taught the particular interest which Jehovah took in the works of his hands; for the whole of it encouraged every Hebrew to ask every blessing from Jehovah as his God; and to fear the evils denounced on disobedience, as inflicted by him. Indeed, every sacrifice and offering were constant evidences of this truth, and encouragements to this hope: for they taught that, while God superintended the general affairs of the universe, he took a particular interest in the family of Abraham. The Hebrew worship also taught the necessity of holiness in every worshipper: for, if we consider the directions for consecrating the tabernacle and temple, for hallowing the sanctuary, for purifying and consecrating the Priests and Levites, that they might be hallowed to minister before Jehovah, we shall easily observe, that they all taught holiness to the Lord. Indeed, nothing unholy or unclean was allowed to approach the presence, till cleansed by the washings and sacrifices it directed; and such purity in lesser matters inferred a holiness of a higher nature, and taught the importance of being holy, as God is holy, as well as of being holy, because He is so.—Let it only be remarked further, on this part of the subject, that the ceremonial law was sanctioned by rewards and punishments: temporal, indeed, in their nature, but well adapted to enforce their observance.

2. A second use of the ceremonial law was, to preserve the Israelites from idolatry; and this it did in various ways.

(1.) By removing the principles that supported it; viz. ignorance of the true character of God, and ascription of divine honours to inferior intelligences. From the just notions it gave the Israelites of God and his government, it taught them that all other gods besides him were false, vain idols, the works of men's hands. It shewed that those beings whom the heathen worshipped, of whatever nature or character, were but the creatures of the one Jehovah, and subject to him. It taught that God was the fountain of all their blessings, and that he alone gave rains and fruitful seasons; and,

by so doing, it prevented them from falling into the error of worshipping inferior intelligences, as the guardians and benefactors of mankind. It allowed of no such thing as inferior divine worship, but represented God as a jealous God, who would not give his glory to another, nor his praise to graven images. In these ways, then, it removed the principles which served to support the practice of idolatry.

(2.) By giving them a ritual of their own, every way fitted to their circumstances. At the time it was promulged, they were in such circumstances (the nations around them having all sensible objects of worship), that if it had not then pleased God to appoint them a ritual, and by that to make them a separate nation and people, it seems morally impossible to have kept them from idolatry; and then the knowledge and worship of the true God must have been lost in the world. The same reasons which made a ritual convenient, and, in their circumstances even necessary, made a full ritual as convenient and necessary; such as should reach to every part of worship, as it was intended to be a hedge against idolatry every way. The numberless variety of ceremonies has often been remarked; and, to a superficial observer, all, or at least the most of them, appear to no purpose. But let him reflect on the consequences of one less minute. They would have supplied its defects by amendments of their own, and, notwithstanding their own law, would have borrowed from their neighbours what they imagined had not been sufficiently provided for by their own lawgiver. Thus the law would have failed in one of its designs—to prevent their falling into idolatry. A people so fond of ceremonies as the Jews were, would have been uneasy and impatient without them: and when they saw that their neighbours had rites for every occasion, they would either have adopted them for their own use, or have invented others of their own imagination of equal danger, or of worse consequence. Another circumstance respecting the Hebrew ritual was, that it was uniformly held out as preferable to every other. From their long abode in Egypt, it is easy to conceive the Jews well acquainted with, and even fond of Egyptian ceremonies. Their reputation, antiquity, and confirmation by miracles, esteemed true, would all add some weight to this assertion. It became, therefore, any rule, if it was to guard them against its influence, to come recommended by a higher authority than the considerations of antiquity, the use of the wisest people, or even the oracles of demons.—Accordingly, we find it recommended as the law of God himself, and given to them as his peculiar people. Hence the

common preface to each of its laws:—"The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them;" and hence a proper answer to the objection of its being unbecoming the wisdom of God to ratify, in so solemn a manner, a bare system of rites and ceremonies.—Nor should we overlook even the burdensome nature of the Jewish ceremonial, as a mean of preserving them from idolatry; for while it was burdensome by the number of its precepts, extending from the greatest things to the most minute; by their rigour in demanding obedience, and punishing disobedience; by their comparative inutility, since they could neither obtain the pardon of moral guilt, nor impart virtue, nor procure admittance into heaven; by their expence; by the constant attention they required, to prevent contracting ceremonial guilt, and the expence of removing it; and by the length of time which was requisite before they could be distinctly understood, and readily acted upon; yet this very burdensomeness, which attended the ceremonial institute, served as a mean to keep them from idolatry. For they could never forget that it was imposed by the Almighty, as a punishment for their making and worshipping the golden calf; and that, to the conscientious observer, it left little time or inclination for searching after, and adopting the rites of the heathen.\* Nor should it be forgotten, that it was strictly enjoined them to add nothing to it, or to take any thing from it. In the Hebrew government, the sole authority of making laws was in Jehovah, as their king. Hence the true reason of the temporal rewards and punishments which were attached to the ceremonial ritual. They were suited to the rude state of the Jewish mind, after a long period of bondage: they came from God, and not from the heathen deities: they were suited to his character, as their king, under the theocracy: nations can only be punished as nations in the present life; and it would have been raising the value of ceremonial obedience too high, to have sanctioned it with eternal rewards, or eternal punishments.

(3.) The ritual law promoted the same end, by appointing certain public marks to distinguish them from idolaters. The whole ritual was a distinctive mark, but there were some parts of it more so than others. Thus circumcision, while it was a seal of the covenant of grace, was also a sign of the covenant of peculiarity. For, as the worshippers of idols had often some distinguishing mark on their bodies, to shew their attachment to the idols they worshipped; so did God cause this

\* Spencer, de Leg. Heb. Ritual. lib. i. c. 14.



to be imprinted on the bodies of the Israelites, to teach them, that as the lusts of the flesh prevailed among the heathen, and around their temples, so they should mortify these lusts, and carry on their bodies the distinctive mark of their own God. The sabbath, also, was another mark to distinguish the Israelites from idolaters. For, as the heathens believed in the eternity of the world, and disregarded the observance of the sabbath; so God gave this institution to the Israelites, as commemorative of his having created the world, and consequently of its not being eternal. Nor should it be forgotten, that the great strictness that was commanded on the sabbath, evidently had two ends in view; the solemnization of the mind for sacred purposes, and striking against the leading violations of it among idolaters. The three public festivals were also public marks which distinguished the Jews from idolaters. For the Passover, among other ends, shewed God's judgment against the gods and idols of Egypt; Pentecost tended to root out idolatry, as being commemorative of the giving of the law; and the Feast of Tabernacles contributed to the same end, by leading them to acknowledge Jehovah as the God of seasons. Nor should we overlook that public and particular mark, of the appointment of meats and animals, into clean and unclean, as articles of food, or destined for sacrifice. Various reasons have been assigned for this; but \* the true reasons, according to Spencer, seem to have been, that they might be a peculiar people, as it is expressed in Lev. xx. 24—26; that the observance of that law might be a lesson of sanctity, that they were dedicated to the Lord (Lev. xi. 43—45; xx. 24—26.); that it might mystically signify that the Jews were clean, and the Gentiles unclean (Acts i. 11—16.); and especially that it might keep them from following the practices of the heathen. For the Israelites were acquainted with the superstitious opinions and practices of the Egyptians in this respect, many of whom abstained from all flesh whatever, from a notion of its unlawfulness, and had they been left in uncertainty, they might have adopted the superstitious opinions relative to the holiness or impurity of animals which prevailed in Egypt. God therefore appointed a distinction of meats under certain limitations; and those animals were prohibited, among others, which were used among the heathen in purifications, sacrifices, magical rites, at festivals, and the ratification of covenants.\*

(4.) Another defence which the ceremonial law afforded against idolatry, was the confining of most of the sacred things

\* Spencer, lib. 1. c. 7.

to certain places, persons, and times. Before the giving of the law they worshipped where they pleased, but after the giving of the law that liberty was withdrawn. The tabernacle, and afterwards the temple, were enjoined as the only places for offerings and worship, Lev. xvii. 3—5; Deut. xii. 5—13. This regard to place was certainly a mean of preventing idolatry: for, since they might not sacrifice but at Jerusalem, they were hindered even when at a distance from that place, from frequenting the idols and altars of the heathen. But if binding their sacred rites to the tabernacle or temple was a defence against idolatry, so also was the confining the priesthood to particular persons. In no nation was there a priesthood like that of the Jews. Others were called individually by the people, or recommended by accidental circumstances; but theirs was from birth, and confined to the tribe of Levi. They were chosen in place of the first-born of Israel, and had their office confirmed to them by the blossoming of Aaron's rod (Numb. xvii. 8—11.); and the infliction of leprosy on Uzziah the king, when he attempted to encroach upon it, 2 Chr. xxvi. 18—20. Before the law, the heads of families were the priests; but this choice of the tribe of Levi excluded all others, and was productive to Israel of many advantages. For it prevented sacrifices any where else than at the temple, since they were accountable; it created a host to fight for the glory of God, and the honour of their order, against idolatry; it acted both on a regard for principle, and the *esprit de corps*; whilst the instructions they communicated, and the example they exhibited, would naturally tend to check their countrymen in their desire for idolatry. The confining of many of their sacred things to certain times, was also a mean to promote the same end. Thus, all their feasts depending on the appearance of the moon, tended to shew that she was only a creature; since, whilst idolaters paid her homage, they were worshipping the only true God. The beginning of the civil year, likewise, was much employed in heathen rites; and to counteract these, God appointed the Feast of Trumpets on the first day; the tenth was the day of annual expiation; and from the fifteenth to the twenty-third was the Feast of Tabernacles. The Jews had, therefore, more feasts in this month to the true God, than the heathen had to their false deities. Perhaps even their morning and evening sacrifices were, among other reasons, appointed in opposition to those heathen sacrifices in the night, to the dead and the *dii infernis*, which were not always the most chaste. One thing is certain, that by this limitation of sacred rites to particular persons, places

and times, the Jews were greatly prevented from imitating the practices of their heathen neighbours. They had a splendour in their worship which struck the senses; an order which pleased the mind; and a purity becoming the Being they were called upon to address, which was very different from the obscene rites of other nations. \*

(5.) Another defence which the ceremonial law afforded the Jews against idolatry was, the prohibition of too familiar an intercourse with heathen nations. It was impossible for them to avoid the common intercourse of life, when business required; but that was different from making heathens their bosom friends, or connecting themselves with them by marriage. Accordingly such intimate connexions were expressly forbidden, lest they should be led after their idols; and a national antipathy was created against all strangers, which was noticed and condemned by heathen writers, who were ignorant of the cause. And St. Paul says, that they were "contrary to all men," 1 Thess. ii. 15.

(6.) Lastly, their ritual preserved the Jews from idolatry, by the prohibition of every idolatrous rite. Thus in Lev. xvii. 7, they were forbidden to offer sacrifices to the devils, hirci-footed deities of Egypt, because it was most debasing to human nature, and dishonouring to God. They were forbidden to make their children pass through the fire to Moloch (Lev. xviii. 21.), because some burnt them alive in honour of the sun; and others shook them ever, or threw them through the flames, by way of lustration, to insure the favour of the pretended divinity, and devote them to his service. But besides this visible countenance which they were forbidden to give to idolatry, we find God also providing against the approaches to it, by prohibiting every kind of divination and magic. Both were known among the heathens, and prohibited to the Jews, Lev. xix. 26 &c. They were also prohibited from observing "times." Indeed, in the law they are joined together (see the last cited passage), as being near akin; for in beginning journies, contracting marriages, engaging in war, &c. the heathen nations, from the earliest times, appear to have used divination by birds, serpents, clouds, the viscera of animals, and staves, to learn whether they would be successful or not. Such a conduct engendered superstition, prevented often the transaction of public and private business, and was a virtual want of acknowledgement of, and dependence on God, as the sovereign of the universe. The Jews, therefore, were forbidden to imitate the nations in these re-

\* Spencer, lib, 1. c. 8, 10.

spects, Deut. xviii. 14. They were further forbidden, in conjunction with the abovementioned practices, to eat with the blood, or rather, "at the blood." For the Zabians, or worshippers of the host of heaven, among the Chaldeans and Egyptians, when they sacrificed an animal to their demons, poured out the blood, and ate a part of the flesh, at the place where the blood was poured out, and sometimes a part of the blood also, believing that they hereby held communion with the demon.\* To this Jehovah alludes, when he says "Ye eat with (at) the blood, and lift up your eyes towards your idols; and shed (or pour out) blood (into a vessel or ditch for their food): and shall ye possess this land?" And to this does the Apostle refer, when he says, "I would not that ye should have fellowship with devils (or demons). Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils," 1 Cor. x. 20, 21. There were times, indeed, when they were commanded to pour out the blood of the animals they slew; but it was either to be like water, that is, as a common thing, when they killed animals for food (Deut. xii. 15, 16, 24.); or to be covered with dust, when they killed venison, in opposition to the heathen sportsmen, who left it exposed, as food for the god of the chase, Lev. xvii. 13. Various other prohibitions are to be found in the law; such as boiling a kid in its mother's milk—rounding the corners of the head and beard—cutting the flesh for the dead—confounding or interchanging the dresses of the sexes—sowing the fields with divers seeds—ploughing with an ox and an ass together—making garments of linen and woollen interwoven—all of which have been quoted with ridicule by the thoughtless, and variously explained by commentators.† But the true reason doubtless was, that these practices were common among idolaters; and the object of the law was, to make an obvious difference between them and the worshippers of the true God. The words of Tacitus, therefore, are strictly true, if, instead of Moses, we substitute God. "Moses, that he might attach the nation of the Jews for ever to himself, instituted new rites, and contrary to the rest of men. For all things are profane to them, which are accounted sacred by us; and all things are permitted to them, which are prohibited to us."‡

3 Hitherto we have been considering the first two ends of the ceremonial law, viz. that it was intended to teach the Jews

\* Dr. James Townley has an interesting account of the Zabians, in his *Essays on Ecclesiastical History*, pp. 1—22.

† The reasonableness and utility of these laws are clearly shewn in Brown's *Jew. Antiq.* vol. ii. pp. 165—182.

‡ Hist. lib. v. sub. init.

the leading doctrines of religion, in a sensible and impressive manner; and to be a defence against idolatry: let us now attend to the *third* end for which it was given; *viz.* to prepare their minds for a brighter dispensation. St. Paul, in his epistle to the Hebrews, calls the Jewish ritual the shadow of good things to come," (ch. x. 1), "figures," or antitypes, "of the true" (ix. 24), "an example and shadow of heavenly things" (viii. 5); "a parable of the time to come" (ix. 9); the whole law "a schoolmaster to bring us to Christ" (Gal. iii. 24); and its institutes "the elements of the world" (iv. 3), or rudiments to teach men the first principles of piety, and of the Gospel, in a manner adapted to the childhood of the world. Nor are there wanting sufficient reasons why God delivered Gospel truths in this mysterious manner. It suited the state of the Jews, to whom, as to an early and rude people, types, symbols, fables, and parables, were the common modes of instruction. It was consonant to the education of Moses, who was taught in all the hieroglyphics of Egypt. It was fitted to the intermediate nature of the Jewish dispensation; giving it more light than the Patriarchal, but less than the Christian. It was placing the old covenant and its mediator, below the new covenant and its mediator. And as the Jewish law was given to the whole Jewish nation, learned and unlearned, it was proper that there should be truths for the carnal, and truths for the spiritual-minded, 2 Esdras xiv. 26, 44—48. Hence has the ceremonial law often been termed the Jewish Gospel; because it exhibited to those who were exercised to godliness the leading doctrines of the covenant of grace; faith in the Lamb of God, who taketh away the sin of the world; acceptance with God through the blood of atonement; holiness of heart, and holiness of life, through the gracious aids of the Holy Spirit; and a future state of rewards and punishments. On all these points the epistle to the Hebrews forms a beautiful commentary. A religion, then, that had such advantages as these to boast of, ought not to be too hastily decried. It was perfect, in that it was suited to the situation and circumstances of the people to whom it was given; it was only imperfect when compared with the more complete economy of the Gospel.

One cannot contemplate the ceremonial law without also reflecting on its gradual abolition. For it was positively binding on every Jew till the death of Christ, in whom its spiritual meaning was fulfilled. Its observance became a matter of indifference between the death of Christ and the destruction of Jerusalem. and hence those prudential maxims and regulations which are to be found in the Acts of the

Apostles, and the several epistles, with respect to those converts from Judaism to Christianity who had still an attachment to it. But it became criminal after the destruction of Jerusalem, because it could not then be legally observed, since the temple and altar had been destroyed.\*

III. For an account of the Ecclesiastical punishments among the Jews, see ch. iii. sect. 5. *ante*. As these punishments, in consequence of the peculiar character of the Hebrew government, partook of a civil as well as an ecclesiastical nature, it was necessary to notice them when treating of the Judicial law.

\* Brown's Jewish Antiquities, vol. ii. part x. sect 2.

## CHAPTER V.

## SACRED FESTIVALS OF THE JEWS.

The Jewish Festivals, which were of divine appointment, were either weekly, as the Sabbath; monthly, as the New Moons; or annual, as the Passover, the Pentecost, the feast of Ingathering or of Tabernacles, and the feast of Trumpets; to which may be added, the annual fast or day of Expiation. Besides these there were others which returned after a certain number of years; as the Sabbatical Year, and the Jubilee.

Independently of the advantages derivable from these institutions in a civil and political point of view, their influence on the religious character of the nation must have been of a most powerful kind. As often as these sacred festivals returned, the people were reminded of the numerous and stupendous miracles which had been wrought by the Creator in their behalf, and of the consequent obligations to virtue and holiness which devolved upon them. Viewed in this light, they also became incontestible vouchers for the occurrences to which we allude, and consequent evidences of the divine origin of the Mosaic economy.

These festivals we propose to consider in the following sections.

## SECTION I.

## THE SABBATH.

Its institution. — Mode of reckoning the Sabbath. — Preparation of the Sabbath. — Services and Duties enjoined. — Regarded by some as typical of a future state.

1. Every seventh day was appointed a holy festival which was to be held sacred as a day of worship, in commemoration of the creation of the world by JEHOVAH: and also to per-



petuate the remembrance of the deliverance of the Israelites from the land of their bondage. Concerning the time when this festival was originally instituted, learned men are by no means agreed. Some are of opinion that it was instituted in the beginning of time, and that the passage in the 2nd chapter of Genesis is to be understood as determining this. But others conceive that it was not given until the time of Moses, and that the passage above referred to is prospective, the Sabbath being only therein mentioned as connected with the subject of which the inspired historian was writing. To discuss the subject here, would be greatly to exceed the limits we have proposed. The reader who wishes to investigate the matter may consult a recently published work, by the Rev. Geo. Holden, in which he will find a fair view of the controversy, with almost all that can be said on either side of the question. It is but right, however, to add, that the "Scripture Magazine," Nos. 36, 37, in an extended review of the work, controverts many of Mr. Holden's positions.

2. The Jews, reckoning their day from evening to evening, were commanded to begin their sabbaths in the same manner: "From even unto even shall ye celebrate your sabbath, Lev. xxiii. 32. This direction is rather obscure, as the Jews reckoned two evenings, the former beginning about the ninth hour of the natural day, and the other about the eleventh hour. —We shall see, that they were required to sacrifice the Paschal lamb "between the evenings," but in one place the time is specified "at even, at the going down of the sun" (Deut. xvi. 6), whence it appears that the whole time comprehended between the two evenings was also called simply "the evening."\* The law requiring the computation of the sabbath "from even to even," therefore, implies, that the commencement of the Sabbath was to be reckoned from the termination of the whole time called "the evening," and "between the evenings;" consequently the sacred rest began after sunset on Friday evening, and ended at the same time on Saturday evening.

3. The eve of the Sabbath commenced with the first of the two Jewish evenings, about three o'clock in the afternoon, which was the time of the evening sacrifice, and lasted till sunset. This is also called the *preparation*, because the people during that time ceased from their ordinary labour, cooked their victuals, and prepared whatever was necessary for the due observance of the sabbatical rest. Some indeed are of opinion that the *preparation* included the whole of Friday, and the subject is confessedly involved in some degree of

\* Hales' Analysis of Chronology, i. 114.

uncertainty. The most probable solution of the difficulty, perhaps is, that the *preparation*, properly so called, commenced at three o'clock on the afternoon of Friday; but that the whole day was sometimes so denominated.

4. Among the services and duties required on this day, none are so conspicuous as the strictness of the rest which it enjoined. The command is: "In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates," Ex. xx. 10. This strict and entire rest is enjoined with a frequency which shews the importance attached to it (Ex. xxiii. 12; xxxiv. 21; Deut. v. 14.); and the severest penalties are denounced against its violation, Ex. xxxi. 15; xxxv. 2. Nor is the severity of this prohibition mitigated by any subsequent law in the Old Testament; it is rather sanctioned and enforced. Thus we find in the sacred writings prohibitions against

*Buying and selling*, Neh. x. 28—21; xiii. 15—22.

*Kindling fires*, Ex. xxxv. 3. This, however, must be understood with some limitation, for fire was absolutely necessary for the sabbatic sacrifices, and it would have been a breach of the divine law of mercy not to kindle a fire for the sick and infirm. The meaning of the precept, therefore, is, that no fire was to be kindled on the sabbath-day, for cooking meat, which is elsewhere forbidden, or for any other servile purpose.

*Cooking victuals*, Ex. xvi. 23.—This and the former law were, as Michaelis observes, especially calculated for the climate of Palestine. As the Sabbath began at sun-set (and in Palestine the sun in the shortest days never sets before five o'clock, nor in the longest before seven), the Jews there might have their principal meal prepared in the afternoon of Friday; for between the summer and winter months there would only be a difference of about two hours. By lighting good fires on the Friday afternoon, they might also be very comfortable till the sabbath evening. But in our northern climate, these would be very grievous prohibitions. \*

*Menial work*.—Besides the general law against all manner of work, there is a further direction given in Jer. xvii. 21, 22. And reference may be given to Numb. xv. 32—36.

*Employment of beasts*, Ex. xx. 10; xxiii. 12; Deut. v. 13, 14.—These, no more than man, were to be deprived of rest, or to be tortured with unremitting toil.

*Travelling*, Ex. xvi. 29.—This statute, which was given in the wilderness, was only intended to restrain the Jews from going out on the sabbath to gather in manna, or to do any

\* Comment. on the Laws of Moses, art. 195.

servile work. But the Hebrew doctors have built many fanciful notions on the prohibition, such as, that it was unlawful for a man to go from any town or village where he resides, further than 1000 cubits, or about an English mile, and that in whatever posture they may be on the sabbath morning, they are to continue in it during the remainder of the day.—Hence we read of a sabbath-day's journey in Acts i. 12, and our Lord doubtless referred to this superstitious notion, Matt. xxiv. 20. These conceits, however, are foreign from the meaning of the law, which merely forbids such travelling as is inconsistent with the rest and duties of the festival.

It has been maintained, that war is classed among works prohibited on the sabbath; but Michaelis has successfully controverted this notion.\*

Notwithstanding the strictness of the Sabbatical law, it would be unreasonable to suppose it designed to exclude works of necessity and charity. It cannot be believed that a Being of infinite benignity would ever consider his laws violated by actions proceeding from motives of pure benevolence, and which at the same time administered to the good of a fellow-creature. Hence our Saviour performed many works of this kind on the sabbath day.

The Sabbath was designed to be a day of refreshing repose, and of joy and gladness (Isa. xxx. 29, &c.); and hence we find, in the time of our Saviour, notwithstanding the gloom and sadness with which the Scribes and Pharisees invested it, that the Jews were wont to make entertainments thereon (Luke xiv. 1); and both Josephus and Philo consider feasting and rejoicing as essential to its celebration. The modern Jews have converted it into a day of festive entertainments, and often of revelry and merriment.

But the sabbath was not only to be a day of rest, but also a day of devotion: it was to be *sanctified* (Ex. xx. 8; Deut. v. 12): that is, to be separated from common to sacred purposes. Hence there were on the sabbath, in addition to the daily offerings, some peculiar to itself. A double burnt-offering was commanded, Numb. xxviii. 9, 10. See 2 Chron. ii. 4; viii. 13; xxxi. 3; Neh. x. 33; Ezek. xlv. 17. On every sabbath-day there were four lambs sacrificed; two in the morning, and two in the evening; and the meat offerings and drink offerings, which accompanied the sacrifices, were on this day to be double. It is a matter of considerable difficulty to determine whether the Levitical law enjoined upon the people the practice of public worship on this day. The

\* Comment. on the Laws of Moses, art. 196.

were bound to rejoice before the Lord for all their deliverances and mercies, Deut. xvi. 11. All the males of the twelve tribes were required to be present at them (Ex. xxxiv. 23; Deut. xvi. 16), during which time God himself expressly undertook to guard their habitation and substance against hostile invaders, Ex. xxxiv. 24. A remarkable instance, says Dr. Jennings, of the sovereign and absolute power which God exercises over the hearts and spirits of men. Accordingly we find not, in the whole scripture history, that any such evil ever befel the Israelites on these occasions; insomuch, that though in many other cases they were backward in believing God's promises; yet on these occasions they would leave their habitations and families without the least apprehension of danger.

The design of these festivals was, partly, to unite the Jews among themselves, and to promote mutual love and friendship throughout the nation, by bringing them together and uniting them in one purpose, on such solemn occasions; and partly, that as one church, they might form one congregation, and so give greater solemnity to the acts of public worship, and contribute more effectually to the support of religion.—Further, as the Jewish service and sanctuary contained in them “a shadow of good things to come,” and were typical of the Gospel church, this prescribed concourse from all parts of the country, to the sanctuary, might be intended to typify the gathering of the people to Christ, and into his church, from all parts of the world. Hence the Apostle, in allusion to these general assemblies of the Israelites on the three grand feasts, says, “We are come to the general assembly and church of the first-born,” Heb. xii. 23. \*

We shall now treat of these festivals, in order.

I. THE PASSOVER.—This was the first instituted, and most solemn of all the Jewish festivals. It was instituted on the eve of the Israelites' departure from Egypt, for the purpose of commemorating their signal deliverance from that “furnace of affliction,” and their exemption from those calamities with which their oppressors were universally visited.

In consequence of the attempts which Moses had made to obtain for his distressed countrymen a relaxation of their labours and sufferings, the jealousy of Pharaoh was aroused, and his anger so far excited against them, that their condition was rendered by far more insupportable than before. The plagues which had been sent into the midst of Egypt, had, indeed, produced in the haughty monarch's breast a momen-

\* Jennings' Jewish Ant. b. iii. ch. 4.

tary repentance; but their more lasting effect had been to exasperate and harden him in the highest degree. It, therefore, only remained that God should pour out upon him the last dregs of "the cup of his indignation," and render him an striking monument of his offended justice. "And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether," Ex. xi. 1. "And Moses said; Thus saith the LORD, about midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die."—"But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel," ver. 4—7. It was therefore enjoined, that on the eve of this promised deliverance, a spotless victim of the first year, "from the sheep or from the goats," should be sacrificed by each Israelitish family, who were to eat its flesh with unleavened bread and bitter herbs. If the family were too small to eat a whole lamb, then two families were to unite together. The blood of the paschal lamb, was ordered to be sprinkled on the lintel and on the door-posts of the houses of Israel, by dipping therein a bunch of hyssop, Ex. xii. 7. 13. This was as a token to the destroying angel, that the houses bearing this mark were under the protection of God, and that no person therein was to be injured.

The manner of eating the Passover, on its first institution, was most significant. Eating it with unleavened bread and bitter herbs, the Israelites were reminded of the rigour of that servitude which rendered their lives bitter; whence this bread is called, "the bread of affliction," Deut. xvi. 3. They were also commanded to eat it standing, in the posture of travellers who were in haste, and had no time to lose, that faith in the promise of their speedy deliverance might be kept alive and confirmed. And as it was designed that they should commence their march immediately after supper, they were to have their loins girded, and their staves in their hands, that there might be no delay when the signal was given.

The appellation, "Passover," was by a metonymy, given to the lamb that was sacrificed on the occasion (Ezra vi. 20; Matt. xxvi. 17); whence the expressions "to eat the Passover" (Mark xiv. 12—14), and to "sacrifice the Passover," 1 Cor. v. 7. Hence, also, Christ is called, "our Passover," or true paschal Lamb. The whole continuance of the feast is, in a lax sense, styled the Passover (John xviii. 39; Luke xxii. 1); yet, strictly speaking, the Passover was kept only

on the fourteenth day of the month Nisan, which was the first of the ecclesiastical or sacred year, and the ensuing seven days were the feast of unleavened bread; so called, because during its continuance the people were to eat unleavened bread, and allow no other to remain in their dwellings. Sacrifices peculiar to the festival were to be offered on each of the seven days; but the first and last, were to be sanctified above all the rest, as Sabbaths, by abstaining from all servile labour, and holding a holy convocation, *Exod. xii. 16; Lev. xxiii. 7, 8,*

The time appointed for sacrificing the paschal lamb, was on the evening of the fourteenth day of the month; or, as it is in the Hebrew, "between the two evenings," *i. e.* just at sun-set (*Deut. xvi. 6*), or as some critics understand it, about 3 o'clock in the afternoon.

As the manner of celebrating the Passover, after the establishment of the Hebrews in the land of promise, differed in some measure from the original observance, a particular account of the ceremonies is requisite.

The qualities of the paschal victim remained the same, but it was to be separated from the flocks four days before the time for its being killed. The first passover was killed in the private dwellings of the Jews; but when they left the land of their captivity it was to be sacrificed "in the place which Jehovah should choose to place his name there, *Deut. xvi. 2.* — Every particular person, or a delegate from every paschal society, slew his own victim. The lamb being killed, one of the priests received its blood into a vessel, which was handed from one priest to another, until it reached him who stood beside the altar, by whom it was sprinkled at its foot. The lamb was then flayed, and the fat taken out and consumed; after which the owner took it to his home, where it was roasted whole, and eaten by the paschal society, with unleavened bread and bitter herbs. It was enjoined upon them, not to break the bones of the victim (*Ex. xii. 46.*), as a further indication of the haste in which they first partook of the feast, not leaving time to break the bones and suck out the marrow. It also had a typical reference which we shall consider presently. Nor was any part of the lamb to remain till the morning: if it were not all eaten it was to be consumed by fire, *ver. 10.* The same law was extended to all eucharistical sacrifices (*Lev. xxii. 30.*); no part of which was to be left, or set by, lest it should be corrupted, or converted to any profane or common use, — an injunction, which was designed, no doubt, to maintain the honour of sacrifices, and

teach the Jews to treat with reverence whatever was consecrated, more especially, to the service of God. \*

After the Israelites were established in their own land, that part of the institution which required them to eat the passover standing, and equipped as travellers was dispensed with : they partook of the sacrificial meal, like men at rest and ease, sitting or reclining on couches placed round the table, according to the universal custom of the East, John xiii. 28. &c.

The learned Lightfoot has collected from the Jewish writers a number of particulars relative to their mode of celebrating the Passover, from which the following are selected.

(1.) The first thing connected with the solemnity was the choice of the lambs, which were either brought by individuals, or purchased of the priests.

(2.) The next thing was the searching for leaven. On the thirteenth day at even (which was the commencement of their fourteenth day) they searched the houses with lighted wax candles, Zeph. i. 12. This work took the precedence of every other, even the study of the law. Before commencing the search, they uttered the following short prayer : " Blessed be thou, O Lord our God, the king everlasting, who hast sanctified us by thy commandments, and hast enjoined us the putting away of leaven." Between the conclusion of this prayer and the conclusion of the search, they uttered not a word. Whatever leaven was found, was either put into a box, or hung up in some safe place to keep it from mice, lest they should carry any part thereof into their holes. And lest any particle should have escaped their notice they concluded the search with the following execration : " All the leaven that is within my possession, which I have seen, or have not seen, let it be null, let it be as the dust of the earth."

(3.) On the forenoon of the fourteenth day, they began to make the unleavened bread, which they were enjoined to use during the feast. It consisted of wheat, which had been ground three days before, to allow it time to cool, for fear of fermentation. The figure of these cakes was round and thin, perforated like a honey-comb, to keep them from fermenting ; and they were neither salted, nor made with butter, nor with olive oil, but with water. Some of the richer Jews added eggs and sugar to render them more palatable, but these might not be eaten on the first day of the feast. At noon on this day, every person throughout the land destroyed the leaven which had been collected, repeating the former malediction.

\* Jennings' Jewish Antiq. b. iii. c. 4.



(4.) The next thing was the slaying of the paschal victims. Of this we have already spoken. But it may be proper, to add, that during the killing of the passover, which was done by three companies, consisting of a delegate from every paschal society, the silver trumpets gave twenty-seven full blasts, or nine during the attendance of each company, in addition to the nine which were given during the time of the evening sacrifice. The Levites also sang "the lesser Hallel," comprising the 113th, to the 118th psalms.

When the killing of the passover fell on the Sabbath, the victims were not taken from the Temple by their owners till after the termination of the day. When the first company had killed their lambs, they retired into the court of the Gentiles; when the second company had killed theirs, they retired into the sacred fence; and when the third company had slain theirs, they retired into the court of the Priests. At the close of the Sabbath they carried home the lambs, which were roasted, *whole*, and eaten by the respective societies.

(5.) The time of the feast being arrived, the guests placed themselves in a reclining posture on couches around the table, their left arms leaning thereon, and their feet extending outward and backwards. This shews the meaning of the evangelist's expression, of the beloved disciple's leaning on the bosom of Jesus (John xiii. 23), and on his breast (ver. 25; xxi. 20): that is, our Lord was leaning on the table on his left elbow, and so turning his breast and face away from the table on one side; and John sitting in the same posture next to him, with his back towards Jesus' breast, so that, whenever our Saviour put up his arm, the disciple was within his embrace. It also explains how the woman, who was a sinner, and had brought an alabaster box of ointment, could stand at Christ's feet, behind him, while she anointed them with the ointment, and wiped them with the hair of her head, Luke vii. 38. Being thus seated, a cup of wine was mingled with water, over which the master of the family, or "the rehearser of the office of the passover," offered thanks in the following form—"Blessed be thou, O Lord, who hast created the fruit of the vine. Blessed be thou for this good day, and for this holy convocation, which thou hast given us for joy and rejoicing. Blessed be thou, O Lord, who hast sanctified Israel and the times." At the conclusion of this benediction, the whole company drank of the cup, four of which were drunk in the course of the feast. The ceremony of washing hands was then introduced, after which the table was furnished with the paschal lamb, cakes of unleavened bread, bitter herbs, a part of the fourteenth day's offerings, and a

dish of thick sauce, compounded of bruised dates, figs, or raisins, steeped in vinegar till it was of the consistence of clay. This was to remind them of the clay in which their fathers wrought while in Egypt. The table being thus furnished, the president took a small piece of sallad, and having blessed God for having created the fruit of the ground, he ate it, as did also the other guests; after which all the dishes were removed from the table. The design of this was to excite the wonder of the children, and to induce them to enquire into its reason. If there were no children, the wife enquired; and if there were no wife, the company enquired: if none enquired the president began as follows: "How different is this night from all other nights! For on all other nights we eat leavened or unleavened bread indifferently; but on this night unleavened bread only. On other nights we eat any herbs whatever; but on this night bitter herbs. On all other nights we eat flesh either roasted, or stewed, or boiled; but on this night we eat flesh roasted only. On all other nights we wash but once; but on this night we wash twice. On all other nights we eat either sitting or leaning indifferently; on this night we all eat leaning." But if the children enquired, the president replied, according to their capacity, thus: "Children, we were all servants, like this maid-servant, or this man-servant, who waiteth, and on this night, many years ago, the Lord redeemed us, and brought us to liberty." Or, if the children were of an advanced age, he would relate the wonders done in Egypt, the manner of their deliverance thence, and God's manifold goodness towards them in the wilderness. According to the Talmud, "He began with their disgrace, and ended with their glory." This was an annual commentary on Ex. xii. 26, 27. The several dishes were now replaced on the table, the president explaining the import of the paschal lamb, the bitter herbs, and the unleavened bread, and repeating the 113th and 114th psalms, he concluded with the following prayer: "Blessed be thou, O Lord, our God, king everlasting, who hast redeemed us, and redeemed our fathers out of Egypt, and brought us to this night, to eat unleavened bread and bitter herbs." At the conclusion of this, all the company drank off the second cup of wine and water, and the hands were again washed, accompanied with an ejaculatory prayer. After the basins were removed, the president took the two cakes of unleavened bread, broke one of them into two pieces, laid the broken cake upon that which was entire, and gave thanks to the Lord, who brought bread out of the earth. The two cakes were then divided among the company, who

ate them with bitter herbs and the thick sauce: after which the president pronounced the following prayer: "Blessed be thou, O Lord, our God, king everlasting, who hast sanctified us by the commandments, and hast commanded us concerning the eating of the unleavened bread." It will be observed that our Lord, at his appointment of the supper, reversed the order of blessing and breaking the bread: he first giving thanks, and then breaking the bread. It is to that part of the feast just noticed, that our Lord's words relative to Judas refer: "He that dippeth his hand with me in the dish, the same shall betray me." He also pointed out the traitor, by giving him the sop, or piece of unleavened bread and bitter herbs, which had been dipped in the thick sauce before mentioned. The meat of the peace-offerings was next eaten, with an appropriate prayer; and then the flesh of the paschal lamb, which was the concluding dish: after which they washed a third time. A third cup of wine was then filled, which was emphatically called "the cup of blessing," because over it the president returned thanks. St. Paul uses the same phrase for denoting the sacramental cup in the Lord's supper; and it is generally supposed that it was from this third cup, and a part of the unleavened bread remaining from the passover, that our Lord took the elements for the Christian communion. Lastly, a fourth cup of wine was set on the table, called the cup of the Hallel, because over it the president completed the Hallel which he had begun over the second cup. Over that he had repeated the 113th and 114th psalms, and he now proceeded to repeat from the 115th to the 118th, after which he concluded with "the blessing of the song."\*

These particulars will materially illustrate the evangelical histories, concerning the celebration of the last passover by our Saviour, and the institution of the Lord's supper. The paschal society on this occasion consisted of the Redeemer and his twelve disciples. We have already remarked, that the manner in which they reclined at this feast explains the meaning of the evangelist, who says, the beloved disciple was leaning on his master's bosom. In like manner as the Jewish passover was made the occasion of discoursing on the mercy of God, in the deliverance of the people from their bitter servitude, our Saviour makes use of it for expatiating on that mercy, as more conspicuously manifested in the gift of his Son, and the redemption of the world through his death. As the president distributed among the guests the consecrated bread; so our Saviour brake the bread, after having given

\* Lightfoot, *Temple Service*, chap. xii. xiii.



thanks, and gave it to his disciples, saying, "Take, eat, this is my body, which is given for you. This do in remembrance of me." Hence St. Paul declares, that in celebrating this feast we "do shew forth the Lord's death until he come again;" which is beautifully expressed in our church service, in the address to the communicant:—"Take and eat this in remembrance that Christ died for thee, and feed upon him in thy heart by faith, with thanksgiving." Of "the cup of blessing" we have spoken above. In conformity with the custom of concluding the feast by chanting or singing "the blessing of the song," our Saviour and his disciples concluded by singing a hymn, or song of thanksgiving.\*

Before concluding the description of the paschal solemnity, we must remark, that it was customary, on this occasion, for the inhabitants of Jerusalem to give the free use of their rooms and furniture to strangers who came up to keep the feast. For this reason Jerusalem is called "the common city:" it was common to all the tribes at the time of the great festivals. This will explain the otherwise inexplicable conduct of our Saviour, in sending his disciples to a man in the city, saying, "The master sayeth 'My time is at hand, I will keep the passover at thy house with my disciples.'" It was also the custom, in the latter period of the Jewish history, to liberate some criminal on this occasion, which explains Matt. xxvii. 15, &c.

Such was the manner of celebrating the passover of the first month, on the 14th day of the month *Abib* or *Nisan*, which every Israelite was required to observe, except on particular occasions, enumerated Numb. ix. 1—13, on pain of death. No uncircumcised person was allowed to participate in its celebration. It should not be forgotten, however, that there was also a passover of the second month, observed on the 14th day of the month *Jair* or *Zif*, by those individuals who were precluded from attending the former. The regulations for both were alike (Numb. ix. 6—15), except that in the second month they might have leaven in their houses, for the use of their families, and that the singing of the Hallel was dispensed with during the time they were eating the paschal supper.†

That the passover had a typical reference to Christ, appears from the apostle calling him "our passover," 1 Cor. v. 7; but concerning the points of resemblance between the type and the antitype there is, as might be expected, some differ-

\* See Dr. A. Clarke on the Eucharist.

† Lightfoot, Heb. and Targ. on Mark xiv. 26.

ence among learned men. Dr. Jennings has selected the following particulars from Witsius' *Economia Fæderis*, where that celebrated divine has treated the subject under four general heads:—the person of Christ—his sufferings—the fruits or effects of them—and the way in which we are to obtain an interest therein.

*First*, The person of Christ was typified by the paschal lamb; on which account, as well as in respect to the lamb of the daily sacrifice, he is often represented under the emblem of a lamb, Isa. liii. 7; John i. 29. The fitness and propriety of this type or emblem, consists partly in some natural properties belonging to a lamb, and partly in some circumstances peculiar to the paschal lamb. A lamb being, perhaps, the least subject to choler of any animal in the brute creation, was a very proper emblem of our Saviour's humility and meekness, and of his inoffensive behaviour (Matt. xi. 29); for he by whose precious blood we were redeemed, was "a lamb without blemish and without spot," (1 Pet. i. 19); and likewise of his exemplary patience and submission to his Father's will, under all his sufferings and in the agony of death; for though he was "oppressed and afflicted, yet he opened not his mouth." By his almighty power he could have delivered himself out of the hands of his enemies, as he had done on former occasions (Luke iv. 29, 30; John viii. 59); but behold the lion of the tribe of Judah now transformed into a lamb, by his obedience to his Father's will, and compassion to the souls of men! There were also some circumstances peculiar to the paschal lamb which contributed to its fitness and propriety as a type and emblem of Christ; such as its freedom from all blemish and natural defect, that it might the better represent the immaculate Son of God, who was made without sin, and never committed iniquity, Heb. vii. 26. It was ordered to be taken from the flock, thereby representing that divine person, who, in order to his being made a sacrifice for our sins, first became one of us by taking our flesh and blood, and being "made in all things like unto his brethren," Heb. ii. 14—17. The paschal lamb was to be a male of the first year, when the flesh was in the highest state of perfection for food; more fitly to represent the "child that was to be born,"—"the son that was to be given" (Isa. ix. 6) to us, and the excellency of the sacrifice he was to offer for us, after he had lived a short time among men. Once more, the paschal lamb was to be taken out of the flock four days before it was sacrificed. This circumstance, if we understand it of such prophetic days as are mentioned in the fourth chapter of Ezekiel, is perfectly applicable to Christ,

who left his mother's house and family, and engaged publicly in his office as a Saviour, four years before his death.

*Secondly*, The sufferings and death of Christ were also typified by the paschal lamb in various particulars. — The lamb was to be killed by "the whole assembly of the congregation of Israel" (Exod. xii. 6); and so the whole estate of the Jews, scribes, elders, rulers, and the populace in general, (comp. Mark xiv. 43, with Lu. xxiii. 13) conspired in the death of Christ. The paschal lamb was to be killed by the effusion of its blood, as pointing out the manner of Christ's death; in which there was an effusion of blood on the cross. It was to be roasted with fire, as representing its antitype enduring on our account the fierceness of God's anger, which is said to "burn like fire," Ps. lxxxix. 46; Jer. iv. 4. Hence that complaint of our suffering Saviour, in the prophecy concerning him in the 22nd Psalm. "My heart is like wax, it is melted in the midst of my bowels; my strength is dried up like a potsherd, and my tongue cleaveth to my jaws," ver. 14, 15. There was further, a remarkable correspondence between the type and antitype in respect to the place and time in which each was killed as a sacrifice. The place was the same as to both; namely, "the place which the Lord should choose to put his name there," which from the reign of David was at Jerusalem. The time was also the same, for Christ suffered his agonies on the same evening on which the passover was celebrated; and his death the next day, "between the two evenings," according to the most probable interpretation of that phrase, namely, between noon and sunset.

*Thirdly*, Several of the fruits and consequences of the death of Christ were remarkably typified by the sacrifice of the paschal lamb; such as protection and salvation by his blood, of which the sprinkling of the door-posts with the blood of the lamb, and the safety which the Israelites by that means enjoyed from the plague which spread through all families of the Egyptians, was a designed and illustrious emblem. It is in allusion to this type, that the blood of Christ is called "the blood of sprinkling," 1 Pet. i. 2; Heb. xii. 24.

Immediately upon the Israelites eating the first passover, they were delivered from their Egyptian slavery, and restored to full liberty, of which they had been deprived for many years; and such is the fruit of the death of Christ, in a spiritual and much nobler sense, to all that believe in him; for he hath thereby "obtained eternal redemption for us,"



and "brought us into the glorious liberty of the children of God," Heb. ix. 12; Rom. viii. 21.

*Fourthly*, The manner in which we are to obtain an interest in the blessed fruits of the sacrifice of Christ, was also represented by lively emblems in the passover; namely, by the sprinkling of the blood on the door posts, and by eating the flesh of the lamb. The door post may be understood to signify the heart of man, which is the gate or door by which the king of glory is to enter (Ps. xxiv. 7); and which is as manifest in the sight of God, as the very doors of our houses are to any one that passes by them, 1 Sam. i. 7. The sprinkling of the blood on the door posts may also signify the purifying of the heart by the grace of Christ, which he purchased for us by his blood. This seems the allusion in the following expression, "Having your hearts sprinkled from an evil conscience," Heb. x. 22. By eating the flesh of the lamb, we have no difficulty to understand faith in Jesus Christ; since Christ himself has expressed saving faith in him by the metaphor of eating his flesh, probably in reference to the passover, John vi. 53. It is worthy of notice, that the lamb was to be roasted whole, and was to be all eaten, and none of it left: which may fitly signify, that, in order to our obtaining the benefits of Christ's sacrifice, we must receive him, submit to him, and trust upon him in all his characters and offices, as our prophet, our priest, and our king. Nor are we to expect that he will redeem and save us from the wrath to come, if we will not at present have him to reign over us.

The passover was to be eaten with bitter herbs; which, besides its being an intended memorial of the afflictions of the Israelites in Egypt, may fitly signify, that repentance for sin must accompany faith in Christ; and also, that, if we are partakers of the benefit of Christ's sufferings, we must expect, and be content, to be in some measure partakers likewise of his sufferings. To this purpose the apostle speaks of "the fellowship of his sufferings" (Phil. iii. 10); and also saith, that "If we suffer with him, we also shall reign with him," 2 Tim. ii. 12. The passover was also to be eaten with unleavened bread; which St. Paul interprets to signify sincerity and purity of heart, in opposition to malice, wickedness, and falsehood, and which must necessarily accompany faith in Christ in order to his being our passover, that is, our protector from the wrath of God, and our redeemer from spiritual bondage and misery, 1 Cor. v. 7, 8. It was further ordered, that in eating the paschal lamb they should "not break a bone of it;" a circumstance in which there was a re-



markable correspondence between the type and the antitype, John xix. 33—36.

None who were legally unclean and polluted might eat the passover, which may further intimate that purity and holiness are necessary and incumbent on all who would partake of the benefit of Christ's sacrifice; for "what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial?" 2 Cor. vi. 14, 15.

The Israelites were to eat their first passover in the habit and posture of travellers; which, in the mystical sense, may signify, that such as enter into covenant with God, through Christ, must be resolved upon, and ready to go forth to every duty to which he calls them. They are not to look on this world as their home; but remembering that they are travelling towards heaven, they are to bear that blessed world much upon their thoughts, and be diligent in preparing for an entrance into it. To this purpose are we exhorted "to gird up the loins of our mind and be sober;" to "stand, having our loins girded about with truth;" and "as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul," 1 Pet. i. 13; Eph. vi. 14; 1 Pet. ii. 11. In all these expressions, there seems to be some reference to the habit and posture of the Israelites at their first passover. They were to eat the passover in haste; and thus we must "flee for refuge to lay hold on the hope set before us" (Heb. vi. 18.); must not delay and trifle, but "give diligence to make our calling and election sure" (2 Pet. i. 10.); for the kingdom of heaven is said to "suffer violence, and the violent take it by force," Matt. xi. 12. In the last place, the Israelites were to eat the passover, each family in their own house; and none might go out of the house any more that night, lest the destroying angel should meet and kill him. By the houses may be understood the church of Christ, in which only we are to expect communion with him and salvation from him; and having entered into it, we must not go out again, lest we meet with the doom of apostates, Heb. vi. 4—6; x. 39.; 2 Pet. ii. 20, 21.\*

On the sixteenth of the month, that is, the second day of the feast, the sheaf of the first-fruits of the barley harvest was offered, as a grateful acknowledgement of the goodness of God in the bestowment of the former and the latter rains, and in the production of the fruits of the earth. The sacrifice and

\* Witsius on the Covenants, vol. ii. p. 260, &c.; Jennings' Antiq. b. iii. chap. 4.

thanksgiving to be offered on this occasion are prescribed, Lev. xxiii. 9—14.

The importance of this feast, both in its spiritual references and its connection with numerous passages of Scripture, must be our apology for having treated it at such great length.

II. THE FEAST OF PENTECOST. This was the second of the three grand festivals, and derives its name from the circumstance of its being kept fifty days after the first day of unleavened bread :—“Ye shall count unto you from the morrow after the sabbath, (i. e. the morrow after the first day of the passover week, which was to be counted a sabbath) from the day that ye brought the sheaf of the wave offering ; seven sabbaths (weeks) shall be complete, even to the morrow after the seventh sabbath shall ye number fifty days,” Lev. xxii. 15, 16. See also Deut. xvi. 9—12. From the same circumstance it is called “the Feast of Weeks,” being celebrated seven weeks, or a week of weeks, after the celebration of the former feast. It was also called “the Feast of Harvest,” and “the day of first-fruits,” because the Jews then offered thanks to God for the bounties of the harvest, in bread baked of the new corn, Exod. xxiii. 16 ; Lev. xxiii ; Numb. xxviii. On this day was also commemorated the giving of the law on Mount Sinai.

The day on which the feast of Pentecost was celebrated was separated from a common to a sacred use :—all the males of Judea were ordered to be present at Jerusalem :—two wheaten cakes were presented as the first-fruits of the wheat-harvest, for the whole nation ; and every individual presented his first-fruits on the altar, as a token of gratitude for the bounties of Providence. Another thing was the burnt offering for the day, consisting of seven lambs of the first year, without blemish, one young bullock, and two rams, and their accompanying meat and drink offerings. After this were offered a kid of the goats, for a sin-offering, and two lambs of the first year for a peace offering. The Hallel, or the whole of the psalms from the 113th to the 118th inclusive, was then sung, which terminated the duties of the day.\*

The Christian church also celebrates the feast of Pentecost, fifty days, or seven weeks after the Passover, or the resurrection of our Saviour. There is little doubt but that the Pentecost after our Saviour's death fell on a Sunday.† The tradition among the Fathers is express, that on this day the church has

\* Lightfoot's Temple Service, ch. xiv. sect. 3.

† See Holden on the Sabbath, p. 233, &c.

always celebrated this festival. There seems to be a remarkable correspondence between the giving of the law in Sinai, and the descent of the Holy Ghost on the day of Pentecost. The former was accompanied with thunderings and lightnings, and the latter with a mighty rushing wind and the appearance of tongues of fire.

The feast of Pentecost is celebrated by the modern Jews on two days, on account of the uncertainty of the new moon.

III. THE FEAST OF TABERNACLES. This was the last of the three great festivals, and like the passover, lasted for a week, during which time the people left their ordinary dwellings to abide in booths, or arbours, made of "the fruits of goodly trees, branches of palm-trees, boughs of thick trees, and willows of the brook," Lev. xxiii. 40. Hence it is called by the Evangelist, *scenopagia*, or the "feast of tents," John vii. 2. The booths were erected in the temple, in the public places, in courts, and on the flat roofs of their houses. The time appointed for the celebration of this feast, was the 15th of the month *Tizri*. The design of the festival was (1.) to remind them of their fathers dwelling in tents in the wilderness, Lev. xxiii. 40—43. — (2.) To be a yearly thanksgiving after the ingathering of the harvest, Ex. xxxiv. 22, &c.

The mode of celebrating this festival was as follows. On the first day of the feast, which was accounted a sabbath, the people abstained from all servile work, that they might have time to construct their booths. These being erected, they attended the public worship of the several days, and offered in their order the appropriate sacrifices, which were remarkable in the decrease which took place each successive day. Besides the daily morning and evening sacrifices, which were indispensable, they offered on the first day thirteen bullocks, two rams, fourteen lambs, and a kid of the goats, with their meat and drink offerings, Numb. xxix. 12—16. These offerings the six successive days were regularly decreased one bullock on each day. But on the eighth day, which was accounted a sabbath, there were only one bullock, one ram, seven lambs, and a kid of the goats, with their meat and drink offerings\*, Num. xxix. 17—38. In the time of our Saviour some variations had been effected in the manner of observing this feast, through the traditions of the Pharisees. The first thing they did on the first day of the feast was, to procure some palm and myrtle branches, and then to go to a place a little below Jerusalem, on the brook of Kedron, for two willow branches each; one for his *luleb*, or bunch of

\* Lightfoot, *Temple Service*, chap. xvi. sect. 1.



palms and myrtles, bound up by means of a twig, a cord, a silver or gold thread, according to the taste of the individual; the other to place at the side of the altar. Their *lulebs* they constantly carried in their right hands during the first day of the feast, and in their left a branch of the citron, with its fruit. The first place they resorted to was the temple, to attend the morning sacrifice. When the parts of the sacrifice were laid on the altar, the singular ceremony of pouring out the water commenced, the manner of doing which was as follows:—One of the priests, with a golden flagon, of three logs (or eighteen egg-shells full), went to the pool of Siloam, where filling it with water, he returned to the court of the priests, by the gate on the south side of the court of Israel, thence called the water-gate. The trumpets sounded on his entering the court, and he ascended to the top of the altar, where were placed two basins, the one with wine, for the ordinary drink offering, and the other for the water which he had procured. Pouring the water into the empty basin, he mixed the wine and the water together, for the libation. When he raised the basin for the purpose of pouring forth its contents, the people cried, "Hold up thy hand:" this was for the purpose of seeing whether he did it in a proper manner; for a Sadducee, in contempt of their traditions, instead of pouring it over the altar, had once poured it upon his own feet. At the time of this libation they sang the Hallel (the 113th to the 118th psalm, inclusive). When they came to the beginning of the 118th psalm, "O give thanks unto the Lord," the people expressed the ardour of their feelings by shaking their branches; as they also did in several of the succeeding parts of the service.

Immediately after this part of the service was concluded, the people joined in the peculiar service of the day. The burnt offering for which we have before described. During the offering of this, the Levites sung the 105th psalm. After these appointed sacrifices, they next attended to that which was presented for the prince, on each of the days of the feast, as mentioned in Ezek. xlv. 25. *viz.* seven bullocks and seven rams for a burnt offering, and a kid of the goats for a sin offering, with their meat offerings and drink offerings. After these additional services, the people were allowed to return home. As they departed from the temple they went in succession round the altar; set one of their willow branches against it, repeating aloud, "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 25); and returning through the gates in the court of Israel, nearest the altar, they exclaimed, "Beauty, be to thee,

O altar: beauty be to thee, O altar." At the time of the evening sacrifice they again assembled in the temple; after which, and near night, they observed "the rejoicing for the pouring out of the water." The manner of performing this ceremony was thus: They all met in the court of the women; the women in the balconies which surrounded the three sides of the court, and the men below, on the ground. The court was lighted by a large golden candlestick, with four lamps, one on each side, which were raised to a great height. Every thing being arranged, the pipe of the temple began to play; the Levites, with their instruments, took their seats on the steps which led from the court of the women up to the gate of Nicanor; while those who could join in the vocal department also took their stations. They then sang the "Psalms of degrees" — from the 120th to the 134th inclusive — while all the people of rank and piety leaped and danced, with torches in their hands, for a great part of the night; while the women and common people looked on. At the time appointed for concluding this rejoicing, two priests appeared in the gate Nicanor, with trumpets in their hands, which they sounded. They then descended to the tenth step and sounded a second time, then to the court of the women, and sounded a third time; and then they advanced towards the east, or beautiful gate, sounding as they went. The people then retired before them, and when they had reached the east gate, the priests turned themselves round to the temple, and uttered the following words: "Our fathers which were in this place, turned their backs upon the temple of the Lord, and their faces towards the east, towards the sun; but as for us, we are towards him, and our eyes are towards him." After which they returned to the court of Israel, by the court of the women, and entered the court of the priests by the gate Nicanor.

It is extremely difficult to account for the excessive joy which was manifested on the occasion of pouring out the water, as related above. There is, however, one remarkable passage in the Talmud. "Rabbi Levi saith, why is the name of it called *the drawing of water*? Because of the drawing or pouring out of the Holy Ghost: according to what is said, "with joy shall ye draw water out of the wells of salvation," Isa. xii. 3. This will serve to illustrate John vii. 37, 38, which plainly alludes to this custom. On the last and great day of the feast, when they had for seven days rejoiced over the drawing and libation of water, which they referred to the pouring out of the Holy Ghost, our Saviour "stood and cried, 'If any man thirst, let him come to me and drink:



he that believeth on me, out of his belly shall flow rivers of living water.' But this spake he of the Spirit," &c.

In like manner was this feast celebrated each succeeding day, during the whole time of its continuance. Only there was this difference among the days; that on the night before the sabbath which fell within the feast, and on the night before the eighth day, which was a holy day, their dancing, singing, and rejoicing was suspended. On the seventh day they encompassed the altar seven times, omitted their rejoicing at night, and on the eighth day renewed the solemnities of the preceding days, ate their pomecitrons, which they could not do before, and at night concluded the feast in the court of the women with great rejoicing.\*

The learned Joseph Mede is of opinion that this feast was celebrated at the time of the year in which the Saviour was to appear; and that the dwelling in tabernacles was designed as a type of his incarnation. In support of this opinion the Evangelist John is cited, who, speaking of the incarnation of the Son of God, says, "The word was made flesh, and dwelt (*καὶ ἡσκηνώσεν ἐν ἡμῶν*)—*tabernacled* in, or—among us," John i. 14.

Thus have we noticed the three great festivals, and shall only add, that they were honoured with three great and remarkable events in Scripture history. The feast of Tabernacles was the time when our Saviour was born, and when he was baptized; the Passover was the time when he was crucified; and Pentecost, the time when the Holy Ghost descended in a visible manner on the Apostles.†

### SECTION III.

#### THE LESSER FESTIVALS.

I, The NEW MOONS—Their nature and design—Method of proclaiming them. II. The FEAST OF TRUMPETS—Its nature and design. III. The DAY OF EXPIATION—A solemn fast—The sacrifices to be offered—Its mystical reference.

These festivals were celebrated with great solemnity, but were distinguished from the former ones by not requiring, as they

\* Lightfoot, Temple Service, chap. xvi. Calmet's Bib. Ency. Jennings' Jewish Ant. b. iii. c. 6.

† Lightfoot's Harmony of the New Test, Luke iii. 21; Brown's Antiq. of the Jews, i. p. 524.

did, the appearance of all the males at Jerusalem, to present themselves before the Lord. They were as follow :

I. THE FEAST OF THE NEW MOON. Although Moses appointed particular sacrifices to be offered on the first day of every month (Numb. xxviii. 11, 12.), he gave no directions for its consecration as a holy day, on which the people were to abstain from servile labour. That it at length obtained this character, however, is evident from Amos viii. 5, where the avaricious man is represented as waiting for the termination of the day, that he may sell corn. Of this festival there is frequent mention made in the Old Testament, where it is called "the beginning of months." It seems to have been customary for the people on these days, to resort to the prophets, for the purpose of hearing the word of God (2 Ki. iv. 2), and also to hold some particular kind of entertainment. See 2 Sam. xx. 5, 18. We find only one precept in addition to that we have already noticed in the writings of Moses, concerning the feast of the new moon ; viz. that they should blow with the trumpets over their burnt offerings, and over the sacrifices of their peace offerings," on this day, Numb. x. 10. But this, as Dr. Jennings remarks, is rather to be considered as a ceremony attending the sacrifices, than as peculiar to the new moon days ; for the same thing is enjoined at their other solemn sacrifices, or on their other solemn days, at the several feasts which were instituted in ch. xxii. of Leviticus, which were to be proclaimed as holy convocations (Lev. xxiii. 2.) ; and this was always done by sound of trumpets, Numb. x. 7, 8. The new moon mentioned in Ps. lxxxi. 3. was probably that at the beginning of the month of Tizri, which was distinguished from the rest by peculiar rites, and of which we shall presently speak.

It does not appear in Scripture by what method the ancient Jews fixed the time of the new moon, nor whether they kept this feast on the day of the conjunction, or on the first day of the moon's appearing. The Rabbis are of the latter opinion. They state, that for want of astronomical tables, the Sanhedrin, about the time of the new moon, sent out men to watch on the tops of mountains, and give immediate notice to them of its first appearance ; upon which, a fire was made on the top of mount Olivet, which, being seen at a distance, served as a signal for the like to be done on the tops of other mountains, till the notice was spread throughout the land. The Samaritans, however, taking advantage of the opportunity which this practice afforded them, kindled false fires, and obliged the Jews to adopt another method of announcing the moon's appearance. It is further added, that be-



cause of the uncertainty that would attend this way of fixing the time of the new moon, especially in cloudy weather, they observed two days, the first of which was called the day of the moon's appearance, the other of the moon's disappearance. Whether the Rabbis are to be depended on in this statement it is difficult to determine. The probability is, that if it were ever practised, it was only in places distant from Jerusalem. In the temple and in the metropolis, there was always a fixed calendar, or at least a fixed decision for festival days, determined by the house of judgment. \*

II. THE FEAST OF TRUMPETS, was held on the new moon which began the month *Tizri*, the first of the civil year; and was so called from the blowing of trumpets, which lasted during its continuance, Lev. xxiii. 24; Numb. xxix. 1. On this festival all servile work was prohibited, and a holy convocation of the people, for religious purposes, was enjoined. The peculiar sacrifices for the day are enumerated, Numb. xxix. 2—5.

The Scriptures nowhere assign the reason of this festival, and the learned are much divided upon it. Maimonides conceives that it was designed to awaken and arouse the people to repentance against the great day of expiation, which occurred nine days after. Others affirm that the blowing of the trumpets was a commemoration of the substitution of the ram in the place of Isaac, for a sacrifice on Moriah. Some of the Christian Fathers, particularly Basil and Theodoret, consider the sounding of the trumpets on this occasion to have been a memorial of the giving of the law on Sinai, which was accompanied with the sound of a trumpet. But the more general opinion is, that it was designed as a commemoration of the creation of the world, which is supposed to have taken place at this season of the year. So that the feast of Trumpets was the new year's day, on which the people were solemnly called to rejoice in a grateful remembrance of all God's benefits to them through the past year, as well as to implore his blessing for the one ensuing. †

III. THE FAST OF EXPIATION, or DAY OF ATONEMENT, was celebrated on the tenth day of the month *Tizri*. The account of this institution, and of the ceremonies to be adopted, are given in Lev. xvi. It was to be observed as a strict fast: the people were to abstain from all servile work, taking no food, and afflicting their souls, ver. 29. This is

\* See Fleury's Manners of the Israelites, pp. 293—295; Michaelis on the Laws of Moses, vol. iii. p. 210, &c.; Jennings' Jewish Antiquities, b. iii. c. 7.

† Jennings' Jewish Antiq. b. iii. ch. 7.

thought to be the *fast* mentioned Acts xxvii. 9. Of all the sacrifices ordained in the Mosaic ritual, this sacrifice of the atonement was the most solemn and important. On this day the high priest was to perform the most solemn part of his ministry, for which he was prepared by a number of significant ceremonies.\*

The victims offered on this day, including the daily burnt-offerings, were fifteen: of these we can only notice the most remarkable: viz. the sin-offering for the high priest and his family, and the two goats which the priest was to receive from the congregation; one of which he was to offer for their sins, and the other to send by the hands of a fit man into the wilderness. The manner of selecting the goat for the sacrifice does not appear in Scripture, but according to the Rabbins it was by the casting of lots. When this was done the high priest offered the prescribed sacrifice, as a sin-offering for himself and his family, taking some of the blood into the most holy place, and sprinkling it with his finger upon the mercy-seat, and before it, seven times. (Lev. xvi. 12, 13), for the purpose of purifying it from the pollution which it may have contracted from his sins during the preceding year.† It should be observed that the most holy place had been previously filled with the smoke of the incense, for the purpose of preventing a sight of the mercy-seat. The high priest then returned into the court of the priests to fetch the blood of the goat which was appointed for the sin-offering of the congregation, to do with it as he had done with the blood of the bullock, Lev. xvi. 7—9, 15, 16. The next thing was to make an atonement in like manner for the tabernacle of the congregation, or court of the priests, and for the altar. This being done, the scape-goat was to be sent away into the wilderness, which was done in the following manner: the high priest and the stationary men, who represented Israel, laid their hands upon its head,‡ and confessed over it all the iniquities of the people, and all their transgressions in all their sins, putting them on the head of the goat (Lev. xvi. 20, 21); after which it was delivered to the person appointed to lead him away, that he might bear away all their iniquities to a land of separation, where they should be remembered no more, ver. 22.

\* See Lightfoot, Temple Service, ch. xv.

† This was the only time during the course of the year in which the high priest was permitted to enter the sanctuary. He was not to be dressed in his pontifical garments, but in the simple sacerdotal vestments, because it was a day of humiliation and contrition.

‡ By this ceremony the sinner deprecated the wrath of God, and prayed that it might fall on the head of that victim, which he put in his own stead.—Witsius on the Covenants, vol. ii. p. 217.

The whole of this solemn proceeding afforded a lively representation of the atonement which was to be made for the sins of men, by the blood of Jesus Christ; and a remarkable analogy thereto may be traced in the course of our Lord's ministry. He began it with personal purification at his baptism, *to fulfil all legal righteousness*, Matt. iii. 13—15. Immediately after his baptism, he was led, by the impulse of the HOLY SPIRIT, into the wilderness, as the true scape goat, who bore away our infirmities, and carried off our diseases, Isa. liii. 4—6; Matt. viii. 17. Immediately before his crucifixion, he was affected, and his soul was exceeding sorrowful unto death, when he was to be made a sin-offering, like the allotted goat (Psal. xl. 12; Isa. liii. 7; Matt. xxvi. 38; 2 Cor. v. 21; Heb. i. 3); and his sweat, as great drops of blood, falling to the ground, corresponded to the sprinkling of the mercy seat (Lu. xxii. 44); and when, to prepare for his own sacrifice, he consecrated himself in prayer to God (John xvii. 1—5; Matt. xxvi. 39—46); and then prayed for his household, his apostles, and disciples (John xvii. 6—9), and for all future believers on him by their preaching, ver. 20—26. He put off his garments at his crucifixion, when he became the sin-offering (Ps. xxii. 18; John xix. 23, 24); and, as our spiritual high priest, entered once for all into the most holy place, Heaven, to make intercession with God for all his faithful followers, Heb. vii. 24—28; ix. 7—15: *Who died for our sins, and rose again for our justification*, Rom. iv. 25. It is observable that the two goats seem to make only one sacrifice; yet only one of them was slain. Thus they pointed out both the divine and human natures of Christ, and shewed both his death and resurrection. The goat that was slain prefigured his human nature and his death; and the scape goat pointed out his resurrection: the one represented the atonement made for the sins of the world, as the ground of justification; the other, Christ's victory, and the removal of sin, in the sanctification of the soul. The divine and human natures in the person of the Saviour were essential to make an expiation or atonement for the sins of mankind; yet the human nature alone suffered; for the divine could not suffer; but its presence in the human nature made the sacrifice and death of Christ to be a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world.\*

\* See Hales' Analysis of Chronology, vol. ii. b. i. p. 274, &c.; Godwyn's Moses and Aaron, b. iii. ch. 8; Lamy's App. Bib. b. i. ch. 6; Jennings' Jewish Antiq. b. iii. ch. 8; Witsius on the Covenants, vol. ii. b. iv. ch. 6, § 48; Beausobre and L'Enfant's Introd. p. 143, &c. 4to.

## SECTION IV.

## THE SABBATICAL YEAR AND THE JUBILEE.

- I. **THE SABBATICAL YEAR**—Its design—No intimations of its observance before the Babylonish Captivity. II. **THE JUBILEE**—Its design, political and typical—Not celebrated till after the Captivity.

I. **THE SABBATICAL YEAR.**—The statute relative to this extraordinary festival is as follows:—"Six years thou shalt sow thy land, and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat; and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard," Ex. xxiii. 10, 11. During this period, therefore, the land was to lie fallow, and "enjoy its sabbath." Michaelis will not allow that this institution was designed to teach the doctrine of a special Providence towards the inhabitants of the land: but that it was, seems clear from Lev. xxv. 20, 21—"And if ye shall say, what shall we eat the seventh year? Behold, we shall not sow nor gather in our increase—then I will command my blessing on you upon the sixth year, and it shall bring forth fruit for three years." As long, therefore, as the sabbatical year should be kept by the inhabitants of Judea, God would be performing a perpetual miracle, which none of them could mistake.

The seventh year was the year of release from personal slavery (Exod. xxi. 2), and of the remission of debts, Deut. xv. 1, 2. It was also during this year, that the law was read to the people at the feast of Tabernacles, Deut. xxxi. 10—12.

It is observable that there is no express mention of observance of this institution in the sacred writings. It is probable that the faithlessness of the people led them to trust the promise of God, and to sow and gather during the seventh, as well as other years. Moses, indeed, seems to have anticipated this. For when, in Lev. xxvi. he threatens Israelites, among other judgments for disobedience, with desolation of their land, he says, ver. 34, "Then shall the land hold the sabbaths which it had not held before." The breach of this law is specified as one of the national sins which brought on the captivity, *that the land might enjoy its sabbaths*, 2 Chron. xxxvi. 21. After the return to Judea, the Jews are known to have observed this institution; and Alexan

the Great granted an exemption from taxes in the sabbatical years,\* 1 Mac. vi. 49, 53.

II. THE JUBILEE was the grand sabbatical year, celebrated every forty-ninth or fiftieth year; and was ushered in with trumpets, throughout all the land of Israel, on the tenth day of the month *Tizri*, or the day of annual expiation, Lev. xxv. 9. All debts were now to be cancelled, and all slaves and captives were to be set at liberty; for they were to "proclaim liberty throughout all the land, and to all the inhabitants thereof," Lev. xxv. 10. Such estates as had been mortgaged or otherwise pledged now reverted back to their original proprietors, except houses in walled towns, to which this privilege did not extend, Lev. v. 30.

The reason and design of the law of Jubilee, says Doctor Jennings, was partly *political*, and partly *typical*. It was *political*, to prevent the too great oppression of the poor, as well as their being liable to perpetual slavery. By this means the rich were prevented from accumulating lands upon lands, and a kind of equality was preserved through all their families. Never was there any people whose liberty and property were so effectually secured as the Israelites. God not only engaged to protect those invaluable blessings by his providence, that they should not be despoiled of them by others; but provided in a particular manner, by this law, that they should not be thrown away through their own folly; since the property which every man or family had in their dividend of the Land of Canaan, could not be sold or any way alienated for more than half a century. By this means, also, was the distinction of tribes preserved, in respect both to their families and possessions; for this law rendered it necessary for them to keep genealogies of their families, that they might be able, when there was occasion, in the jubilee year, to prove their right to the inheritance of their ancestors. By this means, it was known to a certainty of what tribe and family the Messiah sprung. Upon this Dr. Allix observes, that God did not suffer them to continue in captivity out of their own land for the space of two jubilees, lest by that means their genealogies should be lost or confounded. A further *civil* use of the jubilee might be, for the readier computation of time. For, as the Greeks computed by Olympiads, the Romans by Lustra, and we by Centuries; the Jews probably reckoned by Jubilees†; and it might be one design of this

\* Josephus, Antiq. b. xi. c. 8; xii. 9; xiii. 8; xiv. 16. See also Michaelis on the Laws of Moses, vol. i. pp. 387, &c.; and Jennings' Jewish Antiq. b. iii. ch. 9.

† That this may have been one part of the design of Moses, is probable; but that the practice was ever adopted we have no evidence, but the contrary. See page 468.

institution to mark out these large portions of time for the readier computation of successive years of ages.

The *typical* use and design of the Jubilee is pointed out by the prophet Isaiah, when he says, in reference to the Messiah—“The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord,” Isa. lxi. 1, 2. Here, “the acceptable year of the Lord,” when “liberty was proclaimed to the captives,” and “the opening of the prison to them that were bound,” evidently refers to the Jubilee; but, in the prophetic sense, means the Gospel state and dispensation, which proclaims spiritual liberty from the bondage of sin and Satan, and the liberty of returning to our own possession, to which, having incurred forfeiture by sin, we had lost all right and claim.\*

What we remarked concerning the non-observance of the Sabbatical year by the Jewish people, may also be extended to the year of Jubilee. No where in history is its celebration either mentioned or insinuated. No where do the sacred writers reckon by years of Jubilee, which would have been a much more convenient chronology than to date by the reigns of their kings. From 2 Chron. xxxvi. 21, Michaelis infers that the celebration of the Sabbatical year was intermitted for seventy times in succession, and the Jubilee, of consequence, for ten times. He remarks, after it is there said, that for seventy years *the land had*, during the Babylonian captivity, *kept Sabbath*, that is, lain fallow, it is related, *even until she could comfort herself for her disturbed sabbaths, and be, as it were, satisfied*; or, as he proposes to render it, until she had numbered her unkept sabbaths. Here there is a manifest reference to Lev. xxvi. 34, 35 — “Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemy’s land; even then shall the land rest, and enjoy her sabbaths: as long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.”†

\* Godwyn’s Moses and Aaron, b. iii. ch. 10; Jennings’ Jewish Antiq. b. iii. ch. 10.

† Michaelis on the Laws of Moses, vol. i. p. 415.

## SECTION V.

## FESTIVALS AND FASTS NOT OF DIVINE APPOINTMENT.

## Various Fasts—The Feast of DEDICATION—The Feast of PURIM.

I. Besides those festivals which were appointed by the Mosaic law, we find intimations of the observance of other festivals and fasts by the Jewish people, in various parts of Scripture. Thus Jeremiah speaks of the fast of the fourth month, on account of the taking of Jerusalem by the Chaldeans (ch. lii. 6, 7); and of the tenth month, when the Babylonian army began the siege of Jerusalem, ver. 4. We also read of the fast of the fifth month, on account of the burning of the city and temple by the Chaldeans (2 Kings xxv. 8), and of the seventh month, in memory of the murder of Gedaliah, ver. 25. These fasts are all mentioned together in Zech. viii. 19, to which we may perhaps add the feast of *Kylophoria*, or of the wood-offering, when the people brought a great store of wood to the temple, for the use of the altar.—This is said to be grounded on the following passage in Nehemiah: "We cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the house of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law," ch. x. 34. See also ch. xiii. 30, 31.\* In addition to these fasts and festivals, the modern Jewish calendar is crowded with a multitude of others; but as there is no mention of them in Scripture, it is no part of our business to notice them. There are two festivals, however, which we have not enumerated in those above mentioned, which demand a specific notice, viz. *the Feast of the Dedication, and the Feast of Purim*.

II. THE FEAST OF THE DEDICATION, which was appointed by Judas Maccabeus, as a new dedication of the Temple and Altar, after they had been polluted by Antiochus Epiphanes, on the 25th of the ninth month (*Chisleu*), B. C. 170†, lasted for eight days. From the general illumination which took place during the continuance of this festival, it

\* Jennings' Jewish Antiq. book iii. ch. 11.

† Prideaux, Connex. A. A. C. 170.



obtained the name of "the Feast of Lights." The greatest religious countenance which was given to it while the Temple stood, was the singing the Hallel there every day, as long as the solemnity lasted.\* This festival is but once mentioned in Scripture, viz. in John x. 22, where Jesus is said to have been present at it.

III. THE FEAST OF PURIM, OR OF LOTS, which commemorated the deliverance of the Jews from the plot laid against them by Haman, under the reign of Artaxerxes, was celebrated on the 13th, 14th, and 15th days of the twelfth month, *Adar*. The 13th was held as a fast, being the day on which they were to have been destroyed; and the two following days as a feast, for their glorious and providential deliverance. We know not whether any particular sacrifices were offered at the Temple on this occasion; but it is probable that the book of Esther was read through by some of the priests, in the court of the women. Calmet has collected from Basnage, and Leo of Modena, a number of particulars relative to the manner of observing this Jewish feast, the chief of which follow.

On the eve of the feast they give alms liberally to the poor, that these also may enjoy the feast of Lots; and on the feast day they send a share of what they have at table to those who need. On the evening of the 13th, they assemble in the Synagogue, and light the lamps; and as soon as the stars begin to appear, they begin to read the book of Esther. They continue reading it throughout. There are five places in the text in which the reader raises his voice with all his might, and makes such a dreadful howling as to frighten the women and children. When he comes to the place which mentions the ten sons of Haman, he repeats them rapidly, without taking breath, to shew that these ten persons were destroyed in a moment. Whenever the name of Haman is pronounced, the children furiously strike the benches with mallets, or stones, and make lamentable cries. It is said that they used to bring into the Synagogue a great stone, with HAMAN written on it, and that all the while the book of Esther was reading, they struck it with other stones, till they had beat it to pieces. After the reading is concluded they return home, where they make a meal rather of milk-meats than of flesh. Early on the following morning, they again repair to the Synagogue, where, after reading the account of the war of Amalek (Ex. xvii.), they again read the book of Esther, with a repetition of the ceremonies we have noticed. After quit-

\* Lightfoot, Temple Service, ch. xvi. sect. 5.

ing the Synagogue, they make good cheer at home, and pass the rest of the day in sports and dissolute mirth; the men dressing themselves in women's clothes, and the women in men's, contrary to the express prohibition of Deut. xxii. 5.—their doctors have decided that they may drink wine till they cannot distinguish between "cursed be Haman" and "cursed be Mordecai," because it was by compelling Ahasuerus to drink, that Mordecai obtained the deliverance of the Jews. They compel all—men, women, children, and servants—to be present at the Synagogue; because all shared in the deliverance, as all were exposed to the danger. \*

\* Calmet's Bib. Ency. art. "Purim."

## CHAPTER VI.

## SACRED PLACES OF THE JEWS.

BEFORE we proceed to notice the sacred buildings of the Jewish people, it may be necessary to remark that the whole land was by them considered as sacred, and was thence termed *the Holy Land*.\* They divided the whole world into two general parts,—the land of Israel, and the land out of Israel; that is, all the countries that were inhabited by the “nations of the world,” or the Gentiles. All the rest of the world, besides Judea, was by them considered as profane and unclean. The whole land of Israel was holy, not excepting even Samaria; nor even Idumæa, especially after its inhabitants had embraced the Jewish religion. As for Syria, they considered it between both; that is, neither quite holy, nor altogether profane. Besides the holiness ascribed in Scripture to the land of Israel in general, as it was the inheritance of God’s people, the place appointed for the performance of his worship, the Jews were pleased to attribute different degrees of holiness to its several parts, according to their different situation. Those parts, for instance, which lay beyond Jordan, were reputed less holy than those that were on this side; because the sanctity of a place was in proportion to its contiguity to the temple:† walled towns were also considered as being more clean and holy than other places, because lepers were excluded from them, and the dead were not buried there. Even the very

\* See page 292, *supra*.

† See Lightfoot, *Temple Service*, ch. i.

dust of Israel was esteemed to be pure, whereas that of other nations was considered as polluted and profane. This will perhaps explain the direction given by our Saviour to his apostles, when they departed out of any house or city that would not receive them, to shake off the dust of their feet, as a testimony against them, and as an intimation that they were now on a level with heathens and idolaters.\*

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## SECTION I.

### THE TABERNACLE.

1. Three Tabernacles among the Israelites—2. That of Moses described—3. Its court—4. Its furniture—5. Its erection in the Wilderness—6. The spiritual instruction it afforded.

1. We have an account of three public tabernacles among the Jews, prior to the building of Solomon's Temple. The *first*, which Moses erected for himself, is called "the Tabernacle of the Congregation." In this he gave audience, heard causes, and inquired of God. Perhaps the public offices of religious worship were also performed in it for some time, and hence its designation. The *second* Tabernacle was that which Moses built for God, by his express command, partly to be the place of his residence as king of Israel (Ex. xl. 34, 35), and partly to be the medium of that solemn worship which the people were to render to him, ver. 26—29. The *third* public Tabernacle was that which David erected in his own city, for the reception of the ark, when he received it from the house of Obed Edom, 2 Sam. vi. 17; 1 Chr. xvi. 1. But it is of the second of these Tabernacles that we have to treat, which was called *the* Tabernacle, by way of distinction.†

2. Moses having been instructed by God to rear the Tabernacle, according to the pattern which had been shewn to him in the mount, called the people together and informed them of his proceedings, for the purpose of affording them an opportunity of contributing towards so noble and honour-

\* Reland. Palestina, ch. iv. &c.; Beausobre and L'Enfant, Introd. p. 45, 4to.

† Jennings' Jewish Antiq. b. ii. ch. 1.

able a work, Ex. xxv. 2; xxxv. 5. And so liberally did the people bring their offerings, that he was obliged to restrain them in so doing, ver. 21—xxxvi. 7. The structure which we are now about to describe, was built with extraordinary magnificence, and at a prodigious expence, that it might be in some measure suitable to the dignity of the Great King, for whose palace it was designed, and to the value of those spiritual and eternal blessings of which it was also designed as a type or emblem.

The value of the gold and silver, only, used for the work, and of which we have an account in Ex. xxxviii. 24, 25, amounted, according to bishop Cumberland's reduction of the Jewish talent and shekel to English coin, to upwards of 182,568*l*. If we add to this the vast quantity of brass or copper, that was also used; the shittim wood, of which the boards of the Tabernacle, as well as the pillars which surrounded the court, and sacred utensils, were made; as also the rich embroidered curtains and canopies that covered the Tabernacle, divided the parts of it, and surrounded the court;—and if we further add, the jewels that were set in the high priest's ephod and breast plate, which are to be considered as part of the furniture of the Tabernacle; the value of the whole materials, exclusive of workmanship, must amount to an immense sum. This sum was raised, partly by voluntary contributions and presents, and partly by a poll tax of half a shekel a-head for every male Israelite above twenty years old (ch. xxx. 11—16), which amounted to a hundred talents, and 1775 shekels, that is, 35,359*l*. 7*s*. 6*d*. sterling, ch xxxviii. 25.

The learned Spencer\* imagined that Moses borrowed his design of this Tabernacle from Egypt. But this notion, as Jennings has shewn, is directly at variance with matter of fact, the structure of Moses differing from those used in the heathen worship most essentially, both in situation and form, and also with its typical design and use, as pointed out by the Apostle in the ninth chapter of the Hebrews.†

The Tabernacle was of an oblong rectangular form, thirty cubits long, ten broad, and ten in height (Ex. xxvi. 18—29; xxxvi. 23—34); which, according to bishop Cumberland, was fifty-five feet long, eighteen broad, and eighteen high. The two sides, and the western end were formed of boards of shittim-wood, overlaid with thin

\* *Legibus de Hebræorum*, lib. iii. dis. 1. c. 3; vi. 1.

† *Jewish Antiquities*, b. ii. ch. 1.

plates of gold, and fixed in solid sockets, or vases of silver. Above, they were secured by bars of the same wood, overlaid with gold, passing through rings of gold, which were fixed to the boards. On the east end, which was the entrance, there were no boards, but only five pillars of shittim-wood, whose chapiters and fillets were overlaid with gold, and their hooks of gold, standing on five sockets of brass. The Tabernacle, thus erected, was covered with four different kinds of curtains. The first and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple, and scarlet: this formed the beautiful ceiling. The next covering was made of goat's hair: the third of ram's skins, dyed red; and the fourth, and outward covering, was made of badger's skins, as our translators have it, but which is not quite certain, as it is generally thought that the original intends only skins of some description, dyed of a particular colour.\*

We have already said that the east end of the Tabernacle had no boards, but only five pillars of shittim-wood; it was therefore enclosed with a richly embroidered curtain, suspended from these pillars, Ex. xxvii. 16.

Such was the external appearance of the sacred tent, which was divided into two apartments, by means of four pillars of shittim-wood, overlaid with gold, like the pillars before described, two cubits and a half distant from each other; only they stood on sockets of silver, instead of sockets of brass (Ex. xxvi. 32; xxxvi. 36); and on these pillars was hung a vail, formed of the same materials as the one placed at the east end, Ex. xxvi. 31—33; xxxvi. 35. We are not informed in what proportions the interior of the Tabernacle was thus divided; but it is generally conceived that it was divided in the same proportion as the Temple afterwards built according to its model; that is, two thirds of the whole length being allotted to the first room, or the holy place, and one third to the second, or most holy place. Thus the former would be twenty cubits long, ten wide, and ten high, and the latter ten cubits every way. It is observable that neither the holy nor most holy places, had any window. Hence the need of the candlestick in the one, for the service that was performed therein: the darkness of the other would create reverence, and might, perhaps, have suggested the similar contrivance of the *Adyta* in the heathen Temples.

3. The Tabernacle thus described stood in an open space,

\* See Dr. A. Clarke, Comment. on Exod. xxvi.

of an oblong form, one hundred cubits in length, and fifty in breadth, situated due east and west, Ex. xxvii. 18. This court was surrounded with pillars of brass, filleted with silver, and placed at the distance of five cubits from each other. Their sockets were of brass, and were fastened to the earth with pins of the same metal, Ex. xxxviii. 10, 17 ; 20. Their height is not stated, but it was probably five cubits, that being the length of the curtains that were suspended on them, Ex. xxxviii. 18. These curtains, which formed an enclosure round the court, were of fine twined white linen yarn (Ex. xxvii. 9 ; xxxviii. 8, 16), except that at the entrance on the east end, which was of blue, and purple, and scarlet, and fine white twined linen, with cords to draw it either up, or aside, when the priests entered the court, Ex. xxxix. 40.

Within this area stood the altar of burnt offerings\* and the laver and its foot. The former was placed in a line between the door of the court and the door of the tabernacle, but nearer the former (Ex. xl. 6. 29) ; the latter stood between the altar of burnt offering, and the door of the tabernacle, Ex. xxxviii. 8.

But although the Tabernacle was surrounded by the court, there is no reason to think that it stood in the centre of it ; for there was no occasion for so large an area at the west end as at the east, where the altar and other utensils of the sacred service were placed. It is more probable that the area at this end was fifty cubits square ; and indeed a less space than that could hardly suffice for the work that was to be done there, and for the persons who were immediately to attend the service.†

4. We now proceed to notice the furniture which the Tabernacle contained.

(1.) In the *holy place* were three objects worthy of notice, viz. the altar of incense, the table for the shew bread, and the candlestick for the lights. The altar of incense was made of shittim wood, and completely covered with plates of gold. It was a cubit square, and two cubits in height ; the horns at its corners being also of the same materials. The crown, or ornamental cornice, was of gold ; and under this were placed four rings of the same precious metal, for the purpose of receiving the staves of shittim wood and gold which were to carry it from place to place, Ex. xxx. 1—5 ; xxxvii. 25—28.

\* The fire on this altar was regarded as sacred, having first descended from heaven : it was therefore to be kept constantly burning, and never to go out, Lev. ix. 24 ; vi. 23. It was carefully preserved till the time of Solomon, when it was renewed, and thence continued till the captivity.

† Jennings' Jewish Antiq. b. ii. ch. 1.



The position of this altar was in the middle of the sanctuary, before the vail (Ex. xxx. 6—10; xl. 26, 27.), and on it the incense was burnt morning and evening, Ex. xxx. 34—38. On the north side of the altar of incense, that is, on the right hand of the priest as he entered, stood *the table for the show-bread*, Ex. xxvi. 35; xl. 22, 23. This was made of the same materials as the altar, and was two cubits in length, a cubit in breadth, and a cubit and a half in height, having a crown or ornamental cornice round about, and a border and a second crown above this, Ex. xxv. 23—25; xxxvii. 10—12. The staves and rings belonging to it were of the same description as those belonging to the altar; and its dishes, spoons, covers, and bowls, were all of pure gold, Ex. xxv. 26—30; xxxvii. 13—17. *The golden candlestick* stood on the south side of the holy place, and was of beaten gold, consisting of seven branches for lights, Ex. xxv. 23—30. These, with their snuffers and snuff-dishes, were made of a talent, or 125 pounds troy, of pure gold (ver. 31—39; xxxvii. 17—24; Numb. viii. 2—4.), which, at four pounds sterling the ounce, would have been worth six thousand pounds sterling. The lamps were kept burning with pure beaten olive oil, morning and evening, Ex. xxvii. 20, 21; Numb. viii. 1—4.

(2.) *In the most holy place* there were also three things which claim attention, viz. the ark, the mercy-seat, and the cherubim. *The ark* was a chest of shittim wood, overlaid within and without with pure gold. Its dimensions were two cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height. It had an ornamental cornice of gold round the top, and four rings for the staves, to carry it; which were of shittim wood, overlaid with gold. These staves always remained, but drawn so far towards the vail, as to allow the ark to stand at the wall of the apartment, Ex. xxv. 10—15; xxxvii. 1—5. Into the ark were put, by divine appointment, the testimony, or tables of the covenant (Ex. xxv. 16—21; Deut. x. 1—5); a golden pot, containing an omer of the manna with which the Israelites were fed in the wilderness, to be kept as a testimony of that wonderful event (Ex. xvi. 32—34; Heb. ix. 4); and Aaron's rod that budded, Numb. xvii. 6—11; Heb. ix. 4.\* In the side of the ark was a place where Moses enjoined that a copy of the law should be kept, Deut. xxxi. 24—26. *The mercy seat* was a covering to the ark, made of pure gold, Ex. xxv. 17—21; xxvi. 34; xxxvii. 6. Upon this mercy seat were placed *the cherubim*,

\* These two latter had been removed from the ark before the time of Solomon. See 1 Ki. viii. 9.

two figures of a singular appearance, each having four faces, viz. the face of a lion, the face of a man, the face of a calf, and the face of an eagle—all attached to a human body with four wings, and four hands under the wings, and standing on feet resembling those of a calf or ox, Ezek. i. 5—14. They were of pure beaten gold; two of their wings covered their bodies, and the other two were extended over the mercy seat, while their faces looked inward and downward upon it. It was from between these that Jehovah promised to meet the Israelites as their lawgiver and covenant God, and to deliver the commandments which he might think proper to give them, Ex. xxv. 18—22; xxxvii. 7—9.\*

Nothing, perhaps, has afforded greater scope for the ingenuity of commentators than these cherubic emblems. Without adverting to the opinions of ancient theologians, we find sufficiently discordant ones among those of the most eminent modern ones. Hutchinson, Bate, and Parkhurst, maintain that they were representations of the blessed Trinity, with the human nature taken into the Divine essence, for the work of human redemption; making the work of creation and providence evidently subservient to that end.† Dr. Doddridge, Mr. Wesley, and bishop Mant, consider them as hieroglyphics of the angelic nature. Dr. Priestly imagines them to have been representatives of all nature. Mr. Scott supposes them to have been emblems of the true ministers of the Gospel. Dr. A. Clarke regards them as the representatives of the ALL MIGHTY, and those creatures by whom he produced the great effects of his power, to whatever order of beings they may belong; while Pyle, Hall, and Faber consider them as emblematical representations of the body of true believers, of both dispensations—legal and evangelical.‡ It is observable that one leading idea runs through most of the interpretations, which refers them to the plan of redemption, either in its authors, its agents, its subjects, or its general history.

5. This remarkable and costly structure was erected in the wilderness of Sinai, on the first day of the first month of the second year, after the Israelites left Egypt (Ex. xl. 17); and when erected was anointed, together with its furniture, with holy oil (ver. 9—11), and sanctified by blood, Ex. xxiv. 6—8; Heb. ix. 21. The altar of burnt-offering, especially,

\* Brown's Antiq. vol. i. p. 22.

† See Hutchinson's works; Bates' Enquiry into the occasional and standing similitudes of the Lord; Parkhurst's Heb. Lex. כרוב, &c.

‡ See their respective commentaries; Hales' Analysis of Chron.; and Faber's Horæ Mos. For a well written paper in support of the last mentioned opinion, see Gentleman's Mag. vol. xciii. pp. 118—122, or Critica Biblica, vol. i. pp. 293—301.

was sanctified by sacrifices during seven days (Ex. xxix. 37), while rich donations were given by the princes of the tribes, for the service of the sanctuary, Numb. vii.

We must not omit to notice that the tabernacle was so constructed as to be taken to pieces and put together again, as occasion required. This was indispensable; it being designed to accompany the Israelites during their travels in the wilderness, till their arrival in the promised land. As often as they removed, therefore, the tabernacle was taken to pieces, and borne in regular order by the Levites, Numb. iv. Whenever they encamped the tabernacle was pitched in the midst, the tribes taking their stations around in a quadrangular form, under their respective standards, at the distance of two thousand cubits; while Moses and Aaron, with the priests and Levites occupied a place between the camp and the tabernacle.\*

6. Before we close this section we may advert to the spiritual reflections which the tabernacle and its furniture might excite in the minds of pious Israelites; for the apostle instructs us, that they were "a shadow of good things to come," Heb. ix. 9; x. 1. The curtains, then, around the tent, might teach them a holy reverence for divine things; the altar of burnt offering pointed to the perfection of the Messiah's sacrifice; and the laver taught them the necessity of regeneration, and of daily application to that fountain, which was opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. The tabernacle in general, where Jehovah condescended to reside, was a type of the body of Christ, in which, as in a tent, he tabernacled while on earth. The silver sockets, which formed the foundation, might remind them of those important doctrines on which all evangelical religion is founded; and, by being made of the half shekels which were exacted of every male in Israel, they were calculated to shew the personal interest that *each* should take in religion and its worship. The outer covering of goats' hair might point out the unattractive appearance of religion to the men of the world; the beautiful under covering might indicate its glory as seen by the saints; the covering of rams' skins, dyed red, might remind them of the efficacy of the Messiah's blood, as a hiding place from the wind and a covert from the tempest; while the covering of badgers' skins, which (the Jewish traditions say) was blue, might point out to the hearers that true tabernacle which God had pitched, and not man. Nor was spiritual instruc-

\* Lamy's App. Bib. b. i. ch. 4. See also. pp. 421, 422, *ante*.

tion to be less derived from entering the sacred tent. For, in the holy place, the table of shew-bread was a constant acknowledgement of God, as the giver of every temporal blessing; the candlestick, with the lamps, pointed to the seven spirits of God, whence all spiritual illumination proceeded; and the altar of incense taught them the efficacy of prayer, when offered up from a pure heart, and perfumed with the incense of the Messiah's merits. Nor were the instructions which might be derived from the most holy place less important. For the vail, which separated the two apartments, not only indicated the partition wall which divided the Jews from the rest of the world, and was taken away by the death of Christ; but also that vail which still conceals from mortal view the place of God's peculiar residence. The tables of the law were an instance of God's condescension to his chosen people; the rod that budded, was emblematical of the unrivalled honour and unfading glory of a greater than Aaron; and the pot of manna, deposited in the ark, typified the hidden manna, of which all the saints are partakers, while travelling through the wilderness of this world. Nor could they overlook the mercy-seat, as pointing out the divine goodness to offending sinners;\* and the cherubim of glory, which, by looking down to that propitiatory, represented the delight of the Trinity in this their work of mercy and love.†

\* The Heb. *caphoreth* is derived from a word which signifies *to cover*, or *over-spread*, because by an act of pardon, sins are represented as being *covered*, so that they no longer appear in the eye of divine justice, to displease and call for punishment; and the person of the offender is *covered*, or *protected* from the stroke of the broken law. In the Septuagint the word *Hilasterion* is used, which signifies a *propitiatory*, and is the name used by the Apostle, Heb. ix. 5. As the word *Hilasterion*, *mercy-seat*, or *propitiatory*, is applied to Christ (Rom. iii. 25), "whom God hath set forth to be a PROPITIATION (*Hilasterion*) through faith in his blood—for the remission of sins that are past;" we learn that Christ was the true mercy-seat, the thing signified by the *Caphoreth*, to the ancient believers. And we learn further, that it was by *his blood* that an atonement was to be made for the sins of the world. And as God shewed himself between the Cherubim, over this propitiatory, or mercy-seat, so it is said, "God was in Christ, reconciling the world unto himself," 2 Cor. v. 19, &c. — See Dr. A. Clark on Exod. xxv, 17.

† Brown's Antiquities, vol. i. p. 33, &c.

## SECTION II.

## THE TEMPLE.

- I. THE TEMPLE OF SOLOMON — The sacred building — Its several courts — Destroyed by Nebuchadnezzar. II. THE TEMPLE OF ZERUBBABEL. III. HEROD'S TEMPLE. IV. The veneration which the Jews cherished for their Temple. V. THE TEMPLE SERVICE — The Morning Service — Daily worship — Evening Service. VI. Various Prohibitions.

Having surveyed the tabernacle, we proceed to the temple at Jerusalem, which was formed upon the model of the former edifice, but upon a much more extensive and magnificent scale. It has been conceived by some persons that there were three different temples: the first built by David and Solomon; the second, by Zerubbabel and Joshua the high priest; and the third, by Herod, a little before the birth of Christ. The Jews, however, acknowledge but two, not allowing the third to be a new temple, but only the second repaired and beautified. And this is thought best to agree with the prophecy of Haggai (ch. ii. 9), "The glory of this latter house shall be greater than that of the former;" which is generally interpreted with reference to the Messiah's honouring it with his personal presence and ministry.\*

\* Jennings' Jewish Antiq. b. ii. ch. 1. It is difficult to reconcile this with the fact of Herod's rebuilding the temple of Zerubbabel, as he is stated to have done by Josephus, Ant. b. xv. c. 11. For if he pulled down the old temple to its foundations, and erected a new one, it is plain that this was a building as totally distinct from that of Zerubbabel, as that of Zerubbabel was from the temple of Solomon. How then are we to reconcile the prophecy above cited, with the fact that our Saviour did not appear while the second temple was standing? — for we can hardly suppose that the Jewish historian has erred in the statement which he has here made; corroborated as that statement is by the evangelist in John ii. 20. Dr. Blaney has attempted to do this by a different rendering. "In the Hebrew," he remarks, "the words will be found to stand precisely thus: — 'Great shall be the glory of this house, the latter more than the former.'" So that the words, *latter*, and *former*, may as well be construed with *the glory* as with *this house*. Accordingly the Seventy have adopted this construction; and the context seems evidently to justify the propriety of their translation. For in the introductory part of this prophecy, the word *first*, or *former*, is manifestly applied to *glory*, and not to *this house*. "Who is left among you, that saw this house in her *first glory*? And how do you see it now? Is it not in your eyes in comparison of it as nothing?" Hag. ii. 3. It is manifest, too, that in this passage, the term, *this house*, is not confined in its application to the house the Jews were then building, but is undeniably meant of Solomon's temple. Nor, indeed, is it generally necessary to render a house identically the same, according to the common acceptance of language, that it be built at one and the same time, and exactly of the same form and materials; it is sufficient, though it should have been rebuilt at different times successively, if it be erected still on the same site, and devoted to the same purpose. It is the house of God, the temple appropriated to divine worship at Jerusalem, which was intended by *this house*, whether built by Solomon, by the Jews under Zerubbabel, or by Herod. Were it otherwise, how could Solomon's temple be called *this house*, as it is in the

I. The first temple was that of Solomon, for which materials were provided by David before his death. It occupied one of the three eminences on which the city of Jerusalem was built, and which is well known to the Scripture reader as mount Moriah. This name is differently explained by commentators. Its most literal meaning is the "myrrh of Jehovah," or, "the bitterness of Jehovah;" but how to explain it of the mountains around Jerusalem is not so easy. Perhaps it referred to the productions for which the country around Jerusalem was famed, "the myrrh of Jehovah" meaning, in the Hebrew idiom, excellent myrrh. Be this as it may, the fact is certain, that the bitterness of Jehovah, God-man the mediator, was afterwards experienced on these very mountains: for the garden of Gethsemane, in which he suffered such dreadful agony, was on one of them; the places where he was mocked, scourged, and condemned, were on another; and Calvary, where (while crucifying him) they offered him wine mingled with myrrh (Mark xv. 23), was on a third. For though the term Moriah was afterwards confined to the particular hill on which the temple was built, it originally comprehended the several mountains which are round about Jerusalem. Hence, God said to Abraham, "Take thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of," Gen. xxii. 12.

On the division of Judea among the twelve tribes, it so happened that, small as the space on the top of Moriah was, it became the property of two tribes; for the greatest part of the courts was in the portion of Judah; and the altar, porch, holy, and most holy places, were in the portion of Benjamin. In its original state the summit of Moriah was unequal, and its sides irregular; but it was a part of the ambition of the Jewish kings to have it levelled and extended,\* insomuch that, during the second temple, it formed a square

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passage just now cited? or how are we to understand the words (Ex. v. 11-13) which the Jews are said to have spoken to the Persian officers, who demanded their authority for rebuilding the temple? We are, say they, "the servants of the God of heaven and earth, and *build* the house that was *builded* these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven to wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed *this house*.—But Cyrus made a decree to build *this house* of God." Here it is plain that the words *this house* are alternately applied to the temple of Solomon, and that built under Zerubbabel, and may certainly as well be extended to that of Herod.—Discourse preached before the University of Oxford, Nov. 9th, 1788, 4to. and reprinted in the Methodist Magazine, vol. v. third series, p. 515, &c.

\* Lightfoot, Prospect of the Temple, ch. i.

five hundred cubits, or three hundred and four yards on each side, allowing, as is commonly done, 21,888 inches to a cubit. Almost the whole of this space was arched under round, to prevent the possibility of pollution from secret caves; \* and it was surrounded by a wall of excellent stone, twenty-five cubits, or forty seven feet seven inches high; without which lay a considerable extent of flat and gently-sloping ground, which was occupied by the buildings of the tower of Antonia, gardens, and public walks. †

The plan, and the whole model of this structure was laid out by the same divine architect as that of the tabernacle, viz. David himself; and it was built much in the same form as the tabernacle, but of much larger dimensions. The utensils for sacred service were also the same as those used in the tabernacle, only several of them were larger, in proportion to the more spacious edifice to which they belonged. The foundations of this magnificent edifice were laid by Solomon, in the year of the world 2992, and it was finished A. M. 3000, having occupied seven years and six months in the building. It was dedicated A. M. 3001, with peculiar solemnity, to the worship of Jehovah, who condescended to make it the place of the special manifestation of his glory, 2 Chr. v. vi. vii. We have already said that the front or entrance to the temple was on the eastern side, and consequently facing the mount

of Olives, which commanded a noble prospect of the building: the holy of holies, therefore, stood towards the west. ‡ The temple itself, strictly so called, which comprised the portico, the sanctuary, and the holy of holies, formed only a small part of the sacred edifice, being surrounded by spacious courts, chambers, and other apartments; which were much more extensive than the temple itself.—The temple was never designed to hold a large concourse of people; it was only for the service of the Lord, and the priests were the only people employed in it.

From the descriptions which are handed down to us of the temple of Solomon, it is utterly impossible to obtain so accurate an idea of its relative parts and their respective proportions, as to furnish such an account as may be deemed satisfactory to the reader. Hence we find no two writers who have undertaken to do so, agreeing in their descriptions. The follow-

\* Lightfoot, Prospect of the Temple, ch. i.

† Lightfoot, Prospect, ch. ii. — Brown's Jewish Antiq. vol. i. pp. 37—40.

‡ This it will be perceived was directly the reverse of the plan on which the heathen temples were built; these being so constructed that the worshippers should have their faces to the east.



ing account, which has been compiled with great care, will be sufficient to give us a general idea of the building.

1. The temple itself was seventy cubits long; the porch ten cubits (1 Ki. vi. 3.), the holy place, forty cubits (ver. 4.) and the most holy place, twenty cubits, \* 2 Chr. iii. 8. The width of the porch, holy, and most holy places, were two cubits (2 Chr. iii. 3); and the height over the holy and most holy places was thirty cubits (1 Ki. vi. 2); but the height of the porch was much greater, being no less than one hundred and twenty cubits (2 Chr. iii. 4), or four times the height of the rest of the building. To the north and south, and at the west end of the holy and most holy places, galleries ran around the edifice, from the back of the porch on the one side, to the back of the porch on the other side, certain buildings were attached. These were called side chambers, and consisted of three stories, each five cubits high (1 Ki. vi. 3) and joined to the wall of the temple without. But what is singular is, that the lowest of these stories was only five cubits broad on the floor; the second six cubits; and the third seven cubits; and yet the outer wall of them all was upright, ver. 6. The reason of this was, that the wall of the temple, against which they leaned, had always a space of a cubit at the height of every five cubits, to prevent the joists of these side chambers from being fixed in it. The three stories of side chambers, when taken together, were fifteen cubits high, and consequently reached exactly to the height of the side walls, and end of the temple; so that there was abundance of space, above these, for the windows which gave light to the temple, ver. 4. Josephus differs materially from this in his account of the temple †; for we know not how to account, but by supposing that he confounded the Scripture account of Solomon's temple with that of the temple after the captivity and of Herod. ‡

2. In noticing the several courts of the temple we naturally begin with the outer one, which was called *the court of the Gentiles*, and into which persons of all nations were permitted to enter. The most natural approach to this was by the main gate, which was the principal gate of the temple. It was far the largest of all the courts pertaining to the sacred building, and comprised a space of 188,991 superficial cubits, or fourteen English acres, one rood, twenty-nine poles, and sixteen yards; of which above two-thirds lay to the south of

\* We have designedly omitted to notice the furniture of the Temple, it has been already sufficiently described in the account of the Tabernacle.

† Antiquities, b. viii. c. 3.

‡ See Brown's Architecture, pp. 149—152.

temple. It was separated from the court of the women by a wall of three cubits high, of lattice work, so that persons walking here might see through it, as well as over it. \* This wall, however, was not on a level with the court of which we are speaking, but was cut out of the rock six cubits above it, the ascent to which was by twelve steps. On pillars placed at equal distances in this wall, were inscriptions in Greek and Latin, to warn strangers, and such as were unclean, not to proceed further on pain of death. † It was from this court that our Saviour drove the persons who had established a cattle-market, for the purpose of supplying those with sacrifices who came from a distance, Matt. xxi. 12, 13. We must not overlook the beautiful pavement of variegated marble, and the piazzas, or covered walks, with which this court was surrounded. Those on the east, west, and north sides were of the same dimensions: but that on the south was much larger. ‡ The porch called *Solomon's* (John x. 23; Acts iii. 11), was on the east side or front of the temple, and was so called because it was built by this prince, upon a high wall of 400 cubits from the valley of Kedron. §

The court of the women, called in Scripture *the new court* (2 Chr. xx. 5), and *the outer court* (Ezek. xlvi. 21), was so designated by the Jews, not because none but women were permitted to enter it, but because it was their appointed place of worship, beyond which they might not go; unless when they brought a sacrifice, in which case they went forward to the court of Israel. The gate which led into this court, from that of the Gentiles, was *the beautiful gate* of the temple, mentioned Acts iii. 2; so called, because the folding doors, lintel, and side posts, were all overlaid with Corinthian brass. || The court itself was 135 cubits square, having four gates, one on each side; and on three of its sides were piazzas, with galleries above them, whence could be seen what was passing in the great court. ¶ At the four corners of this court were four rooms, appropriated to different purposes, Ezek. xlvi. 21—24. In the *first*, the lepers purified themselves after they were healed; in the *second*, the wood for the sacrifices was laid up; the Nazarites prepared their oblations, and shaved their heads in the *third*; and in the *fourth*, the wine and oil for the sacrifices were kept. There were also

\* Josephus, Jew. Wars, b. v. c. 5.

† Josephus, Wars, b. v. c. 5.

‡ Lightfoot, Prospect of the Temple, c. viii.

§ Josephus, Antiq. b. xx. c. 9.

|| Josephus, Antiq. b. xv. 11; Wars, b. v. c. 5, 14.

¶ Lightfoot, Prospect of the Temple, ch. xviii.

two rooms more, where the Levites' musical instruments were laid up; and also thirteen treasure chests, two of which were for the half shekel, which was paid yearly by every Israelite; and the rest for the money for the purchase of sacrifices and other oblations. \* It was in this court of the women, called the treasury, that our Saviour delivered his striking discourse to the Jews, related in John viii. 1—20. It was into this court also, that the Pharisee and Publican went to pray (Luke xviii. 10—13.), and into which the lame man followed Peter and John after he was cured; the court of the women being the ordinary place of worship for those who brought no sacrifice, Acts iii. 8. From thence, after prayers, he went back with them, through the *beautiful gate* of the temple, where he had been lying, and through the sacred fence, into the court of the Gentiles, where, under the eastern piazza, or *Solomon's porch*, Peter delivered that sermon which converted five thousand. It was in the same court of the women that the Jews laid hold of Paul, when they judged him a violator of the temple, by taking Gentiles within the sacred fence, Acts xxi. 26, &c. In this court the high priest, at the feast of Expiation, read a portion of the law. Here also the king, on the sabbatical year, did the same at the feast of Tabernacles. †

*The court of Israel* was separated from the court of the women by a wall thirty-two cubits and a half high, on that side, but on the other only twenty five. The reason of which difference was, that as the rock on which the temple stood always became higher on advancing westward, the several courts naturally became elevated in proportion. The ascent into the court was by a flight of fifteen steps, of a semicircular form, on which the Levites stood and sung the "Psalms of degrees" (cxx—cxxxiv.) at the feast of Tabernacles. This gate is spoken of under several appellations in the Old Testament; but in the time of our Saviour it was known as the gate Nicanor. It was in this gate that the leper stood, to have his atonement made, and his cleansing completed. It was here they tried the suspected wife, by making her drink of the bitter water; and it was here likewise that women appeared after childbirth, for purification. The whole length of the court from east to west was 187 cubits, and the breadth from north to south, 135 cubits. This was divided into two parts; one of which was the court of the Israelites, and the other, the court of the priests. The former was a kind of

\* Lightfoot, Prospect of the Temple, ch. xix.

† Antiquities, b. xv. c. 11. Brown's Antiq. vol. i. sect. iv.

a piazza surrounding the latter, under which the Israelites stood, while their sacrifices were burning in the court of the priests. It had thirteen gates, with chambers above them, each of which had its particular name and use.\* The space which was comprised in the court of the priests was 165 cubits long, and 119 cubits wide, and was raised two cubits and a half above the surrounding court, from which it was separated by the pillars which supported the piazza, and the railing which was placed between them, 2 Kings xi. 8, 10. Within this court stood the brazen altar on which the sacrifices were consumed, the molten sea, in which the priests washed, and the ten brazen lavers,† for washing the sacrifices; also the various utensils and instruments for sacrificing, which are enumerated in 2 Chron. iv.

It is necessary to observe here, that although the court of the priests was not accessible to all Israelites, as that of Israel was to all the priests, yet they might enter it on three several occasions; viz. to lay their hands on the animals which they offered, or to kill them, or to wave some part of them. And then their entrance was not by the east gate, and through the place where the priests stood; but ordinarily by the north or south side of the court, according as the sacrifices were to be slain on the north or south sides of the altar. In general, it was a rule, that they never returned from this court by the same door that they entered, Ex. xvi. 9.‡

From the court of the priests the ascent to the Temple was by a flight of twelve steps, each half a cubit in height, which led into the sacred porch. Of the dimensions of this, as also of the sanctuary and holy of holies, we have already spoken. We shall therefore only observe here, that it was within the door of the porch, and in the sight of those who stood in the courts immediately before it, that the two pillars, Jachin and Boaz, were placed, 2 Chron. iii. 17; Ezek. xl. 49.

3. The Temple thus described, retained its pristine splendour but 33 years, when it was plundered by Shishak, king of Egypt, 1 Kings xiv. 25, 26; 2 Chron. xii. 9. After this period, it underwent sundry profanations and pillages, and was at length utterly destroyed by Nebuchadnezzar, king of Babylon, A. M. 3416, B. C. 588, after having stood, according to Usher, 424 years, three months, and eight days.

\* For a description of these, see Lightfoot, Prospect of the Temple, ch. xxxiii. or Brown's Antiq. vol. i. s. v.

† Both the Sea and the Lavers were removed by Ahaz, 2 Ki. xvi. 17, 18.

‡ Lightfoot Prospect, of the Temple, ch. xxiii. Brown's Antiquities, vol. i. sect. vi.

II. After lying in ruins for fifty-two years, the foundations of the second Temple were laid by Zerubbabel, and the Jews who had availed themselves of the privilege granted by Cyrus, and returned to Jerusalem, Ez. i. 1—4; ii. 1; iii. 8—10. They had not proceeded far, however, before they were obliged to desist, on account of an order from Artaxerxes, king of Persia, which had been procured through the misrepresentations of the Samaritans and others, ch. iv. 1. During fifteen years the work stood still (ver. 24), but in the second year of Darius, they recommenced their labours; and on the third day of the month Adar, in the sixth year of Darius, it was finished and dedicated (Ez. vi. 15, 16), twenty-one years after it was begun, B. C. 515.\* The dimensions of this Temple in breadth and height were double those of Solomon's. The weeping of the people at the laying of the foundation, therefore (Ez. iii. 12, 13), and the diminutive manner in which they spoke of it, when compared with the first one (Hag. ii. 3), were not occasioned by its inferiority in size, but in glory. It wanted the five principal things which invested it with this; viz. the ark and mercy-seat—the divine presence, or visible glory of the Shechinah—the holy fire on the altar—the urim and thummim—and the spirit of prophecy.

In the year A. M. 3837, this temple was plundered and profaned by Antiochus Epiphanes, who ordered the discontinuance of the daily sacrifice, offered swine's flesh upon the altar, and completely suspended the worship of Jehovah, 1 Mac. i. 62. Thus it continued for three years, when it was repaired and purified by Judas Maccabeus, who restored the divine worship, and dedicated it anew.

III. Herod having slain all the Sanhedrin, except two, in the first year of his reign, or thirty-seven years before Christ, resolved to atone for it, by rebuilding and beautifying the temple.† This he was the more inclined to do, both from the peace which he enjoyed, and the decayed state of the edifice. For, besides the common ravages of time, it has suffered considerably by the hands of enemies; since that part of Jerusalem was the strongest, and consequently the last resort of the inhabitants in times of extremity. After employing two years in preparing the materials for the work, in which one thousand waggons and ten thousand artificers were employed, besides one thousand priests to direct the works, the temple of Zerubbabel was pulled down, seventeen years before Christ, and forty-six years before the first Pass-

\* Lightfoot, Chronicle, *in loco*.

† Josephus, Antiq. b. xv. ch. 1, 11; Prideaux, A. A. C. 37.

over of his ministry.\* Although this temple was fit for divine service in nine years and a half, yet a great number of labourers and artificers were still employed in carrying on the out-buildings, all the time of our Saviour's abode on earth, and even till the coming of Gessius Florus to be governor of Judea.†

The temple of Herod was considerably larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. For, whereas the second temple was seventy cubits long, sixty broad, and sixty high; this was 100 cubits long, seventy broad, and 100 high. The porch was raised to the height of 100 cubits, and was extended fifteen cubits beyond each side of the rest of the building. All the Jewish writers praise this temple exceedingly for its beauty, and the costliness of its workmanship; for it was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them twenty-five cubits long, eight cubits high, and twelve cubits thick.‡ To these there is no doubt a reference in Mark xii. 1; Luke xxi 5—"And as he went out of the temple, one of his disciples saith unto him, Master, see what manner (Luke, *goodly*) of stones, and what buildings are here!"

Of the several parts and courts of this temple, it is unnecessary that we should here speak. They have been already described, with some little variation, in our observations on the temple of Solomon. We may add, however, that the vast sums which Herod laid out in adorning this structure, gave it the most magnificent and imposing appearance. "Its appearance," says Josephus, "had every thing that could strike the mind, and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendour of the sun." To strangers who approached the capital, it appeared, at a distance, like a huge mountain covered with snow. For where it was not decorated with plates of gold, it was extremely white and glistening.§ The historian, indeed, says, that the temple of Herod was the most astonishing structure he had ever seen or heard of, as well on account of its architecture as its magnitude, and likewise the richness and magnificence of its various parts, and the fame and reputation of its sacred appurtenances. And Tacitus calls it,

\* Josephus, Antiq. b. xv. 11; Prideaux, A. A. C. 17; John ii. 20.

† Josephus, Wars, b. vi. ch. 4.

‡ Josephus, Antiq. b. xv. ch. 11.

§ Wars, b. v. ch. 5.

*immense opulentia templum* — a temple of immense opulence. Its external glory, indeed, consisted not only in the splendour and magnificence of the building, but also in the rich gifts with which it was adorned \*, and which excited the admiration of those who beheld them, Luke xxi. 5.

This splendid building, however, which was once the admiration and envy of the world, has for ever passed away.—According to our blessed Lord's prediction, that "there should not be left one stone upon another that should not be thrown down" (Mark xiii. 2), it was completely demolished by the Roman soldiers, under Titus, A.D. 70, on the same month, and on the same day of the month, on which Solomon's temple was destroyed by the Babylonians. †

IV. Concerning the high veneration which the Jews cherished for their temple, Dr. Harwood has collected some interesting particulars from Philo, Josephus, and the writings of St. Luke. Their reverence for the sacred edifice was such, that rather than witness its defilement, they would cheerfully submit to death. ‡ They could not bear the least disrespectful or dishonourable thing to be said of it. The least injurious slight of it, real or apprehended, instantly awakened all the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, happening to say, "Destroy this temple, and in three days I will raise it up again" (John ii. 19)—it was construed into a contemptuous disrespect, designedly thrown out against the temple—his words instantly descended into the heart of a Jew, and kept rankling there for several years; for upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was alleged against him, as big with the most atrocious guilt and impiety, Matt. xxvi. 61. Nor was the rancour and virulence which this expression had occasioned, at all softened by all the affecting circumstances of that excruciating and wretched death they saw him die—even as he hung upon the cross, with infinite triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying, "O Thou, who couldst *demolish our TEMPLE*, and rear it up again in all its splendour, in the space of *three* days, do now *save thyself*, and descend from the cross!" Matt. xxvii. 40. Their superstitious veneration for the temple further appears from the account of Stephen. When his adversaries were baffled and confounded by that superior wisdom, and those distinguished gifts he

\* Josephus, Antiq. b. xv. ch. 11.

† Josephus, Wars, b. vi. ch. 4.

‡ Philo and Josephus, in several places.



possessed, they were so exasperated at the victory he had gained over them, that they went and suborned persons to swear, that they had heard him speak blasphemy against Moses and against God. These inflaming the populace, the magistrates and the Jewish clergy, he was seized, dragged away, and brought before the Sanhedrin. Here the false witnesses, whom they had procured, stood up and said, "This person, before you, is continually uttering the most reproachful expressions against this SACRED PLACE (Acts vi. 13), meaning the Temple. This was *blasphemy* not to be pardoned. A judicature composed of high priests and scribes would never forgive *such* impiety.\* We witness the same thing in the case of Paul, when they imagined that he had taken Trophimus, an Ephesian, with him into the Temple, and for which insult they had determined to imbrue their hands in his blood, Acts xxi. 28, &c.

We have only to add, that from several passages of Scripture it appears that the Jews had a body of soldiers who guarded the temple, to prevent any disturbance during the ministration of such an immense number of priests and Levites. To this body of men, whose office it was to guard the temple, Pilate probably referred, when he said to the chief priests and Pharisees who waited on him to desire he would make the sepulchre secure, "You have a watch: go your way and make it as secure as you can, Matt. xxvii. 65. Over these guards *one* person had the supreme command, who in several places is called the captain of the temple, or, officer of the temple guards, Acts iv. 1; v. 25, 26; xviii. 12. Josephus mentions such an officer, Antiq. b. xx. § 2; Wars, c. 17, § 2.†

V. A few remarks on the daily service of the temple may not improperly close this section.

1. The first thing we notice is the *morning* service. After having enjoyed their repose, the priests bathed themselves in the rooms provided for that purpose, and waited the arrival of the president of the lots. This officer having arrived, they divided themselves into two companies, each of which was provided with lamps or torches, and made a circuit of the temple, going in different directions, and meeting at the pastryman's chamber, on the south side of the gate Nicanor. Having summoned him to prepare the cakes for the high priest's meat-offering, they retired with the president to the south-east corner of the court, and cast lots for the duties connected with the altar. The priest being chosen to remove the ashes from the altar, he again washed his feet at the laver,

\* Harwood's Introduction, vol. ii. pp. 163—178.

† Ibid, pp. 169, 170.

and then with the silver shovel proceeded to his work. As soon as he had removed one shovel-full of the ashes, the other priests retired to wash their hands and feet, and then joined him in cleaning the altar and renewing the fires. The next duty was to cast lots for the thirteen particular duties connected with offering the sacrifice, which being settled, the president ordered one of them to fetch the lamb for the morning sacrifice. While the priests on this duty were engaged in fetching and examining the victim, those who carried the keys were opening the seven gates of the court of Israel, and the two doors that separated between the porch and the holy place. When the last of the seven gates was opened, the silver trumpets gave a flourish, to call the Levites to their desks for the music, and the stationary men to their places, as the representatives of the people.\* The opening of the folding doors of the temple was the established signal for killing the sacrifice, which was cut in pieces and carried to the top of the altar, where it was salted, and left while the priests once more retired to the room Gazith to join in prayer. While the sacrifice was being slain in the court of the priests, the two priests appointed to trim the lamps and cleanse the altar of incense were attending to their duties in the holy place. After the conclusion of their prayer, and a rehearsal of the ten commandments and their pylacteries, the priests again cast lots, to choose two to offer incense on the golden altar, and another to lay the pieces of the sacrifice on the fire of the brazen altar. The lot being determined, the two who were to offer the incense proceeded to discharge their duty, the time for which was, between the sprinkling of the blood and the laying the pieces upon the altar, in the morning; and in the evening, between the laying of the pieces upon the altar and the drink-offering. As they proceeded to the temple they rang the *megemphita*, or great bell, to warn the absent priests to come to worship; the absent Levites to come to sing; and the stationary men to bring to the gate Nicanor those whose purification was not perfected. The priest who carried the censer of coals, which had been taken from one of the three fires on the great altar, after kindling the fire on the incense altar, worshipped and came out into the porch, leaving the priest who had the incense alone in the holy place. As soon as the signal was given by the president, the incense was kindled, the holy place was filled with perfume, and the congregation without joined in the prayers.† These being ended, the priest, whose lot it was to lay the pieces of the

\* The whole congregation was divided into twenty-four classes, each of which sent a representative.

† See Luke 1. 9, &c.

sacrifice upon the altar, threw them into the fire, and then, taking the tongs, disposed them in somewhat of their natural order. The four priests who had been in the holy place now appeared upon the steps that led to the porch, and extending their arms, so as to raise their hands higher than their heads, one of them pronounced the solemn blessing, Numb. vi. 24—26. After this benediction, the daily meat-offering was offered; then the meat-offering of the high priest; and last of all the drink-offering; at the conclusion of which the Levites began the song of praise; and, at every pause in the music, the trumpets sounded and the people worshipped. This was the termination of the morning service.\* It should be stated that the morning service of the priests began with the dawn of day, except in the great festivals, when it began much earlier: the sacrifice was offered immediately after sunrise.

2. During the middle of the day the priests held themselves in readiness to offer the sacrifices which might be presented by any of the Israelites, either of a voluntary or an expiatory nature. Their duties would therefore vary according to the number and nature of the offerings they might have to present.

3. The *evening service* varied in a very trifling measure from that of the morning, and the same priests ministered, except when there was one in the house of their Father who had never burned incense, in which case that office was assigned to him; or if there were more than one, they cast lots who should be employed.†

VI. The holiness of the place, and the injunction of Lev. xix. 3, "Ye shall reverence my sanctuary," laid the people under an obligation to maintain a solemn and holy behaviour when they came to worship in the temple. We have already seen that such as were ceremonially unclean were forbidden to enter the sacred court on pain of death; but in the course of time there were several prohibitions enforced by the Sanhedrin which the law had not named. The following have been collected by Lightfoot out of the rabbinical writings:—(1.) "No man might enter the mountain of the house with his staff."—(2.) "None might enter in thither with his shoes on his feet," though he might with his sandals.—(3.) "Nor might any man enter the mountain of the house with his scrip on."—(4.) "Nor might he come in with the dust on his feet," but he must wash or wipe them, "and look to his feet when he entered into the house of God;" to remind him, perhaps, that he should then shake off all worldly thoughts and affections.—

\* Lightfoot, Temple Service, ch. ix.

† Ibid.

(5.) "Nor with money in his purse." He might bring it in his *hand*, however; and in this way it was brought in for various purposes. If this had not been the case, it would seem strange that the cripple should have been placed at the gate of the temple, to ask *alms* of those who entered therein. See Acts iii. 2.—(6.) "None might spit in the temple: if he were necessitated to spit, it must be done in some corner of his garment."—(7.) "He might not use any irreverent gesture, especially before the gate of Nicanor," that being exactly in front of the temple.—(8.) "He might not make the mountain of the house a thoroughfare," for the purpose of reaching a place by a nearer way: for it was devoted to the purposes of religion.—(9.) "He that went into the court must go leisurely and gravely into his place; and there he must demean himself as in the presence of the Lord God, in all reverence and fear."—(10.) "He must worship standing, with his feet close to each other, his eyes directed to the ground, his hands upon his breast, with the right one above the left." See Luke xviii. 13.—(11.) "No one, however weary, might sit down in the court." The only exception was in favour of the kings of the house of David.—(12.) "None might pray with his head uncovered. And the wise men and their scholars never prayed without a veil." This custom is alluded to in 1 Cor. xi. 4, where the apostle directs the men to reverse the practice adopted in the Jewish temple.—(13.) Their bodily gesture in bowing before the Lord, was either "bending of the knees," "bowing the head," or "falling prostrate on the ground."—(14.) Having performed the service, and being about to retire, "they might not turn their backs upon the altar." They therefore went backward till they were out of the court.\*

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### SECTION III.

#### THE SYNAGOGUES.

1. Their origin and form—2. Office-bearers of the Synagogue—
3. The service of the Synagogue—Used as courts of judicature.

1. The term *synagogue* primarily signifies an assembly; but, like the word *church*, it came at length to be applied to places in which any assemblies, especially those for the wor-

\* Lightfoot, *Temple Service*, ch. x.

ship of God, met, or were convened. From the silence of the Old Testament with reference to these places of worship, most commentators and writers on biblical antiquities are of opinion that they were not in use till after the Babylonish captivity. Prior to that time the Jews seem to have held their social meetings for religious worship either in the open air, or in the houses of the prophets. See 2 Kings iv. 23. Synagogues could only be erected in those places where ten men of age, learning, piety, and easy circumstances could be found to attend to the service which was enjoined in them. Large towns had several synagogues, and soon after the captivity, their utility became so obvious, that they were scattered over the land, and became the parish churches of the Jewish nation. Their number appears to have been very considerable, and when the erection of a synagogue was considered as a mark of piety (Lu. vii. 5), or passport to Heaven, we need not be surprised to hear that they were multiplied beyond all necessity, so that in Jerusalem alone there were not fewer than 460 or 480.\* They were generally built on the most elevated ground,† and consisted of two parts. The one on the most westerly part of the building contained the ark, or chest, in which the book of the law and the sections of the prophets were deposited, and was called the temple, by way of eminence. The other, in which the congregation assembled, was termed the body of the church. The people sat with their faces towards the temple, and the elders in the contrary direction, and opposite to the people; the space between them being occupied by the pulpit, or reading desk. The seats of the elders were considered as more holy than the others, and are spoken of as "the chief seats in the synagogue," Matt. xxiii. 6.

2. The stated office-bearers in every synagogue were ten, though in rank they were but six. Their names and duties are given by Lightfoot, to whom the reader is referred. But we must notice the *Archisynagogos*, or ruler of the synagogue; who regulated all its concerns, and granted permission to preach. Of these there were three in each synagogue. Dr. Lightfoot believes them to have possessed a civil power, and to have constituted the lowest civil tribunal, commonly known as "the council of three;" whose office it was to decide the differences that arose between any members of the syna-

\* Lightfoot, Chorog. Cent. ch. xxxvi.

† Luke says (vi. 12), that our Lord went up into a mountain to pray, and continued all night in a *proseucha*, or *oratory* dedicated to God. These *proseuchæ* are several times mentioned in the New Testament, and are considered by some persons, but we think improperly, as being different places from the synagogues. See Jennings' Jewish Antiq. b. ii. c. 11, and Harwood's Introd. vol. ii. p. 174.

gogue, and to judge of money matters, thefts, losses, &c.\* To these officers there is probably an allusion in 1 Cor. vi 9. The second office bearer was "the angel of the church," or minister of the congregation, who prayed and preached. In allusion to these the pastors of the Asiatic churches are called *angels*, Rev. ii, iii.

3. The service of the synagogue was as follows:—The people being seated, the minister, or angel of the church, ascended the pulpit and offered up the public prayers; the people rising from their seats, and standing in a posture of deep devotion, Matt. vi. 5; Mark. xi. 25; Luke xviii. 11. 13. The prayers were nineteen in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into 54 sections, with which were united corresponding portions† from the prophets (See Acts xv. 21; xiii. 27); and these were read through once in the course of the year. After the return from the captivity an interpreter was employed in reading the law and the prophets (See Neh. viii. 2—10.), who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures, and preaching from them to the people. This was done either by one of the officers, or by some distinguished person who happened to be present. The reader will recollect one memorable occasion on which our Saviour availed himself of the opportunity thus afforded to address his countrymen (Lu. iv. 20), and there are several other instances recorded of himself and his disciples teaching in the synagogues. See Matt. xiii. 54; Mark. vi. 2; John xviii. 20; Acts xiii. 5, 15, 44; xiv. 1; xvii. 2—4. 10—12, 17; xviii. 4, 25; xix. 8. The whole service was concluded with a short prayer, or benediction.‡

4. The Jewish synagogues were not only used for the purposes of divine worship, but also for courts of Judicature, in such matters as fell under the cognizance of the *council of three*, of which we have already spoken. On such occasions the sentence given against the offender was sometimes carried into effect in the place where the council was assembled. Hence we read of persons being *beaten* in the *Synagogue*, and *scourged* in the *Synagogue*, Matt. x. 17; Mark xiii. 9.

\* Lightfoot, Harm. Luke iv. 15; Hor. Heb. Matt. iv. 23.

† These may be seen in Lightfoot, Harmony, Lu. i. 5. Dr. A. Clarke, in his commentary on Deut. xxxiv. has given them as read in the different Jewish Synagogues.

‡ See Jennings' Jewish Antiq. b. ii. c. 11; Prideaux. Connect. A. A. C. 444, &c. For an account of the Synagogue service of the Modern Jews, see Allen's Modern Judaism, p. 319, &c.

## CHAPTER VII.

## SACRED THINGS OF THE JEWS.

It forms no part of our design to enter into a discussion of the question concerning the origin of sacrificial offerings. Our only business with them is as part of the prescribed worship of the Jewish church and dispensation, in which they obtained a prominent distinction.

Michaelis, whose division has been adopted by several subsequent writers, divides sacrifices into three sorts; viz. *bloody*, *unbloody*, and *drink-offerings*.† But as this distinction is defective, necessarily excluding those oblations which in some measure partook of the nature of sacrifices, without being actually such, we shall adopt a more comprehensive division, and consider them under the twofold character of *animal sacrifices*, and *meat and drink offerings*.

## SECTION I.

## ANIMAL SACRIFICES.

I. The VICTIMS to be offered. II. The several KINDS OF OFFERINGS—1. Burnt-offerings—2. Sin-offerings—3. Trespass-offerings—4. Peace-offerings—5. Firstlings and Tithes. III. DESIGN AND USES OF SACRIFICES.

I. There were but five kinds of animals accepted as sacrifices by the Mosaic law; viz. bullocks, sheep, goats, turtle-doves, and young pigeons. Of these animals the most careful selection was to be made. Nothing “blind, or broken, or

\* Commentaries on the Laws of Moses, vol. iii. p. 94.



maimed, or having a wen, or scurvy, or scabbed," nor "that which was bruised, or crushed, or broken, or cut," could lawfully be brought to the altar, Lev. xxii. 22—24. The prohibition also extended to such animals as had any disproportion in their members, whether of excess or defect. Indeed, the Jews consider the blemishes just enumerated as being only a sample of those which disqualified an animal for a sacrificial victim; and Maimonides has reckoned up fifty of this sort, in his *Ratione de Sacrificiis*. Every animal, therefore, before it was brought to the altar, was diligently examined. It must be added, that no animal procured either by the price of a dog, or by whoredom, could be offered to God (Deut. xxiii. 18), it being impossible that there should be any value in sacrifices procured by such base means. Of those animals destined for the altar, the age also was to be taken into the account. None were to be offered which were not eight days old (Lev. xxii. 27), and the Jews considered it as absolutely unlawful to offer old cattle. In sacrificing birds, no selection of sex was enjoined. But the victims chosen from cattle consisted sometimes of males, sometimes of females, according to the nature of the sacrifice, and the circumstances of the offerer. The peace-offerings of individuals were both males and females. The victims offered for the whole congregation, to whatever class of sacrifices they belonged, all the burnt-offerings, all trespass-offerings, and all sin-offerings for a ruler, or high priest, were to be males; but the sin-offering of a private individual was required to be a female lamb or kid, Lev. iv. \*

Dr. A. Clarke supposes that some such custom of sealing the victim after it had been selected prevailed among the Jews, as among the nations contiguous to them. He has quoted a passage from Herodotus, in order to shew the method of selecting and sealing the white bull sacrificed to Apis in Egypt, upon which he remarks, "The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices *without spot and without blemish*." In allusion to this custom, it is, he supposes, that our Lord says of himself, "Him hath God the Father *sealed*," John vi. 27. "Infinite justice found Jesus Christ to be without spot or blemish, and therefore *sealed*, pointed out, and accepted him as a proper sacrifice and atonement for the sin of the whole world. Collate with this

\* Outram's Dissertation on Sacrifices, D. i. c. 9.

passage, Heb. vii. 26, 27, 28; Eph. v. 27; 2 Pet. iii. 14; and especially, Heb. ix. 13, 14, "For if the blood of **BULLS** and of goats, and the ashes of a heifer, sprinkling the unclean sanctifieth—how much more shall the blood of Christ, who through the eternal Spirit offered himself **WITHOUT SPOT** to God, purge your consciences from dead works?" \*

II. Having noticed the animals which were used in sacrifice, we proceed to consider the several kinds of offerings to which they were devoted, beginning with

1. *Burnt-offerings*. The reason of this name is given Lev. vi. 9, and the Hebrew word for them is *oulut*, or sacrifices which ascend in flame or smoke. They were either intended to expiate the evil thoughts of the heart, by the faith of the offerer looking to the Messiah as the great antitype; or to expiate the breach of affirmative precepts. The burnt-offering was a very expressive type of the sacrifice of Christ; as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings the priest, and then the offerer, had a *share*, but in the whole burnt-offering *all* was given to God. This sacrifice might be offered of any of the five kinds of animals above specified; and the manner of offering it was as follows.

During the time that the tabernacle stood, the offerer brought his victim to the door of the tabernacle, "before the Lord" (Lev. i. 3); but when the temple was erected, this phrase was interpreted to mean the court of Israel, but especially of the priests. So indispensable was the appearance of the offerer, with his sacrifice, before the Lord, that even women, who were forbidden the court of Israel, at all other times, were obliged to enter it when they presented a burnt-offering. The offerer, having brought his sacrifice, laid his hands upon its head, and repeated the usual solemn prayer. This was intended as a transfer of sin, from himself to the animal, and as a solemn acknowledgement of his own liability to suffer, Lev. i. 4. What a striking type of the atonement is observable in this transaction! The divinely appointed victim, **CHRIST**, "bore our sins, and carried our sorrows." Having thus presented his offering to Jehovah, the offerer transferred it to the priests† to be slain, which was done by cutting the throat and windpipe through. The blood being caught in a vessel provided for the purpose, was sprinkled upon the altar (Lev. i. 5), to make atonement for

\* Comment. on John vi. 27.

† During the time of the tabernacle, the offerer frequently slew the animal himself.

the transgressor: that which remained being poured out at the foot of the altar,\* where was a drain which carried it to the brook Kedron. It was in consequence of the blood making atonement for the soul, and being, in that case, typical of the blood of Christ, that the Jews were forbidden to eat it, Lev. xvii. 10—14. After the blood had been thus disposed of, the victim was flayed, deprived of the fat, and laid wholly naked and open: the various parts which were to be burned were then salted, and thrown into the fire to be utterly consumed, Lev. ii. 13; i. 8. To the custom of flaying the animal, and exhibiting its inward parts to full view, there is a most expressive and beautiful allusion in the epistle to the Hebrews—"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do," iv. 12.† Such was the manner in which the bullocks, rams, and goats, were sacrificed. The method of flaying the turtle doves and the young pigeons, was somewhat different. The person who brought these, presented them to the priest, who offered up one of them for a sin-offering, and the other for a burnt-offering. The one for the latter purpose he carried to the circuit of the altar, where he wrung off its head; sprinkled the blood upon the altar; stripped it of its feathers, and tore out its crop. He then clave it down the middle, and after having salted it, laid it on the fire.

2. *Sin-offerings* were appointed for sins of ignorance against negative precepts (Lev. iv. 2, 13, 22, 27), either for the whole congregation, or individual persons. It is true there are some sin-offerings which do not exactly come under the description here given of them; such as the sin-offering of Aaron on his

\* There is a very striking allusion to this sacrificial rite, in 2 Tim. iv. 6. Where the apostle, seeing his impending fate, and intimating to Timothy its near approach, says, "I am now ready to be offered"—poured out as a libation—as the blood at the foot of the altar—"and the time of my departure is at hand." The same expressive sacrificial term occurs in his epistle to the Philippians,—“Yea, though I be offered upon the service and sacrifice of your faith, I joy and rejoice with you all,” ch. ii. 17. In which passage, whose force and beauty, or indeed meaning, cannot be comprehended from our translation, he represents the faith or Christian profession of the Philippians, as a *sacrifice*, and his blood as a *libation poured forth* to hallow and consecrate it. For which, on account of his willingness to shed his blood in the cause of Christianity which they had espoused, he rejoiced and congratulated them all; and, adds he, “do you rejoice and congratulate me on the same account.” See Harwood’s Introduction, vol. ii. p. 220, and Parkhurst’s Greek Lexicon, *ἑρῶ*.

† Harwood, Introd. vol. ii. p. 220.



consecration (Lev. ix. 2); the sin-offering of the woman at her purification (xii. 6); and of the leper at his cleansing, xiv. 19. This, however, was their *general* character. Of the sin-offering for the whole congregation we have an account in Lev. iv. 13—21, where a young bullock being brought before the door of the tabernacle of the congregation, or during the temple, into the court of the priests, the elders or heads of the tribes, as representing the people, laid their hands upon its head, and it was killed according to the form mentioned for the burnt-offering. The blood was then taken by the priest into the holy place, where, having dipped his finger in it seven times, he sprinkled what adhered to it, seven times before the vail; after which he returned to the court of the priests, ascended the altar, put some of the blood upon the horns at its corners, and poured out the rest at its foot. The fat was the only part of the animal that was offered on the altar; for the rest, including the skin, inwards, and even the dung, were carried forth to a clean portion of that place, where the ashes of the altar were poured out, and burnt completely with fire. The sin-offering for individuals, only varied in some few trifling circumstances from this; except that the whole of the carcase, after the fat and inwards had been burned, belonged to the priest, Lev. vi. 24—29. (See further in the next paragraph.) We must not forget, while treating of sin-offerings, that our Saviour is often spoken of under that character, particularly in Rom. viii. 3; 2 Cor. v. 21; Heb. ix. 28. Indeed, in the epistle to the Hebrews these offerings are clearly applied as types of Christ; "For the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, were burnt without the camp; wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate," Heb. xii. 11, 12. \*

3. *Trespass-offerings* were of two kinds; *doubtful* and *undoubted*. The former were offered in cases where their consciences surmised that they had committed a sin, while their understandings were in doubt; the latter kind, like most other piacular sacrifices, was appointed for the purgation of certain corporeal impurities, as well as for the expiation of trespasses, properly so called. The cases in which they were offered were five; *viz.* for things stolen, unjustly gotten, or detained; for sacrilege; for violating the chastity of a bondmaid; for a Nazarite; and for a leper, Lev. vi. 2—7; Numb. v. 5—8; Lev. v. 16; xix. 20—22; Numb. vi. 2—21; Lev.

\* See Magee on the Atonement, vol. i. Illustrations, No. 27.

xiv. 12. In the case of the trespass-offering, as well as that of the sin-offering, the person who brought the sacrifice, placed his hands on the head of the animal, between the horns, and confessed his sin, saying, "I have sinned, I have done iniquity, I have trespassed, and done thus and thus, (specifying the sin of which he had been guilty) and do return by repentance before thee, and with *this* I make atonement." The animal was then considered as vicariously bearing the sins of the persons who presented it. The reader will recollect that our Lord is said (Isa. liii. 10) to have had his soul made "an offering for sin;" where the very same word is used as is put for the trespass-offering. It is difficult to define the difference between the two classes of sins for which the two last-mentioned offerings were presented; *viz.* *sins* and *trespasses*. But whatever this difference consisted in, there were several points of difference between the sacrifices respectively designated by these terms. The sex of the victims and the rites to be performed in the trespass-offerings, were altogether different from those prescribed for the sin-offerings. The former always consisted of rams and he-lambs, which were never used for the latter. The blood of the sin-offering was to be put on the horns of the altar (Lev. iv. 7, 18, 25, 30), and that of the trespass-offering was to be sprinkled on the sides of the altar, vii. 2. Sin-offerings, also, as we have seen, were offered for the whole congregation; but trespass-offerings were only required from individuals. These two kinds of sacrifices had this point of resemblance, that they were considered as legitimately offered, only in compliance with the express command of the law; neither of them was ever admitted as a votive or voluntary oblation: that was peculiar to peace-offerings and burnt sacrifices.

4. *Peace-offerings* comprehended thank-offerings—free-will-offerings—and offerings made in consequence of vows, Lev. vii. 12—16. The Hebrew word used for these, denotes, as Dr. Clarke remarks,\* *to complete, make whole*, because by them that which was lacking was considered as being now made up: and that which was broken—the covenant of God by his creature's transgression—was supposed to be made whole. So that after such an offering, the sincere and conscientious mind had a right to consider that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the Apostle evidently alludes, Eph. ii. 14—19, "He is our peace (*i. e.* our *peace-offering*) who has made both one, and broken down the

\* Comment on Lev. vii.

middle wall; having abolished in his flesh the enmity," &c. (*See the whole passage*). The common offerings in such cases were, either a he or she calf, a he or she lamb, or a goat (Lev. iii. 1, 6, 12), accompanied with the proper meat-offering. They were to be without blemish for vows and thank-offerings (xxii. 18—22), but a free-will offering might be either lacking or superfluous in its parts, ver. 22. Whichever kind of them was brought, the offerer laid his hand upon its head, as an acknowledgment of guilt: after which, it was killed before the tabernacle of the congregation; its blood was sprinkled on the altar round about: the fat, the kidneys, the caul, and the rump, if it was a lamb, were all burnt on the altar (iii. 1—5); the breast, after it was waved, and the shoulder, after it was heaved, became the property of the priests (vii. 31—34); and the rest of the victim was eaten by the offerer, under the restrictions laid down in Lev. vii. 19—21; xxii. 30; xix. 5—8. The peace-offering for the whole congregation was made only once a year—at the feast of Pentecost, when two lambs composed the sacrifice. The peace-offerings of individuals were of three kinds; *viz.* those which were offered without bread; those which were offered with bread; and the peace-offerings of the Nazarites, about which there were some peculiarities. See Numb. vi. 15—20; Lev. vii. 31, 32.

5. Among the eucharistic oblations may also be placed the firstlings and the tithes. After the preservation of the first-born in Egypt, God declared that in memory of so singular a benefit, every first-born male, both of man and beast, should thenceforward be devoted to him, Numb. iii. 13. All male firstlings of beasts fit for the altar were to be sacrificed (Ex. xiii. 15; Numb. xviii. 17); and all male first-born children were to be redeemed by five shekels of money paid to the priests, Numb. iii. 47. This law is considered by the Jews as having no reference to the tribe of Levi, because *all* the males of that tribe were constantly devoted to the service of the sanctuary. The firstling of an ass was to be redeemed by the substitution of a lamb, or, that no one might derive any benefit from the sacrilege, his neck was to be broken, Ex. xiii. 13. The flesh of every firstling brought to the altar was wholly allotted to the priests, Numb. xviii. 17, 18. But if any firstling happened to have a blemish, it was not to be brought to the altar as a sacrifice, but to be given to the priests; and it was allowed to be eaten any where, not only by the priests themselves, but also by any other persons, Deut. xv. 21, 22.

To the same order of sacrifices must also be referred those



victims which were selected as the tithe of lambs, kids, and calves, Lev. xxvii. 32. The tenth of the herd and of the flock was every year to be devoted to the Lord, as a kind of thank-offering for all the advantages derived from cattle. It was to be solemnly offered to the Lord; if it happened to have any blemish, it might lawfully be eaten any where, but was not to be redeemed with money, nor to be exchanged for any other animal. But whatever was its condition, the whole of the flesh (according to Maimonides) belonged to the proprietor, and no part of it to the priests.

III. We have had occasion, in treating of the various kinds of sacrifices, to notice some of the purposes for which they were designed. It will not be amiss, however, to do so more formally in this place. The general design and uses of these sacrifices, then, were—(1.) As an acknowledgment of receiving all their good things from the hand of God, and of his right in the whole of that of which they offered him a part; though to make this act the more significant and expressive, it was a part of almost every thing they had.—(2.) To be a means of repentance and humiliation for sin, of the desert of which they were reminded by the suffering and death of the victim, substituted in their room, and suffering in their stead.—(3.) To typify that promised sacrifice of atonement which the son of God was to offer in due time, and to assist their faith in him.\* Of the political use of many of these sacrifices we have spoken, in treating of the Judicial law.

## SECTION II.

### MEAT AND DRINK OFFERINGS.

- I. MEAT OFFERINGS.—1. General directions for preparing them—2. The omer of first fruits—3. The two loaves for the day of Pentecost—4. The shew-bread—5. Meat offerings for particular persons—6. The oblations of incense, and tithes of inanimate things—7. Rules prescribed for offering meat offerings.  
II. DRINK OFFERINGS. III. The obligations to present sacrifices and oblations, and the time when they became due.  
IV. The typical nature of the whole class of sacrifices.

I. We have already noticed four classes of offerings, and we now pass on to a fifth class, known by the appellation of *meat offerings* (*mincha*).

\* See Lightfoot, Temple Service, ch. viii. sect. 1—4; Owen on the Hebrews, Exerc. xxiv; Jennings' Jewish Antiq. b. i. c. 5; Lamy's App. Bib. b. i. c. 7; Brown's Jewish Antiquities, vol. i. part iv. sect. 2; Outram on Sacrifices, Diss. i. ch. ix—xvii.



1. These offerings were composed of wheaten or barley flour; some with, and others without the addition of wine. They were all to be mixed with oil, and invariably to be connected with some kind of victims, except in the case of a person who had sinned being so poor, that he could not purchase two turtle doves, or two young pigeons for an offering. The victims which God required to be always accompanied with meat offerings, were all the burnt-offerings of the whole congregation, with all those of individuals, and the peace-offerings selected from the flock of the herd, but none taken from birds, except when they were substituted for a quadruped, nor any sin-offerings, except those offered by a purified leper, Numb. xv. 2, &c.; xxviii. 29; Lev. xiv. 10, 31. The following are the portions prescribed for the meat-offerings:—for bullocks, three-tenths of an ephah of fine flour mingled with half a hin of oil; for rams, two-tenths of an ephah of fine flour, mingled with a third part of a hin of oil; and for goats and female sheep, as well as for lambs and kids, both male and female, only one-tenth of an ephah of fine flour, mingled with the fourth part of a hin of oil, Numb. xv. These were the general directions, but in Lev. xxiii. 10—13, we find the lamb which was offered on the same day as the sheaf of the first-fruits, was to be accompanied with two-tenths of an ephah of fine flour; and in ch. xiv. 10, we find a log ordered for three-tenth deals in the meat-offering of the leper; and in ver. 21, a log of oil is ordered to but one-tenth deal of fine flour, in the case of those lepers who were poor.

The meat-offerings unaccompanied with any libations of wine, were either for the whole congregation of Israel, or for particular persons. Those of the former kind were three: the omer, or sheaf of first-fruits waved before the Lord; the two loaves ordered on the day of Pentecost; and the loaves called the shew bread.

2. The omer of *first-fruits* was offered on the sixteenth day of the month Nisan, before the wheat had grown to a full ear, and before which it was not lawful for any person to taste the new corn. Before the offering up of the first-fruits, all was unclean; after this oblation, all was holy. To this St. Paul alludes in Rom. xi. 16—"If the first-fruit be holy, the lump is also holy."\* These first-fruits were considered as giving a public and joyful assurance that the general harvest would soon be gathered in. How beautiful and striking is St. Paul's allusion to the ceremony of presenting this oblation, in the first epistle to the Corinthians, in which place he argues and

\* Lamy, App. Bib. b. i. c. 7.

establishes the doctrine of a general resurrection from the fact of the resurrection of Christ, as the *first-fruits* of them that slept! "Now is Christ risen from the dead and become the *first-fruits* of them that slept," xv. 20. "Christ the *first-fruits*—afterwards they that are Christ's," ver. 23. By raising him, the head and representative of Christian believers, from the dead, and conducting him in glorious triumph, as the *first-fruits* were publicly conducted through the streets of Jerusalem, from the grave to immortality, God hath announced to the whole world, that his power, in like manner, will be displayed in re-animating all the dead, and at the final consummation of all things, gathering into his eternal mansion an universal harvest of all the saints.\* After the omer of barley had been waved before the Lord, a part of it was consumed on the altar, and the rest was given to the priests, Lev. xxiii. 15—17.

3. The *two loaves* offered on the day of Pentecost, contained a tenth of an ephah each, made of the flour of new wheat, and was a thanksgiving for the bounties of the harvest which had been just gathered in. They were waved before the altar, and given entirely to the priests, it not being lawful to burn on the altar any thing containing leaven, Lev. vii. 13, 14.

4. The *shew-bread*, literally *the bread of faces*, so called from its position on the sacred table, in the outer sanctuary, where it was "set in order before the Lord," or "before *the faces* of Jehovah, was made of fine wheaten flour, two-tenths of an ephah being allotted to each cake. They were twelve in number, and placed on the golden table, in two rows, six in a row, and pure frankincense put upon each row." They were to be removed and replaced by fresh ones every Sabbath-day; when the removed ones were given to the priests, and the frankincense was burnt on the great altar, Lev. xxiv. 5—9. It is more difficult to ascertain the use of these, and what they represented, than almost any other emblem in the whole Jewish economy. Dr. Cudworth's opinion seems one of the most rational that has been advanced; viz. that with the other meat and drink offerings, and the furniture of the Tabernacle and temple, it was designed to shew the Jews that God had in an extraordinary manner taken up his residence among them, these things forming part of his establishment as king of Israel.†

5. The meat-offerings for particular persons were as follow:—(1.) The daily meat-offering of the high priest; half of

\* Harwood, Introduction, vol. ii. p. 307.

† See Dr. A. Clarke on Ex. xxv. 23, 30.



which was offered in the morning, and the other half at night, Lev. vi. 20—22. —(2.) The meat-offering of initiation, which was offered by each priest on his entrance into office. Every meat-offering for the priesthood was *wholly burnt*. —(3.) The sinner's meat-offering; or, that *substituted* by a poor man for a sin-offering, Lev. v. 11. —(4.) The jealousy meat-offering; or, the offering brought with the suspected wife, Numb. v. 15. It is worthy of notice, that this and the meat-offering of the first-fruits of the barley harvest, were the only offerings which were of barley; all the other kinds being of wheat. —(5.) The meat-offering of fine flour unbaked, which was prepared by pouring oil and frankincense upon it, Lev. ii. 1—3. —(6.) The meat-offering baked in the oven; which was either unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil, ver. 4. —(7.) The meat-offering baked in a pan, which was fine flour unleavened, mingled with oil, separated in pieces, on each of which was poured oil, ver. 5, 6. —(8.) The meat-offering which was made in a frying-pan; and which was fine flour mingled with oil, ver. 7. —(9.) The wafers baked in the oven, which are classed with the cakes above, in No. 6. —(10.) The offerings of first-fruits by individuals at the feast of Pentecost. With all the meat-offerings duly presented, salt was to be used (Lev. ii. 13), and according to the Jews, was to be sprinkled on the offerings when laid on the altar. Salt possesses an agreeable savour, and the quality of preserving food from putrefaction:\* hence, a durable covenant is called, "a covenant of salt," Numb. xviii. 19; 2 Chr. xiii. 5.† But no leaven nor honey was allowed in any offering. The latter was offered to Bacchus, among the heathen; and also to the infernal deities, and departed heroes.‡

6. To the offerings which have been specified we must add —(1.) the oblations of incense that used to be made in the Temple, for, though they are not usually classed with the meat-offerings, yet they must be numbered with those sacrifices which were to be selected from inanimate things, and were to be solemnly burnt in the service of God. The manner of offering this as been already noticed in treating of the service of the Temple. We shall only add here, that it represented the prayers of the people, while the priest, presenting them to God in the Temple, prefigured Christ, now in the heavenly sanctuary, commending to God the prayers

\* There is an allusion to this typical law in Mark ix. 49, 50; for some remarks on which, see *Critica Biblica*, vol. ii. p. 264.

† See Calmet's *Bib. Ency.* art. "Salt;" and *Fragments* to ditto, No. cxxx.

‡ Ovid. *Fast.* l. iii. 175; Strabo, *Geog.* l. xv; *Odys.* x. 518; xi. 26, &c.

of the saints. See Rev. v. 8; viii. 3, 4.—(2.) The *tithes* of all the fruits of the earth, which were paid by every Israelite. Jerom divides the tithes into four sorts:—Such as were paid to the Levites by the people, who were forbidden to eat any of their fruits till this had been paid, on pain of death.—Such as were paid by the Levites to the priests.—Such as were reserved for the banquets made within the precincts of the Temple, to which the priests and Levites were invited.—And such as were paid every three years for the support of the poor. See Numb. xviii. 21; Lev. xxvii. 30; Deut. xiv. 22, 23; Neh. xiii. 5, 10.\*

7. The rule prescribed in the law for preparing and presenting meat-offerings, was this:—They were to be brought to the priest, who carried them to the altar, took a handful from each of them, as an oblation, salted it, and burnt it upon the altar. The remaining part became the property of the priesthood, and was eaten by those whose lot it was to serve, Lev. ii. 2, 8, 9, 10; vi. 14—18; x. 12, 13.

II. The *drink-offerings* were nothing more than a certain quantity of wine, proportioned to the nature of the sacrifice which they accompanied. After the sacrifice and the meat-offering were laid on the fire, the drink-offering was taken by the priest, and poured out like the blood, at the foundation of the altar, or around its top.†

III. In closing this very summary account of the Jewish sacrifices and oblations, we just notice—1. The inducements to pay them, furnished to those liable. And 2. The time when they became due. The inducements to render these sacrifices and oblations, by those who were liable, were twofold, conscience and penalty. If the first prevailed not, the second was enforced, where the offence was known; and generally consisted in whipping. With respect to the time

\* Lamy, Apparatus Biblicus, b. i. c. 7.

† There is no doubt that the heathen borrowed their custom of offering meat and drink offerings from the Hebrew ritual. The salted meal (meat-offerings) which they added to their victims, and which used also to be accompanied with wine, is thus referred to by Virgil: "And now the dreadful day was arrived; the preparations to sacrifice me were commenced, and the salted meal was ready."—Æn. ii. 132. Servius' explanation is, "Salt and barley, called salted meal, with which they used to sprinkle the forehead of the victim, the sacrificial fire and the knives." After the salted meal it was also customary to pour wine on the head of the victim, which by that ceremony was said to be *macla*, or *magis aucta*, augmented, or more increased. This ceremony is thus referred to by Ovid: "Goat, gnaw the vine; yet its produce will be sufficient to be poured upon thy horns, when thou shalt stand before the altar."—Fast. l. i. It is likewise introduced as part of the sacrificial process, by Virgil:—"Here first the priestess places four black bullocks, and pours wine on their foreheads."—Æn. iv. 60. Dr. Harwood supposes that there is an allusion to this practice in 2 Tim. iv. 6. But that is hardly probable, as the Jews did not thus dispose of the drink-offering; besides which, Parkhurst says he can find no example in which the word here used by the Apostle signifies to have a libation poured out upon it, as a victim going to be sacrificed. Greek Lexicon, Σπενδω, See p. 500, ante, note.



when they became due ; it was at the first of the three great festivals which occurred next after the time of contracting the obligation. This provision was most beneficial to those who lived at a distance from Jerusalem, and who otherwise would have been compelled to abandon their ordinary occupations, and at a very great expence and inconvenience, appear with their offerings "in the place which Jehovah had chosen to put his name there;" for their offering could not be sent by the hand of another.\*

IV. To the incidental remarks which we have already offered on the typical nature of the Jewish sacrifices, we may add, from Outram, that the Apostle seems tacitly to compare all the different kinds of victims with the one sacrifice of Christ, as types with their antitype: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offerings for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law); then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb. x. 5—10. The apostle certainly means, (and the clause, "He taketh away the first, that he may establish the second," ascertains it beyond all doubt), that the sacrifice of Christ succeeded in the room of all the sacrifices which were "offered by the law:" and hence it was, that when his sacrifice was accomplished, they all ceased. As the sacrifice of Christ, therefore, succeeded in the room of all the victims that were to be offered according to the law, and removed them from their place; and as it far excelled them all, it seems reasonable to consider them all as types of this sacrifice, and this one sacrifice as the antitype of them all. For the mutual relation of type and antitype is sufficiently conspicuous in any two things, of which the latter succeeds by divine appointment in the room of the former, possessing moreover that efficacy of which the former had only an image, or a very small degree; especially when there is so great a resemblance between those two things, as between all the Jewish victims and the sacrifice of Christ.†

\* Lightfoot, Temple Service, ch. i. sect. 3; viii. sect. 5; Outram on Sacrifices, Dis. i. c. 8, 11.

† Dissertation on Sacrifices, p. 223.

## CHAPTER VIII.

## MEMBERS AND OFFICERS OF THE JEWISH CHURCH.

## SECTION I.

## THE HEBREW NATION, PROSELYTES, AND DEVOTED PERSONS.

I. HEBREWS and HELLENISTS. II. PROSELYTES — I. Slaves—  
 2. Proselytes of the gate—3. Proselytes of righteousness—  
 4. Female proselytes.—5. Notions of the Jews concerning pro-  
 selytes. III. The KINGS. IV. The PROPHETS. V. NAZAR-  
 ITES. VI. RECHABITES.

I. GODWYN distinguishes the people of Israel into two sorts, Hebrews and Proselytes. Jennings advances a step higher, and divides the whole world, after the formation of the Hebrew commonwealth, into Jews and Gentiles.\* The form of the Hebrew government being theocratic, each member of the state was also a member of the church, and hence the whole nation is said to be sanctified or holy, Lev. xx. 8; xxi. 8; xxii. 9, 16, 32, &c. The Jews were distinguished in the later period of their history, into two classes, viz. Hebrew Jews, and Hellenistic Jews, or Grecians, as they are called in our translation, John xii. 20; Acts vi. 1; ix. 29; xi. 20. The former spoke and conducted their worship in the Hebrew, or rather Syro-Chaldaic language; and the latter in the Greek tongue. And although as members of the Jewish church they were considered as equally holy, the former was nevertheless considered as being the most honourable. Hence St. Paul boasts (Phil. iii. 5), that he was "a Hebrew of the Hebrews,"

\* Jewish Antiquities, b. i. c. 3.

i. e. a Hebrew speaking and worshipping God in his own tongue.

11. Notwithstanding that the Jewish religion was peculiarly adapted to the Jewish nation, yet leave was given for the admission of proselytes, who were invested with certain privileges on their abjuration of idolatry, and submission to the worship of the true God. Of these proselytes there were three kinds, however; viz. slaves who embraced Judaism without receiving their freedom—proselytes of the gate—and proselytes of righteousness.\*

1. Slaves who embraced Judaism without receiving their liberty, were either foreigners, who had been by some means bought into Jewish families, or they were the children of these foreigners. Of this kind of proselytes was Eliezer of Damascus, the steward of Abraham's house (Gen xv. 2, 3), and to this does God compare Israel, when he says in Jer. ii. 14, "Is he a home-born slave; why is he spoiled?"

2. Proselytes of the gate were persons who, without undergoing circumcision, on observing the Mosaic ritual, engaged to worship the true God, and observe the seven precepts of Noah. Naaman the Syrian (2 Kings v. 18), and Cornelius the centurion (Acts x. 2), are thought to have belonged to this class.

3. The proselytes of righteousness were more highly favoured than the proselytes of the gate, for they might trade with Jews, marry with Jews, enter within the sacred fence of the Temple, and partake of the annual feasts.† There were several things, however, to which they were bound to submit, before they were entitled to these privileges. As, instruction in the principles of the Jewish religion—circumcision—baptism—the offering a sacrifice to Jehovah, &c. After having submitted to the rites of circumcision and baptism, the scholars, who had attended as witnesses, gave the proselytes a certificate, which, when presented to any synagogue, constituted them church members, while they resided within the bounds.‡ If the head of a family was in this way baptized, the infants and slaves were baptized at the same time, without asking their consent: the former, because they could not give it; and the latter, as being his property, and having no

\* It is right to observe here, that Jennings and other writers conceive this rabbinical distinction of proselytes to have had no existence in fact. See Jewish Antiq. b. i. c. 3. at the end.

† Prideaux, Connex. A. A. C. 428.

‡ Basnage, Relig. of Jews, b. v. ch. 6, 7.



rights of their own : but sons come of age were not baptised unless they wished it.\*

4. The female proselytes were received by baptism and sacrifice.†

5. We must not omit to remark, that after having submitted to the prescribed rites, the proselyte was considered as having been born again. Thus the Jews say, "When a man is made a proselyte he is like a new born infant," and "He hath a new soul." They even went so far as to maintain that the bond of natural relation, between him and his kindred, was now dissolved. Some have supposed there is an allusion to the proselyte's renunciation of his natural relations in Luke xiv. 26, where our Lord says, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple:" and that there is a like allusion in the following passage—"Hearken, O daughter, and incline thine ear; forget also thine own people and thy father's house," Ps. xlv. 10. Tacitus, in his character of the Jews, having mentioned their custom of circumcision, as adopted by proselytes, adds, "They then quickly learn to despise the gods, to renounce their country, and to hold their parents, children, and brethren in the utmost contempt." It is probable this unnatural contempt, which the Jewish doctors taught proselytes to entertain of their nearest relations, might be one thing, on account of which they are said to have "made them two-fold more the children of hell, than themselves," Matt. xxiii. 15.‡

III. Among the sacred persons in the Jewish constitution, we may properly number the *KINGS*, who were the Vicegerents of God, as the supreme magistrate of the state, and whose persons were consequently considered as sacred and inviolable, 1 Sam. xxiv. 5—8; 2 Sam. i. 14.

IV. The *PROPHETS* formed another class of sacred persons which was raised up among the Israelites, by God himself, to be the ministers of his dispensation. The business of the prophets was not merely to reveal secret things, whether past, present, or future; but also to instruct the people, and interpret the law and will of God. According to St. Augustine §, they were the philosophers, divines, instructors, and guides

\* Lightfoot, *Hor. Heb. Matt.* iii. 6.

† Brown's *Jewish Antiquities*, vol. ii. p. viii. sect. v

‡ Jennings' *Jewish Antiq.* b. i. c. 3.

§ *De Civitate Dei*, l. xviii. c. 41.

of the people; forming the bulwarks of religion, as witnesses of the divine presence, and living monuments of his will. In the earliest ages of the world, some individuals were raised up to sustain this sacred office: but from Moses to Malachi there was an uninterrupted succession of these public teachers, who testified against the misdoings of the people, laboured to call them back to a sense of their duty, and comforted and animated the pious and sincere, by predictions of future blessings. Their mode of living was most frugal, and their apparel was generally very plain. Their fidelity and zeal in the service of Jehovah frequently exposed them to cruel persecutions, in which they chose rather to submit to death than sully their sacred character.\* The gift of prophecy was not always annexed to the priesthood: there were prophets of all the tribes; and sometimes even among the Gentiles. Godwyn observes, that, for the propagation of learning, colleges and schools were erected for the prophets. The first intimation we have of these is in 1 Sam. x. 5, where the company of prophets spoken of are supposed to have been students in a college of prophets at Gibeath. These students were called sons of the prophets; and are frequently mentioned in after-ages, even in the most degenerate times (See 2 Ki. ii. 3, 5; iv. 38); and it seems from 1 Kings xviii. 4, that they were very numerous. They were educated under a proper master (who was commonly, if not invariably, a prophet), in the knowledge of religion, and of sacred music (1 Sam. x. 5; xix. 20), and were thereby qualified to be public teachers of religion. It seems that the prophets were generally chosen out of these schools. See Amos vii. 14, 15.

It was usual among the heathen to designate all such persons as were conversant with divine things by the name of *prophet*; in conformity with which St. Paul, when citing a passage from Epimenides, calls him *a prophet*, Tit. i. 12.—Speaking of prophets in the Christian church, the same apostle clearly defines their character, by saying, that “he who prophesieth speaketh unto men to edification, and exhortation, and comfort,” 1 Cor. xiv. 3.†

V. The NAZARITES were persons separated from the use of certain things, and peculiarly devoted or consecrated to the service of God. The law relative to the Nazareate is given in Numb. vi. The vow of the Nazarite consisted in the following particulars: (1.) He consecrated himself in a

\* For some observations on the prophetic writings, see ch. i. sect. 4. p. 91, &c.

† See Godwyn's Moses and Aaron, b. i. ch. 6; Jennings' Antiq. b. i. ch. 6; Stillingfleet's Orig. Sac. p. 92, &c.; Lamy's Appar. Bib. b. i. ch. 8; Dr. A. Clarke on 1 Cor. xiv. 3.

very especial and extraordinary manner to God. (2.) This was to continue for a certain time—eight days, or a month; but perhaps seldom less than a year, that he might have a full growth of hair, to burn in the fire, which is under the sacrifice of the peace-offering. (3.) During the time of his separation, he drank no wine nor strong drink; nor used any vinegar formed from an inebriating liquor; nor ate fresh or dried grapes, nor tasted even the kernels or husks of any thing that had grown upon the vine. (4.) He never shaved his head, but let his hair grow, as the proof of his being in this separated state, and under vows of peculiar austerity. (5.) He never touched any dead body, nor did any of the last offices, even to his nearest kin; but was considered as the priests, who were wholly taken up with the service of God, and regarded nothing else. (6.) “All the days of his separation he was holy.” During the whole time he was to be incessantly employed in religious acts.\* Perpetual Nazarites, as Sampson and John Baptist, were consecrated to their Nazariteship by their parents. Those who made a vow of Nazariteship out of Palestine, and could not come to the Temple when their vow was expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were: the offerings and sacrifices prescribed by Moses, to be offered at the Temple, by themselves, or by others for them, they deferred till a convenient opportunity. Hence St. Paul, being in Achaia, having made the vow of a Nazarite, he had his hair cut off at Cenchrea, a port of Corinth; but deferred the complete fulfilment of his vow till he came to Jerusalem, Acts xviii. 18. When a person found he was not in a condition to make a vow of Nazariteship, or he had not leisure fully to perform it, he contented himself with contributing to the expence of the sacrifices and offerings of those who had made, and were fulfilling this vow. By this means he became a partaker of such Nazariteship. Maimonides says, that he who would partake in the Nazariteship of another, went to the Temple, and said to the priest, “In such a time, such a one will finish his Nazariteship; I intend to defray the charge attending the shaving off his hair, either in part, or in the whole.” When St. Paul came to Jerusalem (Acts xxi. 23, 24), James, with other brethren, advised, that to quiet the minds of the converted Jews, he should unite with four persons, who had vows of Nazariteship, and contribute to their charges and ceremonies, by which the people would perceive that he did not disregard the law, as they had been led to suppose.†

\* Dr. A. Clarke on Numb. vi. 5.

† Calmet's Bib. Ency. art. “Nazarite.”

VI. The *Rechabites* are by some writers classed among the sacred persons in the Hebrew church. But this is a double mistake; for they were neither Israelites (1 Chron. ii. 55), nor religious persons, Jer. xxxv. 7.\* We have here, therefore, no concern with them.

## SECTION II.

### MINISTERS OF THE SANCTUARY.

I. The HIGH PRIEST—His qualifications and functions—His consecration to the office, and his dress—His duties—Typical nature of his character. II. The SUPERIOR OFFICERS OF THE TEMPLE—1. The Sagan—2. The Kathelikin—3. The Amerkelin—4. The Gezberin—5. The heads of the course—6. The heads of the houses of their fathers—7. Overseers. III. The ORDINARY PRIESTS—Qualifications for the discharge of the priestly office—The dress of the priests—Their duties—Their maintenance—Their numbers and divisions. IV. The LEVITES—Their rank—Their classes and duties—Their consecration—Their dress—Their support—Their numbers. V. The NETHINIM AND STATIONARY MEN.

In treating of those persons who sustained sacred functions in the Jewish church, we shall follow the order in which they are enumerated and classed by the indefatigable Lightfoot†; viz. the High Priest—the Superior Officers of the Temple—the Priests—the Levites—the stationary men and Nethinim.

I. THE HIGH PRIEST.—In the Aaronic priesthood, the law established two orders or degrees; of which the superior was allotted to Aaron himself, and to his successors in the pontifical dignity, and the inferior to the other priests. Hence it appears, that those functions which the Scriptures attribute to Aaron, as peculiar to himself, belonged exclusively to the high priests, and that the rest of the offices might be legitimately performed by the other priests.

1. In addition to the splendour of his dress and the dignity of his office, of which we shall presently speak, there were certain things of a civil nature in which the high priest differed from other men. It was necessary, for instance, that he should be free from bodily defect, Lev. xxi. 17—21. He

\* See Jennings, b. i. ch. 8, at the end.

† Temple Service, ch. ii.—vii.



could neither marry a widow, nor a woman that had been divorced, nor a profane woman; but only a virgin, ver. 7—11—7. He might not be defiled for the dead, or mourn, except for his nearest relations, ver. 1—3. He might not be veiled if others were, or unveiled if they happened to be so; and while others sat on the ground, he sat on a seat, &c. In short, the Jewish policy seems to have been; never to allow that principal functionary to forget that he was the priest of God, and solemnly separated from the rest of men. Yet, high as his character was, in a sacred point of view, he was not raised above the law; for there were circumstances which shew that, in civil matters, the crown was always superior to the mitre. Thus, he might be a witness in a civil cause, and, if necessary, evidence might be given against him. He might act as judge occasionally; and, when guilty, could himself be judged. If he so far forgot the sanctity of his character as to do any thing that required whipping, he was suspended from his office, punished by the Sanhedrin, and then deposed. His shoe might be pulled off for not raising seed unto his brother (Deut. xxv. 5), although he was not permitted to marry a widow, Lev. xxi. 13, 14. These, and several other things which might be mentioned, serve to shew that the sanctity of his character did not raise him above civil controul.\*

2. That no species of sanctity or honour might be wanting to the priesthood, the Aaronic priests were consecrated to their office by various rites and ceremonies, in the following manner:

The first part of the consecration commenced with ablution (Ex. xxix. 4; Lev. viii. 6.), to teach them the necessity of holiness to the proper discharge of so sacred an office. As soon as the lustrations had been duly performed on Aaron and his sons, Aaron himself was first arrayed in the pontifical attire; the splendour and magnificence of which were proportioned to the dignity of the priesthood, and of the services to be performed. Hence they are said to have been made "for glory and for beauty," Ex. xxviii. 2. The vestments of the high priest were the coat, the drawers or breeches, the girdle, the robe, the ephod, the breast-plate, the mitre, and the crown: all which, being very beautiful, and some of them made of gold, have been called by the Jews, *golden vestments*, Ex. xxviii. These were put upon Aaron, and used to be worn by every high priest in the performance of all the sacred functions, except only on the day of annual atonement. In

\* Lightfoot, Temple Service, ch. iii. See also Brown's Jewish Antiquities, vol. i. p. 248, 249.

Services of that day no others were worn than the coat,  
 trousers, the girdle, and the mitre: these were made of  
 and are called by the Jews, *white vestments*. Grief be-  
 that day, and pompous attire is unsuitable to grief.  
 arrayed with these vestments, Aaron was further dig-  
 by being anointed with the holy oil (Ex. xxix. 7;  
 25; Lev. viii. 12.), which, the Jewish writers say, was pro-  
 y poured over his head, and thence drawn over his forehead,  
 to describe on it, according to some, the Greek X, ac-  
 cording to others, the K, or according to others, the Hebrew  
 which is the first letter of the word priest in that lan-  
 guage: for there is nothing which the Jews leave uninvolved  
 their subtleties. The holy unction, however, was signifi-  
 cant of honour and joy, as well as of sanctity and divine in-  
 spiration. In allusion to this David says, "Thou lovest  
 righteousness and hatest iniquity; therefore God, even thy  
 God, hath anointed thee with the oil of gladness above thy  
 fellows," Ps. xlv. 7. Hence it is, also, that the Son of God,  
 being endued with the Holy Spirit without measure (John  
 34), is called Messiah, Christ, the Anointed. Hence like-  
 wise, Christians themselves, who are made spiritual kings and  
 priests (Rev. i. 6.), are said to be "anointed," and to have  
 received an unction," 2 Cor. i. 21. Hence, in the last  
 place, among the ancient Christians unction was connected  
 with baptism. \* These rites having been performed upon  
 Aaron, his sons were next enrobed with the vestments appointed  
 them, and then the oblation of three sacrifices for the whole  
 family followed. First, a *sin offering*, as a kind of expiation by  
 which they were to be purified. Secondly, a *burnt offering*, as a gift  
 presented to recommend them to their Lord; and lastly, a  
*peace offering*, as a sacred feast by which they were intro-  
 duced into the family of God. For even the offerers them-  
 selves were permitted to feed upon peace offerings; and those  
 who rightly fed upon them were considered as God's domes-  
 tics, Ex. xxix; Lev. viii. With the blood of the ram, which  
 was immolated as a peace offering, were then imbued the  
 right ears of all the priests, and the thumbs of their right  
 hands, and the great toes of their right feet, Ex. xxix. 20;  
 Lev. viii. 23, 24. By this ceremony every priest was admon-  
 ished what great attention he was required to give to the  
 study of the law, to the sacred services, and to his ways, a  
 manner by which the Hebrews denote the general conduct.  
 Rabbinel observes, these ceremonies were performed on the  
 right ear, right hand, and right foot, to teach the priest that  
 hearing, his actions, and his manners ought always to

\* Tertulian de Baptism. c. vii.



have a right tendency: for the *right* denotes perfection.\* After these things were done, Moses, who was appointed to officiate as a priest in these solemnities, "took of the ram" last mentioned, "the fat and the rump, and all the fat that covereth the inwards, and the caul above the liver, and the two kidneys and their fat, and the right shoulder; and one loaf of bread, and one cake of oiled bread, and one unleavened wafer, and put all in the hands of Aaron and of his sons;" and placing his hands under their hands, he "waved them" all to and fro, and presented them to God, the possessor of all things; and having thus presented them, he "took them from off their hands," and proceeded to "burn them upon the altar," Lev. viii. 25—28; Ex. xxix. 22—25. The breast of this ram he waved in the same manner, and took for himself; that being his share, as he had done the duty of a priest. He then sprinkled Aaron and his sons, and all their garments, with blood taken from the altar, and with the holy oil. In this manner he consecrated both the priests themselves and the sacerdotal vestments, Lev. viii. 29, 30.

By these rites and ceremonies, repeated for seven successive days, the whole family of Aaron was originally invested with the priesthood, Lev. viii. 33, 34. But as long as any of the holy oil remained, all his successors in the priesthood, when about to enter on their office, were anointed and arrayed with the pontifical vestments, for the same number of days, Ex. xxix. 29, 30. Hence the high priest is sometimes designated in the Scripture as "the priest that is anointed," Lev. iv. 3, 5, 16. But after the consumption of the sacred oil made by Moses, which the Jews affirm was never made again, it was a sufficient investment in the high priesthood to be arrayed in the pontifical robes for seven successive days; after which he was said to be "consecrated by the garments." The case of the high priest differed from that of the common priests; who were never consecrated afresh after the original consecration of their fathers, the immediate sons of Aaron. The reason of this difference was, that the pontificate descended according to personal claims, but the priesthood by hereditary right.†

3. The high priest being thus installed, was prepared for discharging the various parts of his office, which were as follow:—(1.) To offer sacrifices for the people; some of which he performed alone, as on the great day of atonement, in the most holy place; some with the assistance of the priests, as the offering of incense, and trimming the lamps, at certain

\* Ad Exod. xxix.

† Outram on Sacrifices, Diss. i. c. 5.

times, in the holy place; and some with the assistance of both priests and Levites, as all the services of the brazen altar, where the priests assisted in killing, and the Levites in removing what was offensive about the bodies of the beasts that were sacrificed.—(2.) To bless the people, either at stated seasons, according to the form prescribed, Numb. vi. 23—27, or occasionally, as when Eli blessed Hannah, 1 Sam. i. 17.—(3.) To judge the people, either in things concerning the house and worship of God (Zech. iii. 6, 7), or in hard and difficult cases of a civil nature, when he was joined with the civil judge or ruler, Deut. xvii. 12. \* Dr. Owen makes him also to have been, *ex officio*, a member of the Sanhedrin, which he thinks countenanced by Deut. xvii. 8—13, although he owns that this is denied by some of the Jews. † The high priest held his office for life, that is, he could not be deposed by any legal procedure. But it frequently happened in the times toward the end of the Jewish polity, that the office was made an object of emolument and ambition, and priests were deposed and installed according to the pleasure of those who wielded the supreme authority in the state. See the books of Maccabees, and Josephus' Jewish Wars, b. iv. c. 3.

4. In closing these observations, we must not omit to notice the typical character of the high priest, the illustration of which truth is one of the objects proposed by the writer of the epistle to the Hebrews. As our great high priest, Christ has offered a more excellent sacrifice than those with which Aaron was provided. He, "through the Eternal Spirit, offered himself without spot to God," and then passed through the heavens into the most holy place, to present the oblation of his blood on our behalf.

II. THE SUPERIOR OFFICERS OF THE TEMPLE. Of these the following were the principal ones :

1. *The Sagan*, was the officer next in dignity after the high priest. There is some difficulty in ascertaining the precise nature of his duties, but the most probable opinion is, that he was the assistant of the high priest while present, and his substitute when absent. For as all the affairs of the temple were under the direction of the high priest, and no individual could attend to them all, so it was judged requisite to give him an assistant. Hence the Sagan acted as high priest in all the business of the temple, which was not peculiar to

\* Brown's Jewish Antiq. vol. i. p. 247.

† Exercit. 23, in vol. i. of his Exposition of the Epistle to the Hebrews. For a more detailed account of the vestments and duties of the high priest, see Jennings' Jewish Antiq. b. i. c. 5.

that sacred character, when the high priest himself was either absent or indisposed. This office also related to the priests below him; for Maimonides says, that all the priests were under the disposal of the Sagan. In this sense, Lightfoot remarks, Zadok and Ahimelech are said to have been priests in the days of Abiathar, the high priest: he is also of opinion that where Annas and Caiaphas are said to have been high priests together (Luke iii. 2), the meaning is, that Caiaphas was high priest, and Annas his Sagan.\*

2. The next office in point of dignity was that of the *Kathelikin*, or chief overseers of the treasuries. They were two in number, and as their title imports, were placed over the property of the temple. They were to the Sagan, what the Sagan was to the high priest.

3. The next office was that of the *Amerkelin*, of whom there were seven. They were the overseers of the gates which were round the court of Israel, and which were seven in number. They had also the keys of the Temple wardrobes, and of the rooms of the several vessels.

4. The *Gezberin*, or deputy collectors, under the *Kathelikin* and *Amerkelin*, were appointed to receive all that was due by statute, or voluntarily offered to the temple treasury. The five ranks of priests thus noticed, are thought by Lightfoot to have formed the *Beth-din*, or consistory of the priests, for transacting the business of the sanctuary; neither inflicting fines nor corporal punishments, but overlooking the service and the devoted things. They are called *counsellors* and *sitters*; and Joseph of Arimathea, who was "an honourable counsellor," is supposed to have been one of their number.

5. *The heads of the course*, or the priest who presided over the course that served for the week, was the sixth officer in point of dignity. These are the same officers who in the Gospels are termed "chief priests."

6. *The heads of the houses of their fathers*, in each course of the priests, were the lowest order, except the *ordinary priests*.†

7. Besides these officers there were fifteen overseers, over so many companies, for the purpose of seeing to the proper ordering of every thing connected with the temple service, in which the utmost regularity, and the most rigid punctuality were observed.

III. Having noticed the gradations of rank among the priesthood, we are now prepared to enter more particularly into the duties and employment of the ordinary priests in the service of the sanctuary.

\* Temple Service, ch. v. sect. 1.

† lb. sect. 2.—ch. vi.

1. We shall not here enter into a discussion of the question relative to the discharge of the priestly office prior to the giving of the law. Our business is solely with the constituted order of Aaronic priests under the Mosaic dispensation.

We have already stated that the office of the priesthood was confined to the family of Aaron, and the tribe of Levi. For a stranger, or a person belonging to another tribe, to thrust himself into the sacerdotal office was an offence punishable with death, Numb. iii. 10. Of the consecration of the priests we have also spoken; for on their first appointment, Aaron and his sons were consecrated together, and there was no repetition of this ceremony, or any part of it, except in the case of the high priest. To qualify a person to discharge the functions of the priesthood, it was sufficient that he could trace his descent from Aaron; provided he was free from bodily blemish, or legal pollution, Lev. xxi. 16—23; Deut. xxiii. 1, 2; Ez. ii. 61—63; Neh. vii. 5. The usual offering on entering into the office was a young bullock and seven rams (2 Chr. xiii. 9), accompanied with the meat offering of initiation (Lev. vi. 20—22); unless when they were very poor, in which case the meat offering, only, was required.

The age at which the priests were allowed to enter upon their office is not stated in Scripture, but it is supposed to have been thirty years. From twenty-five to thirty they learned their duties, and from thirty to fifty they served their office, when they might retire, if they chose.† Of their marriages we know but little: like the high priests they were forbidden to marry widows, or women who had been divorced; but might marry virgins, or the widows of priests (Ezek. xliv. 22); and it was reckoned disgraceful to marry into families either of bad character, or bearing hereditary diseases, Lev. xxi. 7.

Great care was taken to prevent the ministers of the sanctuary from being polluted by any ceremonial defilement; and, consequently, disqualified for public service. In that respect they were to be holier than other men. For, besides the general caution to avoid the ordinary violations of the divine law, which were binding on all the Israelites; their own particular defilements are specially mentioned (Lev. xxii. 1—10); and their mourning for the dead, and consequent defilement on that account, were confined to the nearest relations (ver. 1—3), lest the service of God should be interrupted.

2. The dress used by the priests, while officiating, consisted of a white linen bonnet, coat, breeches, and a girdle of the

† Lightfoot, *Hor. Heb.* Lu. i. 18.

same material, embroidered with blue, purple, and scarlet, Ex. xxviii. 40, 42; xxxix. 27—29. The bonnet was of the same form as the high priest's mitre, but not so full and ornamented, and without the golden plate, on which was engraven "HOLINESS TO THE LORD." The girdle was of considerable length, so as to fold round them several times, thus serving both for warmth and for strengthening the loins. And the breeches were for the sake of decency, when they ascended the altar, or had occasion to walk round its several sides. When they were not officiating they wore the ordinary dress of their countrymen, Lev. vi. 11. Dr. Jennings\* conceives that Ananias had not on his sacerdotal dress when Paul was brought before the Sanhedrin (Acts xxiii. 5.), by which he explains the answer of the apostle to those who smote him.

3. The duties of the priests are fully described in the Pentateuch. They kept alive the sacred fire on the altar of burnt offering, in the court of the priests. They killed the animals which were devoted, offering them in the manner appointed for each. They trimmed the lamps on the golden candlestick in the holy place; prepared, brought, and removed the shewbread; offered up prayers for the people; judged of leprosy, the causes of divorce, the waters of jealousy, vows, uncleanness, &c. In short, they had the charge of the sanctuary, altar, service, and all the vessels connected with it (Numb. xviii. 3, 5, 7), to keep them in order, to free them from pollution, and to preserve decency through the whole of the ritual; for which last purpose, particularly, none were allowed to taste wine till the evening, Lev. x. 9; Ezek. xlv. 21. But the duties of the priests were not confined to the temple. They were judges in civil matters in the thirteen cities appropriated to them (1 Chr. vi. 54—60; xix. 8—10; Ezek. xlv. 24), and would naturally also be employed in offices suited to their sacred character, either in reading, explaining, and translating the law (Deut. xxxiii. 10; Neh. viii. 2—8; 2 Chr. xvii. 8, 9); or, when synagogues were appointed, in sending a sufficient number of their order to the several places of public worship, to conduct the divine service.† Nor were they freed from liability to serve the state in time of danger, of which we have numerous examples in the Old Testament history.

4. The maintenance of the priesthood was derived from the following sources:—the thirteen cities, with their suburbs, which were appointed to them, Josh. xxi. 4; 13—19; 1 Chr.

\* Jewish Antiq. b. i. c. 5.

† See Lightfoot, Harm. of the Evangel. p. i. sect 7, and p. iii. sect. 7.

vi. 54—60; the portions of the sacrifices which were reserved from the altar; the first-fruits presented at the temple (Lev. xxii. 10—16); which, by the rabbis, were fixed at the fortieth, or not below the sixtieth of the whole crop;\* the produce of every thing devoted to the Lord; the firstlings of cattle; the first fleece of the sheep (Deut. xviii. 4); the price paid for the redemption of the first-born, (Numb. viii. 17; xviii. 16); the tenth of the tithes (Numb. xviii. 26—31); the fifth part that was added to the estimation of trespass in the things of the Lord (Lev. v. 15, 16); the fruit of all trees of the fourth year after they were planted, xix. 23, 24. †

5. Concerning the number of the priests during the continuance of the tabernacle, we have no information. But in the time of David we find them so numerous that he divided them into twenty-four courses, each of which was to serve a week in its turn, 1 Chron. xxiv. 1—19; 2 Chr. xxiii. 4—8. Each of these courses had its head, or chief, of whom we have spoken in enumerating the principal officers of the temple. This order seems to have been retained till the captivity; but as only four of the classes returned from Babylon, Ezra is said to have divided them into their original number, and to have distinguished each course by its former appellation. As the great number of the sacerdotal order occasioned their being first divided into twenty-four companies, so in after-times the number of each company became too large for them all to minister together; for there were no less, according to Josephus, ‡ than five thousand priests in one course, in his time. Each course was therefore divided according to the number of the houses of their fathers that were contained in it. The chiefs of each house formed the sixth class of officers noticed above.

IV. THE LEVITES were so named, because they were the posterity of Levi, one of the sons of Jacob. They were chosen to the service of the sanctuary in place of the first-born of the males of Israel, who were counted holy to the Lord, Numb. iii. 12. 1. In point of dignity the Levites were of a middle rank, between the priests and the people. They were, properly speaking, the ministers and assistants of the priests, during the whole divine service, Numb. iv. 15; 1 Chr. xv. 2.

2. They were at first divided into three classes, according to the number of the sons of Levi; viz. the *Gershonites*, the *Kohathites*, and the *Merarites*, Numb. iii. 17. Under

\* Calmet, Bib. Ency. art. *First-fruits*; Lightfoot, Hor. Heb. Matt. vi. 23.

† Brown's Jewish Antiq. vol. i. part. iii. sect. 3.

‡ Second book against Apion.



the tabernacle, their office was to carry it and its furniture from place to place, each family having its particular department. At this time they did not enter upon their office till they were thirty years of age, Numb. iv. 3. Under the temple the age was reduced to twenty, 1 Chr. xxiii. 24. When the Israelites entered the promised land the service of the Levites was somewhat altered: for, while part of them attended the tabernacle and ark, the rest were distributed through the land, in the several cities that were allotted them. These cities were thirty-five in number, which with the thirteen given to the priests made forty-eight. Their names, with the tribes in which they stood, may be seen in Josh. xxi. 20—42; 1 Chr. vi. 64—81. Six of these Aaronical and Levitical cities were styled cities of refuge, because they were appointed for those who had unintentionally been guilty of murder, Deut. iv. 41—43; Josh. xx. 2—9. In their several cities it is supposed the Levites employed themselves in the instruction of youth.\*

In the time of David the Levites were divided into twenty-four courses, that they might attend the temple weekly, and only officiate about two weeks in the year, 1 Chr. ix. 20—34; xxiii. 7—23; xxiv. 20—31; xxv. 1, &c.; xxvi. 1—19. The employment of the Levites about the temple was three-fold. (1.) As *porters* at the gates of the temple. (2.) As *guards* of its sacred precincts during the night. Over these was placed an overseer, called “the man of the mountain of the House,” whose business it was to see that each one did his duty. We are told in the Mishna, that if, in going his rounds, he found any not standing, he said to him,—from a consideration of infirmity of human nature—“Peace be unto thee;” but if he found any one asleep, he struck him, and might set fire to his garments, which was sometimes done. Lightfoot thinks there is an allusion to this in Rev. xvi. 15, “Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”† —(3.) As *musicians* and *singers*, whose duty it was to conduct the vocal and instrumental part of the sacred service. This class formed the temple choir, and was divided into twenty-four courses. Such was the distribution of the Levites about the temple service, to which we may add, that on extraordinary occasions they assisted the priests in killing the sacrifices; but were not allowed to meddle with the blood, 2 Chr. xxix. 34; xxx. 16, 17; xxxv. 11. They seem also to have had some share in the solemn act of blessing the people,

\* Lightfoot, Harm. of the Evang. part i. sect. 7; part iii. sect. 1.

† Temple Service, c. vii. s. 1.

at the conclusion of the public service (ch. xxx. 27); to have joined with the priests, in the general distribution of the funds for maintaining the sacerdotal orders throughout the several cities allotted to them (ch. xxix. 5—7; 16—19); to have copied the law for the benefit of their countrymen, and even sometimes to have had schools for explaining it; to have acted in the situation of officers and judges (1 Chr. xxiii. 4); and to have given their proportion of defence to the state, ch. xxvi. 30—32. We also find them sustaining the military character, ch. xxvii. 17; xii. 26—28.

3. The consecration of the Levites to their office is mentioned in Numb. viii. 6—22; where we are informed that, after being sprinkled with water, having their bodies shaved, and their clothes washed, they took two young bullocks, with the necessary appendages, and gave them to Aaron, to be offered, the one for a sin-offering, and the other for a burnt-offering.

4. Concerning the dress of the Levites we have no information. Calmet says they had no dress to distinguish them from their countrymen. In the reign of Agrippa, Josephus informs us\* that the Levites requested permission from that prince to wear the linen tunic, like the priests, which was granted. This innovation was displeasing to the priests; and the Jewish historian remarks, that the ancient customs of the country were never forsaken with impunity: adding, that Agrippa permitted likewise the families of the Levites to learn to sing and play on instruments, that they might be qualified for the temple service as musicians.

5. The sources whence the support of the Levites was derived were, the thirty-five cities, with their suburbs, assigned to them; and the tithes of corn, fruit, and cattle; or rather nine-tenths of all the titheable productions of the eleven tribes; for the priests received a tenth part of their tithes, which were regarded as their first-fruits, offered to God, Numb. xviii. 21—24.

6. With regard to the numbers of the Levites, we observe that when numbered in the second year after the Exodus, they were found to be 22,300 (Numb. iii. 22, 28, 34); of which there were 8580 fit for the service of the sanctuary. When numbered by David, a little before his death, those fit for the sacred service amounted to 38,000, of whom 24,000 were set over the work of the Lord; six thousand were officers and judges, four thousand were porters, and four thousand were musicians, 1 Chr. xxiii. 3, 4, 5. Among those who took ad-

\* Jewish Antiquities, b. xx. c. 8.

vantage of Cyrus' decree, and returned from Babylon, we find only three hundred and forty-one (Ez. ii. 40—42), or 350 (Neh. vii. 24—26) Levites came along with Zerubbabel. A few more, indeed, are mentioned in Neh. xii. 24—26; but they are very inconsiderable. Thus we see that many chose rather to remain at Babylon than return to Judea; and it is painful to observe, that even of those who did return, there were several whose hearts were not right with God. But they became sensible of the errors into which they had fallen, reformed the abuses which had crept in among them, and, as a token of obedience, signed with Nehemiah the national covenant (Neh. x. 9—13), and dwelt at Jerusalem, to influence others by their authority and example, ch. xi. 15—19.\*

#### V. The NETHINIM and STATIONARY MEN.

1. The *Nethinim* were persons given, as the name imports, to the priests and Levites, for performing the servile offices of the Tabernacle and the Temple, Josh. ix. 27. The first of this kind of persons were the Gibeonites, who imposed upon the Israelites by a false statement, and thus saved their lives, Josh. ix. 21—27. David and Solomon devoted to this service some of the persons taken in war, and "the strangers that were in the land," Ezra viii. 20; 2 Chr. ii. 17, 18. The latter amounted to 153, 600; 80,000 of whom became hewers of wood, and seventy thousand bearers of burdens, and were placed under 3600 of the chief of Solomon's officers, 1 Ki. v. 16. Many of these returned from the captivity, evidently preferring to sustain the meanest offices in the house of God, rather than dwell in the tents of wickedness, Ez. ii. 58; viii. 20; Neh. iii. 26; vii. 46—60.

2. The *stationary men* we have had occasion to mention, in treating of the service of the sanctuary, whence it has been seen that they were the representatives at the temple of the twenty-four classes into which the Jewish nation was divided. The design of their appointment was to secure, *virtually*, the presence of the entire nation, when the daily sacrifices and worship were offered. There were twenty-four courses of these officers, each of which attended at the temple for a week, during which time it was neither lawful for them to wash their clothes, nor be trimmed by a barber.†

\* Lightfoot, *Temple Service*, ch. vii. s. 2. Jennings' *Jewish Antiq.* b. i. ch. 5; Brown's *Jewish Antiquities*, vol. i. part. iii. s. 4; Beausobre, *Introd.* p. 90, 4to.

† Lightfoot, *Temple Service*, ch. vii. sect. 3.

## CHAPTER IX.

OF THE CORRUPTION OF RELIGION AMONG THE  
JEWS.

## SECTION I.

## IDOLATROUS PRACTICES.

Excellency of the Mosaic code — Rise and progress of idolatry —  
Groves and high places.

It is impossible to take even a cursory survey of the Jewish religion, without being struck with its vast superiority over the most refined and exalted system adopted by the heathen nations of antiquity, even where these had borrowed most of their light from the sun of righteousness, which shone with such resplendent glory in Judea. Its principles were so congenial with the nature and character of man — his obligations and duties — his wants and desires; its advantages so numerous and manifest; and its ritual, so fascinating and engaging, that it would seem almost impossible that its subjects should ever abandon it in favour of the disgusting rites and degrading superstitions of idolatrous worship. Nevertheless, it is a lamentable fact, that the people who were favoured with this revelation, and destined to be the preservers and teachers of the knowledge of the true God, at various periods of their history abandoned their temple and oracle — their religion and their God — to mix with the surrounding nations in the impurities of their worship; or else engrafted upon their pure and hal-  
lowing system of doctrines sundry idolatrous rites.

To trace the rise and progress of idolatry among the Jewish people, or even to enumerate the idols and idolatrous customs which were adopted by them, during the period of their history prior to the captivity, would greatly exceed the limits of this work. We can only observe, therefore, that the first palpable exhibition of a desire to relapse into idolatrous practices, was made under circumstances of the most aggravating

character, in the well known matter of the golden calf. Under the administration of the judges there was an awful degeneracy, from which they were to a considerable extent recovered during the government of Samuel and David. Towards the close of Solomon's reign, that monarch set a fatal example to his subjects, which soon spread through the whole length and breadth of the land, and ultimately subjected the two nations to a total deportation into captivity, which so far answered the design of God, in curing them of their idolatrous propensities, that in every subsequent period of their history they seem to have regarded it with the utmost abhorrence.

In sundry places of the Old Testament mention is made of the groves and high places which were dedicated to idolatrous purposes. In these places the Israelites are said to have "burned incense and wrought wickedness, to provoke the Lord, as the heathen" 2 Kings xvii. 9—13. For this reason no altar was dedicated to Jehovah was allowed to be set up near them.

## SECTION II.

### JEWISH SECTS.

- I. The Sadducees. — II. The Pharisees. — III. The Essenes. — IV. The Samaritans. — V. The Scribes. — VI. The Lawyers. — VII. The Elders.

Prior to the Babylonish captivity we have no information concerning the existence of any religious sects in the Jewish church. But in the time of the Maccabees it is thought, by some writers, that it was divided into two parties, the *Zadokim*, or righteous, who observed only the written law of Moses and the *Chasidim*, or *Asideans*—the pious—who superadded the constitutions and traditions of the elders. On this subject, however, considerable diversity of opinion prevails among the learned. We shall not attempt to hazard a conjecture, but rather pass on to notice the religious sects which existed

\* Parkhurst has shewn, that in several passages of Scripture where we read of these *groves*, an idol or idols are meant, and not a collection of *trees*. This idea has been seized upon by Mr. Landseer, who has made some considerable progress towards tracing the origin, and identifying the form of these idols, in a very ingenious dissertation on an antique engraved cylinder, which has been obtained in Syria, representing, among other things, an armillary and astronomical machine. — See his *Sabeen Researches*, Essay viii.



times of the New Testament history. Of these, the principal were the Sadducees, the Pharisees, and the Essenes.

**THE SADDUCEES.**—The sect of the Sadducees derived its name from Sadoc, who flourished in the reign of Ptolemy Philopator, about 263 years before Christ. Sadoc was the pupil of Antigonus Sochæus, an eminent Jewish doctor, president of the Sanhedrin, who, in his lectures, inculcated the reasonableness of serving God from the innate and intrinsic excellence of the duty itself, and not from the servile hope of mercenary recompence. From this doctrine, it was inferred that there was no future state, and that reward and punishments were confined to this life. Those who espoused his sentiments obtained the name of *Sadducees*. Their creed is thus concisely expressed: "They say that there is no resurrection (Campbell, *future life*), neither angel nor spirit." Hence that captious query, concerning the woman who had survived seven husbands, which they addressed to the Lord for his solution, thinking to involve him in an insoluble dilemma. They disregarded all the traditions of the elders, and admitted, in our Saviour's time, only the five books of Moses, as proper to be read in the synagogues.\*—They considered that God did not interfere in human affairs. Their numbers were inconsiderable, but among them were some of the most eminent persons in the state. Josephus thus describes them:—"The Sadducees maintain, that the soul perishes with the body. They pay no regard to any traditions, except the injunctions of Scripture. They deem it unwarrantable to maintain disputes with the teachers of that wisdom which others espouse. Those who have adopted their opinions are but few, but those few are persons of the first distinction. Hardly any business of the state is transacted by them, for when they are invested with any civil office, it is only against their inclination, and solely through necessity; in they conform to the measures of the Pharisees, otherwise the common people would never bear them."

**THE PHARISEES.**—The Pharisees were the most distinguished and popular sect among the Jews. They first appeared about 140, B. C. They affected great mortification and abstraction from the world, imposed on themselves frequent fasts, and made long prayers at the corners of the streets. In fact, they were most ostentatiously religious, as outward observances went, but were inwardly conceited hypocrites. They believed in a future state of reward and punishments, and therefore held the Sadducees in

\* Prideaux, Connex. p. ii. b. 5. A. A. C. 107.



the highest abhorrence. Their notion of the resurrection, however, was nothing more than the Pythagorean transmigration. They held the doctrine of predestination, and that all things were under the government of an irreversible fatality.\* In fine, the scrupulous performance of a thousand trifling minutenesses made up their religion; the love and acquisition of power, and the reputation of superior sanctity were the end and aim of all their actions: they had a form of godliness, but were strangers to its power; for they were under the dominion of the most detestable of all vices, spiritual pride and hypocrisy.† Josephus has given the following account of their tenets:—“Now, the Pharisees live modestly, and despise delicacies in diet; and they follow the conduct of reason, and what that prescribes to them as good for themselves they do. They also pay a respect to such as are in years, and are they so bold as to contradict them in any thing that they have introduced. And when they determine that all things are done by fate, they do not take away the freedom from men of doing as they think fit, since their notion is, that it has pleased God to make a rule, whereby what he wills is done; but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal vigour in them, and that, under the earth, there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again. On account of which doctrines they are able to persuade the body of the people; and whatsoever these do about divine worship, prayers, and sacrifices, they perform according to their direction: insomuch, that the cities give great attestation to them, on account of their virtuous conduct, both in the actions of their lives, and their discourses.” The most considerable part of the religion of the Pharisees consisted in a scrupulous observance of the traditionary law which was regarded by them as being of higher authority than the written law. “The words of the Scribes,” said they, “are lovely above the words of the law: for the words of the law are weighty and light, but the words of the Scribes are all weighty.” Hence it was that our Saviour so frequently charged them with rendering the word of God of none effect by their traditions.

\* Joseph. Ant. b. xiii. c. 10.

† Harwood's *Introduct.* vol. i. p. 232.

‡ Jewish Antiq. b. xviii. ch. 1. See further in Stackhouse's *Hist. of the Bible* b. vii. ch. 4; and Lightfoot's *Harm. of the Evangel.* sect. 23.

III. THE ESSENES are not once mentioned in the sacred writings, though they formed a considerable community in the time of our Saviour. They studiously courted retirement, devoted themselves to agriculture, and affected great simplicity and innocence of manners. They had a community of goods, and were unusually strict in the observance of the sabbath. They believed that all things were governed by fate; that the soul was immortal, and that there was a future state of retribution.\*

IV. THE SAMARITANS are frequently mentioned in the books of the Old Testament. The following account of them is collected from Lampe and Kuinoel, by Bloomfield:

The Samaritans were descended from the remnant of the Israelites not carried away into captivity, and afterwards intermixed with Gentiles from the neighbouring parts of Asia, especially the Cuthi, who had come to colonize and occupy the vacant situations of the former inhabitants. In this new colony idolatry was introduced and permitted from the very first; yet so as to worship Jehovah in conjunction with the false gods, 2 Kings xvii. 29. When afterwards Cyrus permitted the Jews to return from captivity and rebuild their temple, the Samaritans, who wished to form an union in religious matters with the Jews, requested that the temple might be erected at the common labour and expense of both nations. But Zerubbabel, and the other Jewish rulers, rejected their request, urging that Cyrus had committed the work to them only, and had charged the governors of Samaria to keep away from the place, and only assist the Jews out of the public revenues of the province. The Samaritans, however, said they were at liberty to worship there, since the temple had been erected for the worship of the Supreme Being by all the human race.† When the Samaritans had received this repulse from the Jews, they felt much mortified, and laid wait for revenge; they endeavoured to obstruct the restoration of the temple, and the increase and prosperity of the new Jewish state, by various methods.‡ Hence originated a mutual hatred between the nations, which was afterwards kept up and increased by the revolt of Manasseh, and the erection of the temple on Mount Gerizim.—or Manasseh, a brother of Jaddus the High Priest, had, contrary to the laws and customs of the nation, taken in marriage the daughter of Sanballat, the Ruler of Samaria (Neh. ii. 23, seq.), and when the Jews, indignant at this, had

\* Prideaux has given a very full account of this sect, Connex. A. A. C. 107.

† See Esdr. iv. 2; Jos. Ant. xi. 4.

‡ See Esdr. and Jos. Ant. just referred to.

ordered that he should divorce her as an alien, or no longer approach to the altar and the sacred institutions, he fled to his father-in-law, a High Priest, who alienated many from the religious worship of the Jews, and by gifts and promises drew over great numbers, and even some of the priests, to the Samaritan party. But now that the temple was erected on Mount Gerizim, still greater contentions arose between the Jews and Samaritans concerning the *place of divine worship*. For the Samaritans denied that the sacred rites at Jerusalem were pure and of divine ordination: but of the temple on Mount Gerizim they affirmed that it was holy, legitimate, and sanctioned by the presence of the Deity. The Samaritans, moreover, only received the books of Moses. The rest of the sacred books (since they vindicated the divine worship at Jerusalem) they rejected, as also the whole body of the traditions, keeping solely to the letter. From these causes the Jews were inflamed to the most rancorous hatred towards this rival nation; insomuch that to many of them the Samaritans were objects of greater detestation than even the Gentiles. See Luke x. 33. It is no wonder, then, that there should have been such a constant reciprocation of injuries and calumnies as had served to keep up a perpetual exasperation between the two nations. The fault, however, was not all on the side of the Jews: for (as we learn from Bartenora at Roschaschana ii. 2, cited by Schoettgen) the Samaritans inflamed this enmity by taking every opportunity of injuring, or at least offering provocations to the Jews. The following anecdote may serve as an example:—"When the time of the new moon was just at hand, the Jews had a fire kindled on the highest mountains, to warn those who were afar off of the exact time of the *novilunium*. What did the Samaritans do? Why, in order that they might lead the Jews into error, they themselves, during the night-time, kindled fires on the mountains. Therefore, the Jews were obliged to send out trusty and creditable persons who should give out the time of the new moon, as observed by the Jerusalemish Sanhedrin or defined by other persons to whom that office was committed."—The Samaritans, however, did not entertain so much hatred towards the Jews, as the latter did towards the former nor did they deny towards them the offices of humanity. See Luke ix. 53; x. 32. Jesus, however, disregarded, nay discountenanced, this hatred, and as he did not hesitate to eat with tax-gatherers, so neither did he avoid intercourse with Samaritans.\* In the estimation of a Jew, th

\* *Reversio Synoptica Annot. Sac.* pp. 110, 111.

any name of a Samaritan comprised madness, and malice, and drunkenness, and apostacy, and rebellion, and universal detestation. When they were instigated with rage against our blessed Lord, the first word their fury dictated was, *Samaritan*. — “*Thou art a Samaritan, and hast a devil!*” And it is remarkable that the amiable and benevolent son of Sirach uses this expression in his writings — “Two nations my soul hateth, the Samaritans and the Philistines” (Ecclus. i. 26), a signal and affecting proof, how far the wisest and best of men among the Jews were carried away with the national prejudices.

The Samaritans, as it evidently appears from the account of them, fully stated by Origen, were, down to his day, deniers of a resurrection, and of the soul's immortality.\* This was probably the consequence of their rejecting those books of the Old Testament in which the doctrine of a future state was more clearly revealed, and taking the Pentateuch alone for their rule. The Sadducean heresy is said to have taken its rise, or its avowed and public prevalence, from Samaria; and from this very principle of rejecting the authority of the Prophets.†

V. The SCRIBES, though not forming any distinct sect, demand a notice, from the perpetual reference which is made to them in the New Testament. They were a profession of men devoted to the ministry, and to the study of sacred literature. They were the literati among the Jews — they sat in Moses' seat — and their knowledge of the law, and of the divinity which then prevailed, obtained for them a place in the Sanhedrin, or supreme council of the nation, and qualified them to be the public and stated teachers of the people. They generally belonged to the sect of the Pharisees. They obtained their name from their original employment, which was transcribing the law. But in process of time, they exalted themselves into its public ministers and expositors; authoritatively determined what doctrines were contained in Scripture, and what were not; taught the common people in what sense to understand the law and the prophets; and were the oracles which were consulted in all difficult points of doctrine and duty.

VI. The LAWYERS mentioned in the New Testament appear to have been the same order of men as the SCRIBES, and obtained this appellation from their having devoted themselves to the study of the law, and teaching it to the people.

VII. The ELDERS. The difference between these and

\* Comment. on Matth. p. 486.

† Tertullian, de Præes. Hær. p. 249.

the Scribes was only that the former were laymen, while the latter were of the Jewish clergy. They were commonly chief men in the tribes, and their judgment had great weight.

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### SECTION III.

#### THE STATE OF RELIGION AMONG THE JEWS AT THE CHRISTIAN ERA.

The two former sections of this chapter will have given the reader some idea of the state of religion among the Jews at the time of our Saviour's appearance. Errors of a most pernicious kind had affected the whole body of the people, and the more learned part of the nation was divided upon points of the highest importance. They regarded the whole of religion as consisting in the rites of the Mosaic law, and in the performance of some external acts of duty. They were unanimous in excluding from eternal life all other nations; and, as a consequence, they treated them with the utmost contempt and inhumanity when occasions offered. None of the sects were animated with the principles of true piety. The Pharisees courted popular applause, by a vain ostentation of sanctity, while they were strangers to true holiness, and inwardly defiled with the most criminal dispositions. The Sadducees, by denying future rewards and punishments, removed at once the most powerful incentives to virtue, and the most effectual restraints upon vice, and thus gave new vigour to every sinful passion. As to the Essenes, they were a superstitious people, who regarded piety to God as incompatible with social attachment and duty, and dissolved, by this pernicious doctrine, the great bonds of human society.

From this view of the state of religion and morals among the higher classes of the people, it is easy to conceive what must have been the state of the multitude. They were sunk in the most deplorable ignorance of God, and of divine things, and had no notion of any other way of rendering themselves acceptable to the Divine Being, than by sacrifices and other external rites of the Mosaic law. Hence proceeded the profligate wickedness which prevailed to so alarming an extent during the period of our Saviour's ministry.

To this fact Josephus must be regarded as an unquestionable witness. This historian, then, states, that "both publicly and privately they were universally corrupt. They vie which should surpass each other in impiety against God, and

injustice towards men. The great men harassed the people, and the people studied to ruin the great."—"In one word, there never was a city that suffered such calamities, nor a race of men, from the foundation of the world, that ever was more profligate and abandoned." In another place he says, "I cannot forbear declaring my opinion, though the declaration fills me with great emotion and regret, that if the Romans had delayed to come against these wretches, the city would either have been ingulphed by an earthquake, overwhelmed by a deluge, or destroyed by fire from Heaven, as Sodom was; for that generation was far more enormously wicked than those who suffered these calamities."\*

If any part of the Jewish religion were less corrupt than the rest, it was the form of external worship, established by the law of Moses. And yet a variety of rites were introduced into the service of the temple, of which no traces are to be found in the sacred writings. The institution of these additional ceremonies was owing to those revolutions which rendered the Jews more conversant with the nations round about them, than they had formerly been. For when they saw the sacred rites of the Greeks and Romans, notwithstanding the excellency and fulness of their own ritual, they were induced to adopt them in the service of the true God.

The Samaritans, who celebrated divine worship in the temple that was built on mount Gerizim, lay under the same evils that oppressed the Jews, with whom they lived in the bitterest enmity, and were also, like them, highly instrumental in increasing their own calamities. They suffered as much as the Jews from troubles and divisions fomented by the intrigues of factious spirits. Their religion was also more corrupted than that of the Jews themselves, as Christ declares in his conversation with the woman of Samaria. For they mixed the errors of the Gentiles with the sacred doctrines of the Jews, and were excessively corrupted by the idolatrous customs of the pagan nations.†

\* Jewish Wars, b. v. c. 10—13, and b. vii.

† See Mosheim's Ecclesiastical History, Cent. I. ch. ii. Dr. Harwood has drawn a very animated picture of the depraved state of the Jews at this time, Introduction, vol. ii. pp. 58—66.



## CHAPTER X.

## NATIONAL AND DOMESTIC CUSTOMS OF THE JEWS.

## SECTION I.

THE DIVISIONS AND MODES OF RECKONING TIME IN USE  
AMONG THE HEBREWS.

- I. DIVISIONS OF TIME — Days — Weeks — Months — Years.  
II. THE COMPUTATION OF TIME.

I. It is of considerable importance to a right understanding of the chronicles or history of any people, that we obtain an acquaintance with the methods according to which they computed their time. And this is the more necessary with reference to the Jews, in consequence of their having adopted two several years, *i. e.* civil and ecclesiastical, a want of attention to which will interpose many difficulties and apparent contradictions in the course of our reading the Holy Scriptures. Nor is it of less importance that we ascertain their method of computing days, dividing them into hours, and reckoning time generally: these being in all respects so different from the modes adopted by ourselves, that a want of attention thereto will be attended with many serious inconveniences. This being premised, we proceed to notice the subject in its several branches.

1. The Hebrews, in common with other nations, distinguished their DAYS into natural and artificial: the former consisted of 24 hours, as the time employed by the earth in making a complete revolution round its axis; and the latter reached from sun-rise to sun-set. It has been thought that the Jews had formerly two different beginnings of the natural day; one of the sacred, or festival day, which was in the evening; the other of the civil day, which was in the morning. That the sacred day began in the evening, is certain from the command of Moses (Lev. xxiii. 32), "From even

unto even shall ye celebrate your sabbaths;"\* but it is not so certain that the civil day was reckoned from the morning. Jennings conjectures, that before the departure out of Egypt, the Jews began all their days, both civil and sacred, with the sun's rising, as the ancient Babylonians, Persians, Syrians, and most of the eastern nations did; and that, at the time of their emigration, God ordered them to change the beginning, not only of the year and of the week, but likewise of the day, that they might be distinguished from the idolatrous nations, who, in honour of their chief god, the sun, began the day at his rising.†

With regard to the artificial day, it is evident that it would vary in length according to the season of the year. In Palestine, the longest day is about 14 hours, 12 minutes; and the shortest, 9 hours, 48 minutes. This portion of time was at first divided into three parts, agreeably to the sensible difference of the sun, viz. morning, noon, and night; then into four parts (Neh. ix. 3), which, though varying in length according to the seasons, could be easily determined by the position of the sun in the horizon.‡ Afterwards it was divided into twelve equal parts, to which our Saviour refers in John xi. 9. We have no means of ascertaining when this division of the day was first introduced among the Hebrews; the Greeks derived it from the Egyptians, and it is probable that the Jews borrowed it from the same source; but this is uncertain. The earliest mention we have of hours, in the Old Testament, is in the book of Daniel (iv. 19); but it is doubtful whether the word there used is not of too general a signification to prove that the hours of which we are speaking were then in use. Leaving this part of the subject, then, we only observe, that the hours of the civil day were computed from six o'clock in the morning till six in the evening; and that the term hour is sometimes used with great latitude, and denotes the space of time occupied by a whole watch. See Matt. xxv. 13; xxvi. 40; Mark xiv. 37; Lu. xxii. 59, &c.

It appears from a passage in the Old Testament (Judg. vii. 19), that the night was originally divided in the same manner as the day, viz. into three parts, or watches; but

\* Hence Daniel makes use of the compound term, *evening-morning* (viii. 14); and hence, also, the use of the Greek term *Nuchthemeron*, 2 Cor. xi. 25. But although this mode of computation began with the Jews, it was not confined to them; for the Phœnicians, Athenians, Numidians, Germans, Gauls, Druids, Bohemians, and Poles, did the same.—See Grotius de Ver. Rel. l. i. s. 16. In our own language we may trace the remains of this usage, where we compute by *se'night*, and *fortnight*.

† Jewish Antiquities, b. iii. c. 1.

‡ Lamy, Appar. Bib. b. i. c. 5.

this, perhaps from its inconvenience, was altered; for in the time of our Saviour there were four watches included in this period of time, Mark xiii. 35. In the passage here referred to, the four watches are distinctly enumerated: *EVEN*, *MID-NIGHT*, *COCK-CROWING*, and *MORNING*. The *first* watch was from six till nine; the *second*, from nine to midnight; the *third*, from twelve to three; and the *fourth*, from three to six.

We read in the law, that the Paschal lamb was to be sacrificed "between the evenings" (Exod. xii. 6); hence we see that the Jews had two evenings; the former began at the ninth hour, and the latter at the eleventh hour. It has been remarked, that "Christ our passover," the antitype of the Paschal lamb, expired at the ninth hour, and was taken down from the cross at the eleventh hour, or *sun-set*.\*

2. The *WEEK* needs scarcely a remark. Six days out of the seven were devoted to the ordinary affairs of life; and the seventh was appointed a holy sabbath, or day of sacred rest. Besides the weeks of days, the Hebrews had weeks of years, the seventh of which was the sabbatical year; and also weeks of seven years, the forty-ninth of which was the year of Jubilee.†

3. *MONTHS*. For these the ancient Hebrews had no particular names. They called them in their numerical order, *first*, *second*, *third*, &c. Under Solomon we read of the month *Zif* (1 Kings vi. 1), which is the second month of the ecclesiastical year, and answers to that afterwards called *Jiar*. We also hear of the month *Bul* (*idem*), which answers to *Marchesvan*; and of the month *Ethanim* (viii. 2), which corresponds with *Tizri*. The origin of these names is involved in uncertainty. In the time of Moses the months consisted of thirty days each; for he reckons 150 days from the 7th day of the second month till the 7th day of the seventh month, which makes an interval of five months, of 30 days each. In the time of the Maccabees they followed the custom of the Grecians; that is, their months were lunar. These lunar months were each of them 29 days, 12 hours, and 44 minutes, but for convenience they had one of 29 days, and the following one of 30, and so on alternately: that which had 30 days was called a full and complete month; that which had but 29 days was called incomplete. The new moon was always the beginning of the month, and this day they held as a sacred festival.‡

\* Hales' Analysis of Chronol. i. p. 115. † See *ante*, pp. 440—444; 466—468.

‡ See *ante*, p. 462.

The following synchronical arrangement of the Hebrew and English months, to which we have added the Syro-Macedonian names, will be found useful:—

<i>Heb. Names.</i>	<i>Syro-Macedonian Names.</i>	<i>Civil.</i>	<i>Sacred.</i>	<i>Days.</i>		<i>English Names.</i>
<b>Tizri,</b>	Hyperberetæ,	First,	Seventh,	30	30	September,
<b>Marchesvan,</b>	Dius,	Second,	Eighth,	29	31	October,
<b>Chisleu,</b>	Apellacus,	Third,	Ninth,	30	30	November,
<b>Tebeth,</b>	Audinaeus,	Fourth,	Tenth,	29	31	December,
<b>Shebeth,</b>	Peritius,	Fifth,	Eleventh,	30	31	January,
<b>Adar,</b>	Dystrus,	Sixth,	Twelfth,	29	28	February,
<b>Nisan, or Abib,</b>	Xanthicus,	Seventh,	First,	30	31	March,
<b>Jiar,</b>	Artemisius,	Eighth,	Second,	29	30	April,
<b>Sivan,</b>	Dæsius,	Ninth,	Third,	30	31	May,
<b>Thammuz,</b>	Panemus,	Tenth,	Fourth,	29	30	June,
<b>Ab,</b>	Lous,	Eleventh,	Fifth,	30	31	July,
<b>Elul,</b>	Gorpiacus,	Twelfth,	Sixth,	29	31	August.

When we say the months of the Jews thus answered to ours—*Nisan* to March, *Jiar* to April, &c., we must be understood with some latitude; for lunar months cannot be reduced to solar ones. The vernal equinox falls between the 20th and 21st of March, according to the course of the solar year: but in the lunar year, the new moon will fall in the month of March, and the full moon in the month of April. So that the Hebrew months will commonly answer to two of our months, the end of one and the beginning of the other. But as twelve lunar months make but 354 days, 8 hours, and 48 minutes, it is evident that the Jewish calendar, by which their sacred festivals were regulated, would soon have been in sad confusion, had they not taken some means to prevent it. This they did by intercalating a month every three years, after the twelfth month *Adar*, and which they called *Ve-Adar*—the second *Adar*. By this means their lunar year was made to equal the solar; because in 36 solar months there would be 37 lunar months; and the Passover was always celebrated the first full moon after the equinox.

This arrangement of the Hebrew calendar, it should be observed, is made on the authority of the Jewish writers, who are not always the best guides, even in the affairs of their own nation. Their notation of the months has been implicitly followed by Christian critics and commentators, almost universally; but we believe it to be incorrect. According to their distribution of the months, the religious festivals could never have been observed at the stated times; the seasons of Palestine, on which they depended, not answering to that

purpose. To assign the reasons on which this opinion is founded, however, would occupy more space than can be devoted to it here; reference is therefore made to another work; where it will be seen that the present Jewish calendar is carried up a month too high.\*

4. We have already stated that the Jews had two kinds of years; viz. the *civil* and the *sacred*.

The *civil year* commenced with the month *Tizri*, because it was an old tradition that the world was created at that time. This is believed to be the same with the patriarchal year. According to this year the Jews computed all their civil affairs.

The *sacred, or ecclesiastical year*, commenced with the month *Nisan*, the seventh of the civil year, which was the time of their departure from Egypt. From this month they computed all their feasts; indeed, all their religious matters were regulated by it.

Lamy mentions two other kinds of years among the Jews; viz. the *year of cattle*, which commenced with the month *Elul*, when the beasts were tithed, and the tenth paid to the Levites; and the *year of trees*, beginning with the month *Shebeth*, because they paid tithe fruits of the trees which budded at that time.†

II. After the Babylonish captivity, the Jews complied with such methods of computing time as were used by the nations to whom they were subject—the Chaldeans—Persians—and Grecians. They probably took the names of their months from the Chaldeans and Persians, and perhaps their manner of dividing the year and months also. But we cannot be sure of this, not knowing exactly the form of the Chaldean months.

It has been a custom with the Jews to reckon their years from some remarkable æras in their history, a knowledge of which is indispensable to avoid mistakes in their chronology. From Gen. vii. 11, and viii. 13, it seems they reckoned from the births of the patriarchs, that is, of the most eminent characters among them; afterwards from the departure from Egypt (Numb. xxxiii. 38; 1 Kings vi. 1); then from the building of Solomon's Temple (2 Chr. viii. 1); and also from the reigns of their kings, see *Kings and Chronicles, throughout*. In later times, the Babylonish captivity furnished them with a new epoch, whence they computed their time. See Ezek.

\* See *Calendarium Palestinæ*, pp. 39—75.

† *Apparatus Biblicus*, b. i. c. 5.

xxxiii. 21; xl. 1.\* At the retaking of Babylon by Seleucus, A. A. C. 312, they adopted the era of the Seleucidæ, called by them the era of contracts; because after they fell under the government of the Syro-Macedonian kings, they were forced to use it in all their contracts about civil affairs. When they were driven from the East, A. D. 1040, they adopted the era of the creation, which, according to their computation, is in the present year of the Christian era (1826), 5586. In writing, they generally contract this, by omitting the thousands, writing only 586. If to the Jewish year then, as usually expressed by them, we add 1240, we get the year of the Christian era, as  $586 + 1240$ , gives 1826.

The Jews, after their dispersion, having no opportunities of regulating their feasts by the appearance of the moon, were obliged to have recourse to astronomical calculations and cycles. They at first employed a cycle of 84 years; but this being found defective, they had recourse to a cycle of nineteen years, which had been invented by Meton, the illustrious Athenian philosopher, who flourished A. A. C. 432. The authority of this cycle was established by the Rabbi Hillel Hannasi about A. D. 360, and they say it is to be observed till the coming of the Messiah.†

The editor of Calmet has shewn that in some parts of the East, particularly in Japan, the year ending on a certain day, any portion of the preceding year is taken for a *whole year*; so that, supposing a child to be born in the last week of December, it would be reckoned one year old on the first of January. If this mode of computation obtained among the Hebrews, which is far from being improbable, it will account for those anachronisms of single years, or *parts* of years taken as *whole ones*, which occur in the Sacred Writings. It removes the difficulties which concern the half years of several princes of Judah and Israel, in which the latter half of the deceased king's last year has hitherto been supposed to be added to the former half of his successor's first year.‡ This conjecture is greatly strengthened by observing, that the Hebrews really adopted this principle when reckoning by days. Thus, "three days and three nights," the time during which our Saviour is said to have remained in the tomb, included only a *part* of the two extreme days.§

\* Jennings' Jewish Antiq. b. iii. c. 1.

† See Prideaux, vol. i. Pref. and sub. A. A. C. 162. 432.

‡ Calmet's Bib. Ency. art. "year."

§ We may further observe, in support of this opinion, that Aben Ezra, speaking of the law for circumcising an infant on the eighth day, says, if the infant was born but *one hour* before the first day was ended, it was counted for one whole day.—Ad Lev. xii. 3.



If the reader be desirous of seeing the complete Jewish Calender, containing their festivals, fasts, &c. he will find it in my work before referred to—*Calendarium Palestine*, in which is also inserted the principal events in the Scripture history, in their chronological order.

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## SECTION II.

### JEWISH WEIGHTS AND MEASURES.

I. MEASURES OF LENGTH. II. LIQUID MEASURES. III. DRY MEASURES. IV. WEIGHTS. V. MONEY. The various forms of metal, as media of exchange.

The importance of knowing the value of the several weights, measures, and coins, which are mentioned in Scripture, is too obvious to need a single remark. But as the money of the Greeks and Romans, who successively governed the East, was also current among the Hebrews, it is plain that our knowledge must extend to these. The following are the most common of the measures of length, of liquids, &c. which were used by the Jewish people.

#### I. MEASURES OF LENGTH.

*A finger* (Jer. lii. 21.), was the breadth of the thumb, or of six barley corns laid beside each other. According to bishop Cumberland it was equal to  $\frac{1}{12}$ th parts of an inch.

*A hand-breadth* (Ex. xxv. 25, &c.), was equal to 18 barley corns.

*A span* (Ex. xxviii. 16, &c.), according to Parkhurst, was about  $10\frac{1}{2}$  inches.

*A cubit*, according to bishop Cumberland, was nearly  $21\frac{1}{2}$  inches.

*A fathom* (Acts xxvii. 28), was 4 cubits. Seven feet, and rather more than  $3\frac{1}{2}$  inches.

*A mile* (Matt. v. 41.) *milliarium*, was equal to 1000 paces among the Romans; but the Eastern mile was equal to nearly  $1\frac{1}{2}$  of our miles.

*A furlong*, or stadium, was equal to 375 Roman feet.

*A reed* was equal to 6 cubits and a hand-breadth; or nearly 10 feet,  $11\frac{1}{2}$  inches.

*A day's journey* (Lev. ii. 44.) was, according to bishop Cum-

berland, 33 English miles, 1 furlong, and 544 yards. A day's march to the festivals was 30 miles for individuals, and 10 miles for companies.\*

*A Sabbath-day's journey* was 2000 cubits, or nearly three quarters of an English mile.

II. LIQUID MEASURES. To us it may seem strange that barley corns were the standard of dry measures of length, among the Jews: but so it was. The standard of liquid measures, however, will appear more strange, being *egg-shells*. The following were the principal measures of capacity.

*The log*, or *sextans* (Lev. vii. 4.), was equal to 6 egg-shells full.

*The hin* was equal to 12 logs. According to bishop Cumberland, it was equal to 1 gallon, 2 pints, 2·5 solid inches.

*The firkin* (John ii. 6.) was, according to Lightfoot, the same as the *bath* or *ephah*.

*The bath* was equal to 6 hins, or 432 egg-shells full.

*The cor*, which was their largest measure of capacity, was equal to 4320 egg-shells full — 75 gallons, 5 pints, 7·6 solid inches.

III. DRY MEASURES were the following:

*The cab*, or *measure* (Rev. vi. 6.) was the least measure, but there is some difficulty in ascertaining its exact size. Bishop Cumberland believes it to have been the 0·15 of a pint. But Lamy makes it the allowance to a slave for a day, which was considerably more.

*The omer*, or *tenth deal*, because the tenth of an *ephah*, was nearly 3 pints.

*The ephah* was the same in dry measure as the *bath* was in liquid (Ezek. xlv. 11.); i. e. 432 egg-shells full — about 3 pecks, and 3·4 pints.

*The seah*, or *measure* (Matt. xiii. 33.), was equal to 6 *cabs*: therefore the 3 *measures* mean an *ephah*.

*The letek* (Hos. iii. 2.), was equal to 5 *ephahs* — 4 bushels, 0·8 pints.

*The Humer*, or ass's load, was of the same capacity as the *cor* in liquid measures; about 8 bushels, 1·6 pint.

IV. WEIGHTS.

*The shekel*, or *weight*, by way of eminence, was the standard to which all other weights were reduced. Bishop Cumberland makes it 7 diots, 15 grains; but Michaelis estimates it at 74½ grains troy, only. This is called the shekel of the sanctuary, Ex. xxx. 13, &c. probably because, as the standard

\* Lightfoot, Hor. Heb. Lu. ii. 44.

of weights, it was kept in the sanctuary (1 Chr. xxiii. 29), as our standards are kept in the exchequer.

*The mina*, or *maneh*, was equal to 60 shekels (Ezek. xlv. 12), uniformly, as bishop Cumberland thinks; but Parkhurst conceives, from comparing 1 Ki. x. 17 with 2 Chr. ix. 16, that it was equal to 100 shekels, when used as a *weight*; and 60 shekels when applied to money.

*The talent* was equal to 3000 shekels, or 125 lbs. troy, according to bishop Cumberland; but according to Michaelis, only 44 lbs. 4oz. troy.

#### V. MONEY.

*The shekel of silver*, or the *silverling* (Is. vii. 23), originally weighed 320 barley corns, but it was afterwards increased to 384 barley corns; its value being considered equal to 4 Roman denarii, was 2s. 7d.; or, according to bishop Cumberland, 2s. 4½d. It is said to have had Aaron's rod on the one side, and the pot of manna on the other.

*The bekah* was equal to half a shekel, Ex. xxxviii. 26.

*The Denarius* was one-fourth of a shekel — 7½d. of our money.

*The Gerah* (Ex. xxx. 13), or, *Meah*, was the sixth part of the *denarius*, or *diner*, and the 24th part of the shekel.

*The Assar*, or *Assarion* (Matt. x. 29), was the 96th part of a shekel. Its value was rather more than a farthing.

*The farthing* (Matt. v. 26), was in value the 13th part of a penny sterling.

*The mite* was the half of a farthing, or the 26th part of a penny sterling.

*The Mina*, or *Maneh* (Ezek. xlv. 12), was equal to 60 shekels, which taken at 2s. 7d. was 7l. 15s.

*The talent* was 50 minas, and its value, therefore, 387l. 10s.

The gold coins were as follows:—

*A shekel of gold* was about 14½ times the value of silver, i. e. 1l. 17s. 5½d.

*A talent of gold* consisted of 3000 shekels.

*The drachma* was equal to a Roman denarius, or 7½d. of our money.

*The didrachma* (Matt. xvii. 24), or tribute money, was equal to 15½d. It is said to have been stamped with a harp on one side, and a vine on the other.

*The stater*, or piece of money which Peter found in the fish's mouth (Matt. xvii. 27), was two half shekels.

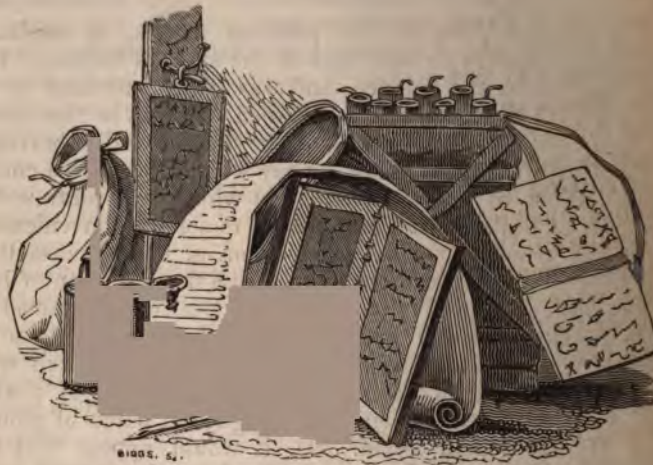
*A daric* (*drams*, 1 Chr. xxix 7; Ezr. viii. 27), was a gold coin struck by Darius the Mede. According to Parkhurst its value was 1l. 5s.

A gold penny is stated by Lightfoot to have been equal to 25 silver pence.\*

The original form of the precious metals, as media of exchange, appears to have been in the state of bullion. This was weighed in the balance, and was either increased or diminished till the parties were satisfied. It was in the favour of these metals, that they could be divided and subdivided, without injuring their value. They were, therefore, a convenient symbol of commodities. But whilst they continued in the form of bullion, they were liable to some inconveniences; for it was troublesome to weigh them at every transaction, and they might be adulterated. Hence the invention of bars of a certain size, and of a determinate purity, ascertained by some mark generally known. So early as the days of Abraham, we read of weighing pieces of silver, which were current money with the merchant, or of the legal purity, Gen. xxiii. 16. And when Jacob bought the parcel of ground from Hamor (Gen. xxxiii. 19), it would appear that the hundred pieces which he gave had a determinate mark upon them, for they are called a hundred *keshithe*, in the original. Now *keshithe* signifies *lambs*, yet these could not have been given; for we are told in Acts vii. 16, that the price was *in money*. Might not these 100 pieces, then, have been so called, because the figure of a lamb was impressed upon them, to ascertain their purity? But the most convenient improvement on the form and value of precious metals, as media of exchange, was that of coinage. It ascertained their fineness and value at first sight, whilst by their variety, they could easily be accommodated to every transaction.†

\* See his Harmony, on John ii. 6; Hor. Heb. Matt. v. 26; and Prospect of the Temple, ch. x; Godwyn's Moses and Aaron, b. vi. ch. 9; Lamy, l. i. c. 8, 9; Cumberland's Essay on the Jewish Weights and Measures; Prideaux's Connex. A. A. C. 538; Brown's Jewish Antiq. part ix. s. 9; Parkhurst, and Calmet's Dictionaries under the respective words.

† Brown's Antiquities, *ubi supra*.



### SECTION III.

#### THE LITERATURE OF THE JEWS.

- I. WRITING — 1. Origin — 2. Materials and forms of books —  
3. Illustrations of Scripture — 4. Written Letters — II. ARTS  
AND SCIENCES.

I. Concerning the origin of Writing, the learned are far from being agreed; some believing it to have been in use among the ante-diluvians, while others suppose it not to have been known till the giving of the law at Sinai. We are of opinion, that the arguments in favour of the former hypothesis decidedly preponderate: but our limits forbid discussion. We must refer to those writers who have professedly treated on the subject, for the reasons on which our judgment is founded.\*

2. Several sorts of materials were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions,

\* See Fragments to Calmet, Nos. 134. 709—711. Horne's Introduction to the Study of Bibliography is a judicious publication, condensing much valuable matter into a small compass. The divine origin of language is ably defended in Illust. 54, of Archbishop Magee's Work on the Atonement, vol. ii.



and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple of the Muses in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. In Job xix. 23, 24, there is mention made of writing in a book, engraving on lead, and cutting on a rock. In Ezek. xxxvii. 16, 17, we read of writing upon a stick, a practice which was in use among the Greeks and other ancient nations. \* Tablets of box, and ivory, were common among the ancients: when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen; so that what was written might be effaced by the broad end of the style. Afterwards, the leaves of the palm-tree were used instead of wooden planks; also, the finest and thinnest bark of trees, such as the lime, the ash, the maple, the elm: hence, the word *liber*, which signifies the inner bark of trees, signifies also a *book*. As these barks were rolled up, to be more readily carried about, they were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment.

Paper, *papyrus*, is a kind of reed which grows in the Nile. The stem of this plant is composed of several coatings, lying one on the other, which are taken off with a needle: they are afterwards spread on a table, and so much is moistened, as is equal to the size which it is intended the leaves of *papyrus* shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile warmed; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, whence our paper takes its name, though its composition be so very different. Varro observes, and Pliny from him, that the use of *papyrus*, for writing on, was first discovered in Egypt, at the time of Alexander's building Alexandria.† The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example: but the Egyptian monarchs, either from envy, or some other motive, prohibited the exportation of paper (*papyrus*) out of their dominions; which obliged the kings of Pergamus to invent, or rather to improve and augment the

\* See Townley's Illustrations of Bib. Literature, vol. pp. 28—30; or, Critica Biblica, vol. i. pp. 143—148.

† This is very questionable, however; for Pliny hints at an assertion of Cassius Hemina, an ancient annalist, that paper books were found inclosed in the tomb of Numa, who lived above three hundred years before Alexander.

manufacture of parchment, from thence called *pergamenum*, or *membrana*, because made of the skin wherewith beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made; one in the form of rolls composed of many leaves of vellum, sewed or glued together at the end. These were written on one side only, and had to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened on one another; were written on both sides; and were opened like modern books. The Jews still use rolls in their synagogues. The ancients wrote likewise on linen. Pliny says, the Parthians, -even in his time, wrote on their clothes; and Livy speaks of certain books made of linen, *lintei libri*, on which the names of magistrates, with the history of the Roman commonwealth were written, which were preserved in the temple of the goddess Moneta.\*

The manner of writing was suited to the materials adopted. Thus, for writing on the harder substances they used a bodkin, or iron style; but when they wrote on linen or parchment they used a reed (*calamus*), formed into a pen, and some colouring substance equivalent to ink; like Isaiah, when he wrote his prophecy, in ch. viii. 1. In Ezek. ix. 2, 3, 11, we read of persons carrying ink-horns at their sides. The same is done at the present day among the Moors, in Barbary, and also among the Persians.†

3. These remarks will throw light on several passages of Scripture, which must appear very singular to persons unacquainted with the forms of ancient books. Thus Isaiah says, "The heavens shall be folded up like a book or scroll," ch. xxxiv. 4. Here is an allusion to the method of rolling up books among the ancients, of which we have spoken.‡ A volume of several feet in length, was suddenly rolled up into a very small compass. Thus the heavens should shrink into themselves, and disappear from the eyes of God, when his wrath should be kindled. Zechariah (ch. v. 1, 2) speaks of "a flying roll," twenty cubits long, and ten wide. This roll was probably made of skins connected together, a practice sometimes resorted to, as is evident from Josephus, where he speaks of the introduction of the translators of the Septuagint to Ptolemy Philadelphus.

"As the old men came in with their presents, which the high priest had given them to bring to the king, and with

\* Calmet's Bib. Ency. art. "Book."

† See Shaw's Travels, p. 227; and Hanway's Travels, vol. i. p. 332.

‡ See a representation of one of these books, p. 546.



the membranes, or skins, upon which they had these laws written in letters of gold, he put questions to them concerning these books. And when they had taken off the covers, wherein they were wrapped up, they shewed him the membranes. So the king stood admiring the thinness of these membranes, and the exactness of the joinings, which could not be perceived; so exactly were they connected one with another.\* These rolls were generally written only on one side; but that of Ezekiel (ch. ii. 10) was written within and without, i. e. on both sides, to shew the abundance of matter contained in it. Of the same kind, probably, was that of John (Rev. v. 1), which, as "a book, written within and without," is difficult to conceive of.†

In Isa. xxx. 8, the Lord says to the prophet, concerning a prediction relative to the Jews, "Now go, write it before them in a table;" and the father of John Baptist (Luke i. 63), called for "a writing table;" both of which passages refer to the tablets of wood or other materials of which we have already spoken. The commentator on Varro, describing one of these *Tabulæ Literariæ*, says, "it is of a square oblong form, like those tablets for letters on which children learn to read and write, having on the upper part a round appendix, called the *capitulum*." See a figure of this kind of writing tables, in the wood cut at the head of this section.

There is an expression in Psal. xl. 7, which has been ingeniously illustrated by the editor of Calmet. — "In the volume of the book it is written of me," which is rendered by the LXX. "in the head (*cephalis*) of the book." Chrysostom has described this *cephalis* as a wrapper (*eilema*), and supposed that on this was written a word or words, which imported "about the coming of the Messiah;" and Aquila uses the word *eilema* to express the Hebrew word, which we render volume. On this Mr. Harmer says, "The thought is not only clear and distinct, but very energetic; amounting to this: that the sum and substance of the sacred books is, 'the Messiah cometh;' and that those words, accordingly, might be written, or embroidered, with great propriety, on the wrapper, or case, wherein they were kept."‡ Admitting Mr. Harmer's conclusion to be just, Mr. Taylor thinks he has found better premises for it, in a picture which was discovered at Her-

\* Antiquities, b. xii. c. 2. To account for the transpositions which appear to have taken place in some parts of the Pentateuch, Dr. Kennicott conjectures that some of the skins on which it was originally written were separated from each other, and afterwards misplaced.

† The Editor of Calmet has endeavoured to prove the contrary; but certainly not with success. See Fragments, No. 74.

‡ Observations, vol. iv. p. 10.

culaneum, than Mr H. had collected. This painting represents a portable book-case, apparently made of leather, and of the kind which was known to the Romans by the name of *scrinarii*. It is filled with rolled books, each of which has a ticket or label appended to it, which is very probably the genuine *capitulum*, or argument of the book, for the purpose of directing the person who was about to draw out a roll, to that which contained the treatise he wanted. In this view Mr. Taylor proposes to read—"Burnt-offering and sacrifice were not what thou didst require—*they were not according to thy will*—Then said I, Lo, I come, as in the roll of the book (or, as the *keri* has it, the doubly-rolled-roll; i.e. the little roll upon the greater roll) is written concerning me:—I delight to accomplish thy will." The representation of this case of books, at the beginning of this section, shews, that these small labels were capable of being rolled up, till they were close to the greater roll to which they belonged, as seems to be the meaning of the reading which the *keri* has preserved. †

It is easy to see that rolls of linen, silk, or parchment, were liable to the injuries of time, both as to their texture and writing: they seem therefore to have been preserved in chests of wood, or some other durable material. Jeremiah's roll was preserved in an earthen pitcher (ch. xxxii. 14); and with respect to deeds of no great length, but of great importance, they seem to have been engraved on sheets of lead rolled up. For Pliny informs us, that "writing on lead (*plumbeis voluminibus*, rolls of lead) was of high antiquity, and came after writing on the bark and leaves of trees, and was used in recording public transactions." Josephus frequently speaks of decrees of states being written on brass.

4. Besides books in the form of rolls, we also read, in Scripture, of letters being sent from one person to another. These were, in general, in the form of rolls also, and resembling probably those in the East at this day. Thus, Niebuhr tells us that "the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them. And Hanway tells us, that "the Persians make up their letters in the form of a roll, about six inches long, and that a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers' ink, but not so thick."—When letters were written to inferiors, they were often sent open, or in the form of an unsealed roll: but when addressed to equals or supe-

† See Fragments to Calmet, No. 74.

riors, they were enclosed in a bag of silk or satin, sealed and addressed. Hence the insult of Sanballat to Nehemiah, in sending his letter to him by his servant open, Neh. vi. 5.

It was just now said, that these letters were sealed; we may remark, as an additional circumstance, that the very ancient custom of sealing them, with a seal or signet set in a ring, is still retained in the East. See Gen. xli. 42; Esth. iii. 10—12; viii. 2, 8, 10; Jer. xxii. 24. Thus "in Egypt," says Dr. Pococke, "they make the impression of their name with their seal, generally of carnelion, which they wear on their finger, and which is blacked, when they have occasion to seal with it." And Mr. Hanway remarks, that the Persian ink "serves not only for writing, but for subscribing with their seal: indeed many of the Persians in high office (he adds) could not write: but in their rings they wear agates, which serve for a seal, on which is frequently engraven their name and some verse of the Koran." So Dr. Shaw, in like manner, says, that "as few or none either of the Arab sheikhs, or of Turkish and eastern kings, princes or bashaws, know how to write their own names; all their letters and decrees are stamped with their proper rings, seals, or signets (See 1 Kings xxi. 8; Esth. iii. 12; Dan. vi. 17; Eccus. xlix. 11.), which are usually of silver or carnelion, with their respective names engraven upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other." It is perhaps to this that the apostle alludes, when he says (2 Tim. ii. 19), "The foundation of God standeth sure, having this seal or impression, on the one side, The Lord knoweth them that are his; and on the other, Let every one that nameth the name of Christ depart from iniquity."

Dr. Brown, to whom we are indebted for these observations, states that he saw a letter addressed from a governor-general of India to the king of Persia, in Persic, on beautifully glazed white paper, fifty inches long, and twenty inches broad. The written part, however, was only two feet long, and one foot broad; the rest being filled with a beautiful ornamental painting at the head of the letter, and a very elegantly painted border round the whole sheet. The bag in which it was to have been sent, and which the author also saw, was a cloth composed of gold threads and crimson silk. It was tied at the neck with a gold lace, which, after being knotted, passed through an immense seal, four inches in diameter, and about an inch thick, of red wax; which seal of office was entirely covered with Persic characters, containing the titles of the Company; those of the king being at the beginning of the letter. In order to preserve the seal and lace entire, the bag was opened at bottom, to extract the

letter, but the natural way of opening it would be either by melting the wax, or cutting the lace between the wax and the bag. Mr. Wortley's courier, whom he sent from Essek, returned with the Bassa's answer, in a purse of scarlet satin, somewhat similar to the above, but as was to be expected, not so elegant.\* Whether the bag represented in our wood-cut was appropriated to such a purpose we know not.

II. To the state of the arts and sciences among the Hebrews, our prescribed limits will only permit us to advert in general terms. That they had made very considerable proficiency in Agriculture,† Architecture, Music,‡ Engraving,§ and the other useful and liberal arts, must be sufficiently evident to every careful reader of the Scriptures. Nor was their knowledge of the sciences so despicable as some persons have pretended to think. But for the reason before assigned we must not enlarge.

## SECTION IV.

### HABITATIONS OF THE JEWS.

#### 1. Tents—2. Villages—3. Forms of their houses—4. Their furniture.

1. There is no doubt that the ancient Jews lived in tents, similar to those now in use in the East. Dr. Shaw describes them as being of an oblong figure, not unlike the bottom of a ship turned upside down. They vary in size according to the number of their occupants, and are divided by a hanging carpet into separate apartments. They are kept firm and steady by bracing, or stretching down their eaves with cords, tied to hooked wooden pins, well pointed, which are driven firmly into the ground. They are covered with hair cloth, for the purpose of keeping out the wet. Some of these tents are very splendid; and hence the pious declaration of the

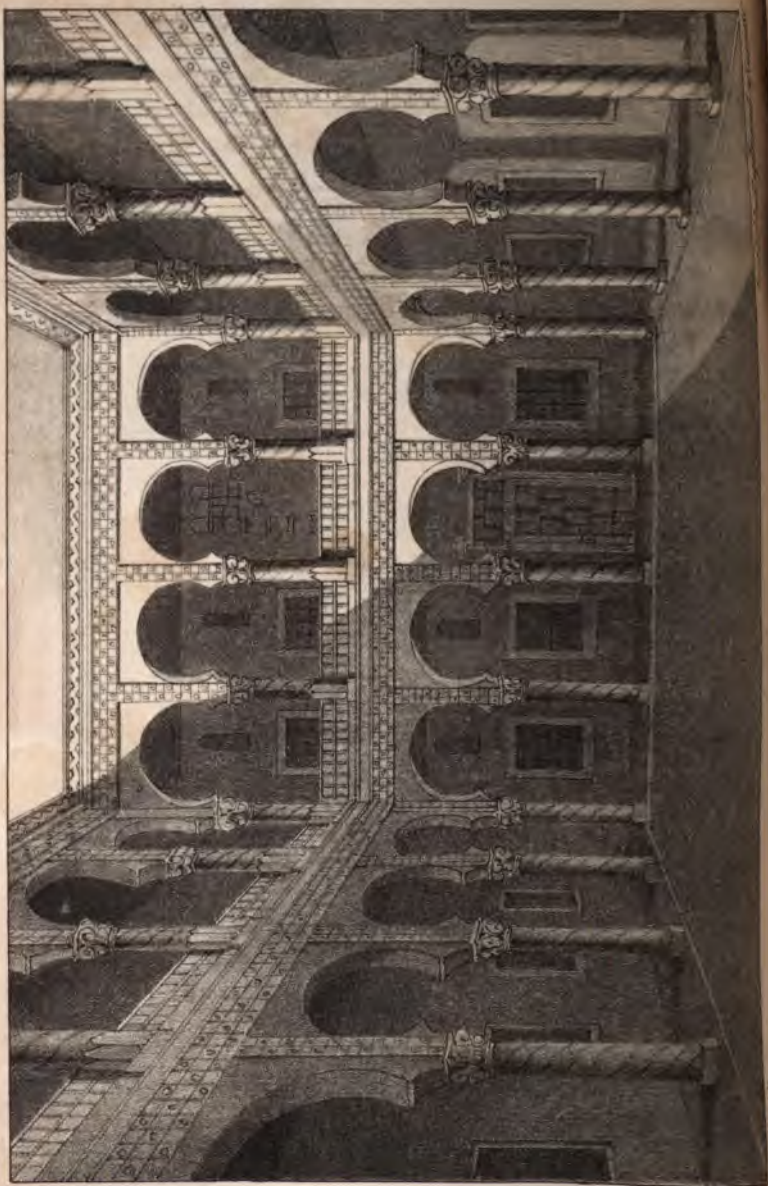
\* Lady Mary W. Montagu's Letters, letter 23d. — Brown's Jewish Antiquities, vol. ii. p. 94.

† See Essays on the Agriculture of the Israelites, in the Investigator, vol. i. p. 50, &c.

‡ See Calmet's Bib. Ency. art. "music," and Fragments, No. 231. Also Scripture Magazine, vol. iii. pp. 1—7.

§ See the words Engraving and Engraved, in the Index to Landseer's Sabean Researches. The same work will be consulted with much pleasure and satisfaction on the subject of ancient seals or signets. See also Scripture Magazine, vol. iii. pp. 385—389.







**Psalmist** — “ I had rather be a door-keeper in the house of my God, than to dwell in the [splendid] tents of the wicked,” **Ps. lxxxiv. 10.** \*

2. The villages of Judea, which were situated in the plains, were probably built of mud, or clay, as they are to this day, in the East.† Through these mud walls, it is no uncommon thing for the thieves to dig: and hence the allusion of our Lord, “ Lay not up for yourselves treasures on earth—where thieves *break through* and steal,” Matt. vi. 19, 20. To the destruction of such edifices, occasioned by violent rains, there is an allusion in Matt. vii. 26 27. See also Ps. lxii. 3; Is. xxx. 13.

3. Of the ordinary eastern buildings Dr. Shaw has given a very minute and interesting description; and as it illustrates several passages of Scripture, in a most satisfactory manner, we shall present it to the reader. He observes—

The general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages down to this time, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these hotter climates. The jealousy likewise of these people is less apt to be alarmed, whilst, if we except a small latticed window or balcony, which sometimes looks into the street, all the other windows open into their respective courts or quadrangles. It is during the celebration only of some *zeenah* (as they call a public festival), that these houses and their latticed windows or balconies are left open. For this being a time of great liberty, revelling and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture; whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty and restraint, go in and out where they please. The account we have, 2 Kings ix. 30, of Jezebel’s painting her face, and tiring her head, and looking out at a window, upon Jehu’s public entrance into Jezreel, gives us a lively idea of an eastern lady at one of these *zeenahs* or solemnities.

The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gate-way, with benches on each side, where the master of the family

\* Travels, vol. i. p. 298.

† See Sir R. Wilson’s Hist. of the Brit. Expedition into Egypt, vol. i. p. 157.



receives visits and dispatches business ; few persons, not even the nearest relations, having further admission, except upon extraordinary occasions. From hence we are received into the court, or quadrangle, which lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials, as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings, and the impluvium, or cava ædium of the Romans ; both of them being alike exposed to the weather, and giving light to the house. When many people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is rarely or never received into one of the chambers. The court is the usual place of their reception, which is strewn accordingly with mats and carpets for their more commodious entertainment ; and as this is called *the middle of the house*, literally answering to the *midst* of St. Luke (v. 19), it is probable that the place where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation ; *i. e.* in the area or quadrangle of one of these houses. In the summer season, and upon all occasions, when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a *velum*, umbrella or veil ; which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude either to the tents of the Bedoweens, or to some covering of this kind, in that beautiful expression of “ spreading out the heavens like a veil or curtain.” \*

The court is for the most part surrounded with a cloister, as the cava ædium of the Romans was with a peristylum or colonnade ; over which, when the house has one or more stories, (and I have seen them with two or three), there is a gallery erected, of the same dimensions with the cloister, having a ballustrade, or else a piece of carved or latticed work going round about it, to prevent people falling from it into the court. From the cloisters and galleries, we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family, particularly when a father indulges his married children to live with him, or when several persons join in the rent of the same house. From whence it is, that the cities of these countries, which

\* Ps. civ. 2. The same expression we have in the prophet Isaiah, ch. xl. 22.

are generally much inferior in size to those of Europe, yet are so exceedingly populous, that great numbers of the inhabitants are swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr. Lightfoot\* upon 1 Cor. x. 16. In houses of better fashion, these chambers, from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of white, blue, red, green, or other colours (Esth. i. 6), suspended upon hooks, or taken down at pleasure; but the other part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fretwork. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah (xxii. 14), exclaims against the Eastern houses, that were ceiled with cedar, and painted with vermilion. The floors are laid with painted tiles,† or plaster of terrace; but as these people make little or no use of chairs (either sitting cross-legged, or lying at length), they always cover or spread them over with carpets, which, for the most part, are of the richest materials. Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by the “stretching themselves upon couches, and by the sewing of pillows to arm-holes,” as we have it expressed, Amos vi. 4; Ezek. xiii. 18—20. At one end of each chamber, there is a little gallery, raised three, four, or five feet above the floor, with a ballustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures, (Gen. xlix. 4; 2 Kings i. 6—16; Psal. cxxxii. 3), which may likewise illustrate the circumstance of Hezekiah’s turning his face,‡ when he prayed, towards the wall, (*i. e.* from his

\* “Solomon appointed that each place be appropriated to one man there, where there is a division into divers habitations, and each of the inhabitants receive there a place proper to himself, and some place also is left there common to all, so that all have an equal right to it, as a court belonging to many houses,” &c. “*The consorting together*, which those that dwell among themselves in the same court make, is called *the communion of courts*. And that consorting together which they make that dwell among themselves in the same walk or entry, or which citizens of the same city make among themselves, is called, *participating together*.”

† A pavement like this is mentioned, Esth. i. 6, 7. “The beds were of gold and silver, upon a pavement of red and blue and white and black marble.”

‡ In the Targum of Jonathan, turning towards the wall is explained by turning towards the wall of the sanctuary, or the western wall (as Abarbanel further

attendants), 2 Kings xx. 2, that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab (1 Kings xxi. 4), though probably not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment.

The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery, to the top of the house; whither they conduct us through a door, that is constantly kept shut, to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axle-tree or pivot; whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold. The stone door, so much admired, and taken notice of by Mr. Maundrell,\* is exactly of this fashion, and very common in most places.

I do not remember ever to have observed the stair-case conducted along the outside of the house, according to the description of some late very learned authors; neither, indeed, will the contiguity and relation which these houses bear to the street and to each other (exclusive of the supposed privacy of them), admit of any such contrivance. However, we may go up or come down by the stair-case I have described, without entering into any of the offices or apartments, and consequently without interfering with the business of the house.

The top of the house, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it has attained the name of *the terrace*. This is usually surrounded by two walls, the outermost whereof is partly built over the street, partly makes the partition with the contiguous houses; being frequently so low, that one may easily climb over it. The other, which I shall call *the parapet wall*, hangs immediately over the court, being always breast high,

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illustrates it) where the ark stood; this being their *kiblah*, or place towards which they were to worship, 1 Kings viii. 38, &c. But the like action that is recorded of the wicked and idolatrous king Ahab, can scarcely have such a construction put upon it; neither can we well suppose, that the like custom was observed in placing both their beds and their windows to face the sanctuary (Dan. vi. 10); for if the latter did so, the other, as lying in a corner, at a distance from them, must have a different situation.

\* See Maundrell's Journey from Aleppo to Jerusalem, p. 77, edit. Ox. 1707.

and answers to the *battlement* of Deut. xxii. 8. Instead of this parapet wall, some terraces are guarded, like the galleries, with balustrades only, or latticed work; in which fashion, probably, as the name seems to import, was the *net*, or *lattice*, as we render it, that Ahaziah (2 Kings i. 2) might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces, several offices of the family are performed; such as the drying of linen and flax (Josh. ii. 6), the preparing of figs and raisins; where, likewise, they enjoy the cool refreshing breezes of the evening (2 Sam. xi. 2, xvi. 22; 1 Sam. ix. 25, 26), converse with one another, and offer up their devotions, Zeph. i. 5; Isa. xv. 3; Acts x. 9.—In the feast of Tabernacles, booths were erected upon them, Neh. viii. 16. As these terraces are thus frequently used and trampled upon, not to mention the solidity of the materials wherewith they are made, they will not easily permit any vegetable substances to take root or thrive upon them; which perhaps may illustrate the comparison, Isa. xxxvii. 27, of the Assyrians, and Psal. cxxix. 6, of the wicked, “to the grass upon the house-tops, which withereth before it is grown up.”

When any of these cities is built upon level ground, one may pass along the tops of the houses from one end of it to the other, without coming down into the street. Such in general is the manner and contrivance of these houses. If then it may be presumed that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which has lately given great offence to some unbelievers. For among other pretended difficulties and absurdities relating to this fact, it has been urged\*, that “as the uncovering or breaking up of the roof (Mark ii. 4), or the letting a person down through it (Luke v. 19), supposes the breaking up of tiles, spars, rafters, &c. so it was well,” as the author goes on in his ludicrous manner, “if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles, and if the rest were not smothered with dust.” But that nothing of this nature happened, will appear probable from a different construction that may be put upon the words in the original. For it may be observed, with relation to the word we render *roof*, that it will denote, with propriety enough, any kind of *covering*, the veil which I have mentioned, as well as a roof or ceiling, properly so called; so, for the same reason, the verb we render *uncovered* may signify the undoing or the removal only, of such covering. The word which we render *breaking up*, is

\* See Woolston's Four Discourses, p. 57.



omitted in the Cambridge MS. and not regarded in the Syriac and some other versions; the translators, perhaps, either not **rightly comprehending the meaning** of it, or finding the context clear without it. In St. Jerom's translation, the correspondent word is *patefacientes*, as if *breaking up* was further explanatory of *uncovered*; the same in the Persian version is expressed by *quatuor angulis lectuli totidem funibus annexis*; as if *breaking up* related either to the letting down of the bed, or, preparatory thereto, to the making holes in it for the cords to pass through. According to this explication, therefore, the context may run thus: When they could not come at Jesus for the press, they got upon the roof of the house, and drew back the veil where he was; or they laid open and uncovered that part of it especially which was spread over the place where he was sitting, and having removed, and plucked away (according to St. Jerom), whatever might incommode them in their intended good office, or having tied (according to the Persian version) the four corners of the bed or bedstead with cords, where the sick of the palsy lay, they let it down before Jesus.

For that there was not the least force or violence offered to the roof, and consequently that the two verbs will admit of some other interpretations than what have been given to them in our version, appears from the parallel place in St. Luke, where what we translate, *they let him down through the tiling*, as if *that* had actually been broken up already, should be rendered, *they let him down over, along the side, or by the way of the roof*. For as *keramoi*, or *tegulae*, which originally perhaps denoted a roof of tiles, like those of the northern nations, were afterwards applied to the *tectum* or *doma* in general, of what nature or structure soever they were, so the meaning of letting down a person into the house, *per tegulas*, or *dia ton keramon*, can depend only upon the use of the preposition. Now, both in Acts ix. 26, and 2 Cor. xi. 33, where the like phraseology is observed as in St. Luke, *dia* is rendered in both places *by*, i. e. *along the side, or by the way of the wall*. By interpreting therefore *dia* in this sense, the passage will be rendered, as above, *they let him down over, or by the way of, the wall*.—What Dr. Lightfoot observes out of the Talmud, upon Mark ii. 4, will, by an alteration only of the preposition which answers to *dia*, further vouch for this interpretation. For, as it is there cited, “when Rabh Honna was dead, and his bier could not be carried out through the door, which was too strait and narrow, therefore (in order, we may supply, to bury it) *they thought good to let it down*” (i. e. not through the roof, or through the way of the roof, as the Doctor renders it, but)

*by the way, or over the roof*, viz. by taking it upon the terrace, and letting it down by the wall that way into the street. We have a passage in Aulus Gellius \* exactly of the same purport, where it is said, that if "any person in chains should make his escape into the house of the Flamen Dialis, he should be forthwith loosed; and that his fetters should be drawn up through the *impluvium*, upon the roof or terrace, and from thence be let down into the highway or the street."

When the use, then, of these phrases, and fashion of the houses are rightly considered, there will be no reason to suppose that any breach was actually made in the roof or covering; since all that was to be done in the case of the paralytic, was to carry him up to the top of the house, either by forcing their way through the crowd up the stair-case, or else by conveying him over some of the neighbouring terraces, and there, after they had drawn away the *veil*, to let him down, along the side of the roof (through the opening, or *impluvium*) into the *midst* (of the court) before Jesus.

To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only and a terrace; whilst others that are built, as they frequently are, over the porch or gateway, have, if we except the ground floor, which they have not, all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately from a privy stairs, down into the porch or street, without giving the least disturbance to the house. These back houses, as we may call them, are known by the name of *alee* or *oleah*, for the house, properly so called, is *dar* or *beet*; and in them strangers are usually lodged and entertained: in them the sons of the family are permitted to keep their concubines; thither, likewise, the men are wont to retire from the hurry and noise of their families, to be more at leisure for meditation or diversions; besides the use they are at other times put to, in serving for wardrobes and magazines.

The *oliah* of the Scriptures being literally the same appellation with *aulich* (Arab.), is accordingly so rendered in the Arabic version. We may suppose it, then, to have been a structure of the like contrivance. The little chamber (2 Kings iv. 10), consequently, that was built by the Shunamite for Elisha, whither, as the text instructs us, he retired at his pleasure, without breaking in upon the private affairs of the

\* Vide Aul. Gell. Noct. Attic. x. 15.



family, or being in his turn interrupted by them in his devotions; the summer chamber of Eglon (Judg. iii. 20—23), which, in the same manner with these, seems to have had privy stairs belonging to it, through which Ehud escaped after he had revenged Israel upon that king of Moab; the chamber over the gate (2 Sam. xxxviii. 33), whither, for the greater privacy, David withdrew himself to weep for Absalom; the upper chamber, upon whose terrace Ahaz, for the same reason, erected his altars (2 Kin. xxiii. 12); the inner chamber, likewise, or, as it is better expressed in the original, *a chamber within a chamber*, where the young man, the prophet, anointed Jehu (2 Kings ix. 2); — seem to have been all of them structures of the like nature and contrivance with these *oliahs*.

Besides, as *oliah* in the Hebrew text, and *aulich* in the Arabic version, is expressed by *uperōon* in the LXX; it may be presumed that the same word, where it occurs in the New Testament, implies the same thing. The upper chamber, therefore, where Tabitha was laid after her death (Acts ix. 36), and where Eutychus (Acts xx. 8, 9) also fell down from the third loft, were so many back houses or *oliahs*, as they are indeed so called in the Arabic version.

That the Greek denotes such a private apartment as one of these *oliahs* (for garrets, from the flatness of the roofs, are not known in these climates), seems likewise probable from the use of the word among the classic authors. For the chamber where Mercury and Mars carried on their amours\*, and where Penelope kept herself† with the young virgins‡, at a distance from the solicitations of their wooers, appear to carry along with them circumstances of greater privacy and retirement than are consistent with chambers in any other situation.

Nay, further; that *oliah* or *uperōon* could not barely signify a single chamber, *cenaculum*, or dining-room, but one of these contiguous or back houses, divided into several apartments, seems to appear from the circumstance of the altars which Ahaz erected upon the top of his *oliah*. For, besides the supposed privacy of his idolatry, which, upon account of the perpetual view and observation of the family, could not have been carried on undiscovered in any apartment of the house; I say if this his *oliah* had been only one single chamber of the house, the roof of it would have been ascribed to the *house*, and not to the *oliah*; which, upon this supposition, could only

\* Hom. II. ii. ver. 184. B. ver. 514.

† Hom. Odys. O. ver. 515-16.

‡ Athen. Deip. lib. ii. cap. 16. Eustath. in ver. 184. H. ii. p. 1054. et in II. ii. ver. 514. p. 272.

make one chamber of it. A circumstance of the like nature may probably be collected from the Arabic version of *uperōon*, Acts ix. 39. where it is not rendered *aulich*, as in ver. 37. but *girfat*; intimating perhaps *that* particular chamber of the *aulich* where the damsel was laid. The falling likewise of Eutychus from the third loft (as the context seems to imply) of the *uperōon*, there being no mention made of a house, may likewise be received as a further proof of what I have been endeavouring to explain. For it has been already observed, that these *oliahs* are built in the same manner and with the like conveniences as the house itself; consequently what position soever the *uperōon* may be supposed to have from the seeming etymology of the name, will be applicable to the *oliah* as well as to the house.

This method of building may further assist us in accounting for the particular structure of the temple or house of Dagon (Judg. xvi.), and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars that supported it. We read, (ver 27.) that about "three thousand persons were upon the roof, to behold while Sampson made sport," viz. to the scoffing and deriding Philistines. Sampson therefore must have been in a court or area below; and consequently the temple will be of the same kind with the antient *temenē* or *sacred inclosures*, which were only surrounded either in part or on all sides with some plain or cloistered buildings. Several palaces and *dou-wānas*, as the courts of justice are called in these countries, are built in this fashion, where, upon their public festivals and rejoicings, a great quantity of sand is strewed upon the area for the pellowans or *wrestlers* to fall upon; whilst the roofs of these cloisters are crowded with spectators, to admire their strength and activity. I have often seen numbers of people diverted in this manner, upon the roof of the Dey's palace at Algiers; which, like many more of the same quality and denomination, has an advanced cloister, over against the gate of the palace (Esth. v. 1), made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, the bashaws, kadees, and other great officers, distribute justice, and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition therefore that in the house of Dagon there was a cloistered building of this kind, the pulling down the front or centre pillars which

supported it, would be attended with the like catastrophe that happened to the Philistines.\*

4. Of the furniture of Eastern houses we shall only notice the duan, or sofa; which, indeed, formed the principal part thereof. This we do the rather, because our translators have frequently spoken of "beds," in such a connexion as is very likely to perplex the reader. It will be recollected what Dr. Shaw has just said about these indispensable requisites in an Eastern house; to which we add, that the narrow mattresses of which he speaks, serve the double purpose of a seat by day, and a bed by night. The place of honour, on these seats, is the corner, and this will explain Amos iii. 12—"The children of Israel shall be taken out that dwell in Samaria, in *the corner of a bed*:"—in the place of honour—the most easy, voluptuous, indulging station of the duan. The Orientals frequently lay their beds on the floor, as we learn from Sir J. Chardin, Mr. Hanway, Dr. Russell, and other travellers. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was it on such a bed as this that Saul slept, 1 Sam. xxvi. 7? And was not the bed of the paralytic of this description? (Luke v. 19; Mark ii. 4, 11.)—"Arise, take up thy bed," that is, thy mattress—the quilt spread under thee.†

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## SECTION V.

### COSTUME OF THE JEWS.

1. Permanency of Eastern customs—2. Oriental dress—3. Painting of the eyes—4. Illustrations of Scripture—5. Treatment of the beard—6. Sandals—7. Phylacteries—8. Personal ornaments.

1. We have already had occasion to notice the permanency of Eastern customs; and hence the assistance which may be derived from an acquaintance with the various manners and characters of the Orientals as they at present exist, in the illustration of the Sacred Scriptures. This has been noticed by many writers, and happily it has recently engaged the attention of some of our most intelligent travellers in that

\* Shaw's Travels, vol. i. pp. 373—392.

† See Fragments to Calmet, Nos. xii, xiii.

part of the world, in no ordinary degree. "The manners of the East," says Mr. Morier, "amidst all the changes of government and religion, are still the same: they are living impressions from an original mould; and at every step some object, some idiom, some dress, or some custom of common life, reminds the traveller of ancient times, and confirms above all, the beauty, the accuracy, and the propriety of the language and the history of the Bible."\* In the last section the reader has seen the utility of this kind of information, relative to eastern buildings, for the purpose of explaining various expressions and allusions in Scripture: in this section he will perceive its importance to a still greater extent.

2. The following description of the Eastern dress is furnished by Dr. Shaw, and will admirably answer our present purpose. The chief branch of the manufactories of Barbary, is described by this intelligent and accurate writer, to consist in the making of *hykes*, or blankets, as we should call them, of which he gives the following account. They are of different sizes, and of different qualities and degrees of fineness. The usual size of them is six yards long, and five or six feet broad, serving the Kabyle and Arab for a complete dress in the day, and, as "they sleep in their raiment," as the Israelites did of old (Deut. xxiv. 13), it serves likewise for his bed and covering by night. It is a loose, but troublesome garment, being frequently disconcerted and falling upon the ground; so that the person who wears it, is every moment obliged to tuck it up, and fold it anew about his body. This shews the great use there is of a girdle, whenever they are concerned in any active employment; and in consequence thereof, the force of the Scripture injunction, alluding thereunto, "of having our loins girded," in order to set about it. See Luke xvii. 8; Acts xii. 8; Eph. vi. 14; Rev. i. 13, and xv. 6. The method of wearing these garments, with the use they are at other times put to, in serving for coverlids to their beds, should induce us to take the finer sorts of them at least, such as are worn by the ladies and persons of distinction, to be the peplus of the ancients. Ruth's veil, which held six measures of barley (Ruth iii. 15), might be of the like fashion, and have served extraordinarily for the same use; as were also the clothes (the upper garments) of the Israelites (Exod. xii. 34), wherein they folded up their kneading-troughs; as the Moors, Arabs, and Kabyles do to this day things of the like burden and incumbrance in

\* Preface to Second Journey, &c. Lond. 1818.

their hykes. Their burnouses also are often used upon these occasions. It is very probable likewise, that the loose folding garment, the toga of the Romans, was of this kind. For if the drapery of their statues is to instruct us, this is actually no other than the dress of the Arabs, when they appear in their hykes. The plaid of the Highlanders in Scotland is the very same.

Instead of the fibula, that was used by the Romans, the Arabs join together with thread or with a wooden bodkin, the two upper corners of this garment; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron; wherein they carry herbs, loaves, corn, &c. and may illustrate several allusions made thereto in Scripture; as, gathering the lap full of wild gourds (2 Kings iv. 39); rendering seven fold; giving good measure into the bosom (Psal. lxxix. 12; Luke vi. 38); "shaking the lap, Neh. v. 13, &c.

The burnoose, which answers to our cloak, is often, for warmth, worn over these hykes. It is woven in one piece, and shaped exactly like the garment of the little god Telesphorus; viz. strait about the neck, with a cape or Hippocrates' sleeve, for a cover to the head, and wide below like a cloak. Some of them likewise are fringed round the bottom, like Parthenaspa's and Trajan's garment upon the basso relievos of Constantine's arch. The burnoose, without the cape, seems to answer to the Roman pallium; and with it, to the bardocucullus.

If we except the cape of the burnoose, which is only occasionally used during a shower of rain, or in very cold weather, several Arabs and Kabyles go bare-headed all the year long, as Massinissa did of old, binding their temples only with a narrow fillet, to prevent their locks from being troublesome. As the ancient diadema might originally serve for this purpose, so it appears, from busts and medals, to have been of no other fashion. But the Moors and Turks, with some of the principal Arabs, wear upon the crown of the head, a small hemispherical cap of scarlet cloth, another great branch of their woollen manufactory. The turbant, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another. We find the same dress and ornament of the head, the tiara as it was called, upon a number of medals, statutes, and basso relievos of the ancients.

Under the hyke, some wear a close-bodied frock or tunic (a jillebba they call it), with or without sleeves, which differs little from the Roman tunica, or habit in which the constellation *Boötes* is usually painted. The coat of our Saviour, which "was woven without seam from top throughout" (John xix. 23), might be of the like fashion. This too, no less than the hyke, is to be girded about their bodies, especially when they are engaged in any labour, exercise, or employment; at which times, they usually throw off their burnouses and hykes, and remain only in these tunics. And of this kind probably was the habit wherewith our Saviour might still be clothed, when he is said to lay aside his garments (*imatia*, burnoose and hyke, John xiii. 4), and to take a towel and gird himself; as was likewise the fisher's coat (John xxi. 7.) which St. Peter girded about him, when he is said to be naked; or what the same person, at the command of the angel (Acts xii. 8), might have girded upon him, before he is enjoined to cast his garment about him. Now, the hyke, or burnoose, or both, being probably at that time the proper dress, clothing, or habit of the eastern nations, as they still continue to be of the Kabyles and Arabs, when they laid them aside, or appeared without one or the other, they might very properly be said to be undressed, or naked,\* according to the Eastern manner of expression. This same convenient and uniform shape of the garments, that are made to fit all persons, may well illustrate a variety of expressions and occurrences in Scripture, which, to ignorant persons, too much misled by our own fashions, may seem difficult to account for. Thus, among many other instances, we read that the goodly raiment of Esau was put upon Jacob; that Jonathan stripped himself of his garments; and the best robe was brought out, and put upon the prodigal son; and that raiment, and changes of raiment, are often given, and immediately put on (as they still continue to be in these Eastern nations), without such previous and occasional alterations, as would be required amongst us in the like distribution or exchange of garments.

The girdles, which have been occasionally mentioned before, are usually of worsted, very artfully woven into a variety of figures, such as the rich girdles of the virtuous virgins may be supposed to have been, Prov. xxxi. 24. They are made to fold several times about the body; one end of which being doubled back, and sewn along the edges, serves them for a purse, agreeably to the acceptance of the

\* To be *naked*, is the same as to be *ill-clothed*, according to Seneca.



zone in the Scriptures. The Turks make a further use of these girdles, by fixing therein their knives and poinards;\* whilst the *hojias*, *i. e.* the writers and secretaries, suspend in the same their inkhorns; a custom as old as the prophet Ezekiel (ix. 2), who mentions a "person clothed in white linen, with an inkhorn upon his loins."

It is customary for the Turks and Moors to wear shirts of linen, or cotton, or gauze, underneath the tunic; but the Arabs wear nothing but woollen. There is a ceremony indeed in some *dou-wars*, which obliges the bridegroom and the bride to wear each of them a shirt at the celebration of their nuptials; but then, out of a strange kind of superstition, they are not afterwards to wash them, or put them off whilst one piece hangs to another. The sleeves of these shirts are wide and open, without folds at the neck or wrist, as ours have:† those, particularly of the women, are oftentimes of the richest gauze, adorned with different coloured ribbands, interchangeably sewed to each other.

Neither are the Bedoweens accustomed to wear drawers; a habit, notwithstanding which, the citizens of both sexes constantly appear in, especially when they go abroad or receive visits. The virgins are distinguished from the matrons, in having their drawers made of needle-work, striped silk or linen, just as Tamar's garment is described, 2 Sam. xiii. 18. But when the women are at home and in private, then their *hykes* are laid aside, and sometimes their tunics; and instead of drawers, they bind only a towel about their loins. A Barbary matron, in her undress, appears like Silanus in the *Admiranda*.

When these ladies appear in public, they always fold themselves up so closely in these *hykes*, that even without their veils, we could discover very little of their faces. But, in the summer months, when they retire to their country-seats, they walk abroad with less caution; though, even then, upon the approach of a stranger, they always drop their veils, as Rebekah did upon the sight of Isaac, Gen. xxiv. 65. They all affect to have their hair, the instrument

\* The poinard of the Arab is made crooked, like the *copis* or harp of the ancients.

† The figure in Isaiah (lii. 10), "The Lord hath made bare his holy arm," is most lively: for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment—so effectual, that "all the ends of the world shall see the salvation of God."—Jowett's *Christian Researches in Syria*, p. 282.

of their pride (Isa. xxii. 12), hang down to the ground, which, after they have collected into one lock, they bind and plait with ribbands; a piece of finery disapproved of by the apostle, 1 Pet. iii. 3. Where nature has been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be interwoven with the natural. Absalom's hair, which was sold (2 Sam. xiv. 26.) for two hundred shekels, might have been applied to this use. After the hair is thus plaited, they proceed to dress their heads, by tying above the lock I have described a triangular piece of linen, adorned with various figures in needle work. This, among persons of better fashion, is covered with a sarmah, as they call it (of the like sound with the moon-like ornaments of Isa. iii. 18), which is made in the same triangular shape, of thin flexible plates of gold and silver, artfully cut through, and engraven in imitation of lace, and might therefore answer to the ornament mentioned above. A handkerchief of crape, gauze, silk, or painted linen, bound close over the sarmah, and falling afterwards carelessly upon the favourite lock of hair, completes the head-dress of the Moorish ladies.

3. But none of these ladies think themselves completely dressed, till they have tinged their eye-lids with Al ka-hol, *i. e.* the powder of lead ore. And as this is performed by first dipping into this powder a small wooden bodkin, of the thickness of a quill, and then drawing it afterwards through the eye-lids, over the ball of the eye, we have a lively image of what the prophet (Jer. iv. 30.) may be supposed to mean by renting the eyes (not, as we render it, with painting, but) with *pouk*, lead ore. The sooty colour which is thus communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of the greatest antiquity; for, besides the instance already taken notice of, we find that when Jezebel is said (2 Kings ix. 30.) to have painted her face, the original is, she adjusted (or set off) her eyes with the powder of *pouk*, or lead ore. So likewise Ezekiel xxiii. 40, is to be understood. *Karan-happuc*, *i. e.* the horn of *pouk*, or lead ore, the name of Job's youngest daughter, was relative to this custom and practice. The Latin appellation, *fucus*, is a derivative also from the same.\*

\* Travels, vol. i. pp. 403—413. Dr. Russell gives the following account of this operation, and of the manner in which the powder is prepared. "Upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women, to black the inside of their eye-lids, by applying a powder called *Ismed*, which appears to be a rich lead ore, prepared by roasting

4. These observations happily illustrate several passages of Scripture which have not been noticed by the writer. Dr. Harwood has supplied the defect. A passage in the Acts of the Apostles, he remarks, clearly fixes the difference between the *upper garment* and the *tunic*. During Peter's stay at Joppa, one Dorcas a christian, who is recorded to be a person of a truly amiable and beneficent disposition, fell sick and died. The Christians in Joppa having received information that Peter was at Lydda, dispatched two messengers to him, intreating he would come to them without delay. On Peter's arrival they took him into an upper room where the corpse lay, round which a number of indigent widows stood bathed in tears, deploring the irreparable loss they had sustained, and shewing Peter a variety of *under* and *upper* garments, which Dorcas had charitably made to clothe poor necessitous objects. It was these *imatia*, or upper garments, consisting of a loose square piece of cloth wrapped round the body, which that vast multitude, who escorted Jesus in the triumphant procession into the capital, spread in the public road by way of carpet. Plutarch informs us, that the same affectionate respect and reverence was paid to Cato. "When Cato's expedition was ended, he was escorted not only with the customary praises and acclamations, but with tears and the tenderest endearments, the populace spreading their garments under his feet wherever he walked, and with affectionate fervour kissing his hands, — testimonies of public respect which the Romans at that time shewed to very few of their commanders." When Jesus was seized, we read that a young man, excited by the tumult and disturbance that was made in the dead of night, hastily threw about him a linen garment, issued from the house to learn the occasion of this confusion, and followed the crowd for some time. But the officers, who apprehended Jesus, thinking him one of his companions, immediately seized him : upon which he left his garment in their hands, fled away naked, and thus narrowly made his escape from them.

All the Grecian and Roman women, without distinction, wore their hair long. On this they lavished all their art,

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it in a quince, apple, or truffle, and then levigated with oil of sweet almonds on a marble stone. Their method of applying the powder is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe : this they wet with water, in order that the powder may stick to it, and applying the middle part horizontally to the eye, they shut the eye-lids upon it, and so drawing it through between them, it blacks 'he inside, leaving a narrow black ring all round the edge." — Hist. of Aleppo, p. 102.



ing it in various forms, and embellishing it with divers ornaments. In the ancient medals, statues, and *basso relievos*, behold those plaited tresses which the apostles Peter and Paul condemn, and see those expensive and fantastic decorations which the ladies of those times bestowed upon their dress. This pride of braided and plaited tresses, this ostentation of jewels, this vain display of finery, the Apostles predict as proofs of a light and little mind, and inconsistent with the modesty and decorum of Christian women. St. Paul in his first epistle to Timothy (ch. ii. 9), in the passage where he condemns it, shews us in what the pride of female dress then consisted. "I enjoin that women adorn themselves in modest apparel, with shame-facedness and sobriety: not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works." St. Peter in like manner ordains, that the adorning of the fair should not be so much that "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is agreeable and instructive to read the sentiments of the wise Fathers upon this subject, and the salutary directions they address to the fair sex. On the contrary, the men in those times universally wore their hair short, as appears from all the books, medals, and statues, that have been transmitted to us. This circumstance formed a principal distinction in dress between the sexes. This happily illustrates the following passage in St. Paul, 1 Cor. xi. 14, 15, "Doth not even nature itself teach you, that if a man have long hair, it is a shame to him. But if a woman have long hair it is a glory to her; for her hair is given her for a covering."

The Jewish and Grecian ladies, moreover, never appeared in public without a veil. Hence St. Paul severely censures the Corinthian women for appearing in the church without a veil, praying to God uncovered, hereby throwing off the decency and modesty of the sex, and exposing themselves and their religion to the satire and calumny of the heathens. The whole passage beautifully and clearly exhibits to the reader's ideas the distinguishing customs which then prevailed in the different dress and appearance of the sexes, 1 Cor. xi. 4. "I desire you to observe, that of every man the head is Christ; of every woman, the man; and of Christ, the Deity. Now every man, who prays or speaks in public with his head covered, derogates from the dignity of Christ his head. On the contrary, every woman, who prays or speaks in public

with her head uncovered, degrades the dignity of the man who is her head, for this is a singularity as uncharacteristical of the sex, as to have the hair entirely cut off. But if a woman will not consent to wear her veil, let her even have her hair cut short like the man — but if it be to the last degree scandalous and indecent for a woman to have her hair cut short, or shaved off, let her, for the same reason be veiled. A man indeed ought not to have his head veiled, as he is the glorious image of God; but the woman is only the glorious image of the man: For the man was not formed posterior to the woman, but the woman was formed out of the man. Nor was the man formed for the woman, but the woman for the man. In your assemblies, therefore, the woman ought to wear a veil on account of the heathen spies who are purposely sent to inspect your conduct. I appeal to you, is it decent for a woman to address the Deity without a veil? Doth not the universal prevalence of modern custom itself teach you, that for a man to wear long flowing tresses, dressed in the manner of women, is the highest indecency and disgrace? \* But the long and flowing hair of the fair sex is their distinguishing grace and ornament — for this was lavished upon them by the hand of nature for a covering. But if any person appear disposed to litigate, and raise disputes on this topic, let him be assured, that neither we the apostles urge, or the churches of God practise any such custom.” †

There are a few particulars relative to the costume of the Jews, which still remain to be noticed.

5. Of the veneration in which the beard was held by the Jewish people, we have several examples in Scripture. Thus it was considered the highest insult, when Hanun, king of the Ammonites, cut off the beards of David’s ambassadors, 2 Sam. x. 4, 5. And from ch. xx. 9, we see it was the custom for particular friends to salute each other by kissing the beard. The Jews were not singular in these respects, for the Eastern people generally held this mark of virility in the highest veneration. Thevenot says, the Turks greatly esteem a man who has a fine beard; that it is a great affront to take one by his beard, unless to kiss it, and that they swear by the beard. ‡ And D’Arvieux gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer the surgeon to remove his beard. §

6. For the feet, the common dress was shoes or sandals. The sandal was a piece of strong leather, or wood, fastened

\* See Lightfoot, Hor. Heb. 1 Cor. xi. 14, and Josephus, Antiq. b. xiv. c. 3.

† Harwood’s Introduction, vol. ii. p. 97, &c.

‡ Tom. i. p. 57.

§ Tom. ii. p. 214.

to the sole of the foot with strings, tied round the ankle and leg, and which are called shoe-latchets, Gen. xiv. 23, &c. When they approached God, in acts of worship, this part of the dress was laid aside: the priest always ministered barefoot.

7. In describing the dress of the Jewish people, we must not omit their *phylacteries*, or *tephelim*, which were held in such estimation among them. These phylacteries were little rolls of parchment, in which were written the following passages of the law:—(1.) "Sanctify unto me all the first-born: whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine," &c. Ex. xiii. 2—10. (2.) "And it shall be, when the Lord shall bring thee into the land of the Canaanites," &c. to ver. 16. — (3.) From the 4th verse of the 6th chap. of Deuteronomy, "Hear, O Israel, the Lord our God is one Lord," to ver. 9. — (4.) From ver. 13 of chap. xi. "And it shall come to pass, if ye shall hearken diligently to my commandments," &c. to end of ver. 21. These they wore upon the forehead, and the wrist of the left arm. The obligation to wear these appendages to their dress is founded on Ex. xiii. 16; Dent. vi. 8; xi. 18. And it is to be observed, that our Saviour finds no fault with the Pharisees for wearing them, but only for making them large, to be seen of men, Matt. xxiii. 5.

8. Nose and ear-rings are very general parts of the dress of an Eastern female, and they are often mentioned in Scripture. See Gen. xxiv. 47; xxxv. 4; Isa. iii. 20; Ezek. xvi. 12, &c. Sir John Chardin says, "It is the custom in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls, with one ruby between them. I never saw a girl, or young woman in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril."\* Montfaucon describes a statue of a female, which was discovered at Ponto when he was at Rome, having in her ears two large pendants; on one of which was the figure of Jupiter, and on the other that of Juno. Will this circumstance help us to determine the reason for Jacob burying underground, all the rings which were in the ears of his family when he came out of Shechem?† The prophet Ezekiel (xvi. 11) speaks of "chains on the neck," as does Solomon also (Cant. i. 10), and there seems to be a reference to the thread on which the precious stones forming these were hung, in Gen. xiv. 23.—"I will not take from a *thread* even

\* Harmer's Observations, vol. ii. p. 390.

† See Calmet's Bib. Ency. art. "Ear-rings."



to a shoe-latchet," &c. The following description of the dress of a Turkish sultana will afford some idea of the nature of their ornaments:—"Round her neck she wore three chains, which reached to her knee; one of large pearls, at the bottom of which hung a fine coloured emerald, as big as a turkey's egg; another consisting of 200 emeralds close joined together, of the most lively green, perfectly matched, every one as large as a half-crown piece, and as thick as three crown pieces; and another of small emeralds, perfectly round."\* It is needless to say that the costliness of these ornaments would be proportionate to the condition of the wearer. Bracelets seem to have been worn on the arms by both male and female (2 Sam. i. 10; Is. iii. 19; Ezek. xvi. 11), and by the females, on the leg also, Is. iii. 20. Chardin says, that in Persia and Arabia, "the females wear rings about the ankle, which are full of little bells." This will explain Isaiah iii. 16. "They walk, mincing as they go, and making a tinkling with their feet."† Another accompaniment of female dress, was the hand mirror, which was made of metal; for of some of these, Moses made the foot of the laver (Ex. xxxviii. 8); and Dr. Lowth informs us, that he was possessed of one which had been found in the ruins of Herculaneum, which was not above three inches square.‡

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## SECTION VI.

### MARRIAGES OF THE JEWS, AND TREATMENT OF THEIR CHILDREN.

I. MARRIAGES.—1. Espousals—2. Purchasing the bride—3. Marriages contracted at an early age—4. Marriage ceremonies—5. Public processions—6. Nuptial entertainments—7. The parable of the ten virgins—8. Polygamy—9. Divorce—10. The support of widows—11. Laws relative to marriages. II. TREATMENT OF CHILDREN.—1. Birth—2. Circumcision—3. Religious instruction—4. Trades—5. The first born—6. Adoption.

I. There were several things connected with the nuptials of the Hebrews so essentially different from any thing ob-

\* Lady M. W. Montagu's Letters, vol. ii. Let. 39.

† Much curious information relative to the Eastern dress may be seen in the Fragments to Calmet, Numbers 667—672, &c.

‡ Notes on Isa. viii. 1.

served among us, that a short notice of them here is indispensable.

1. The first thing which merits attention is the method of contracting this sacred obligation—their espousals. It sometimes happened that several years elapsed between the espousals and the marriage of the contracting parties\*, during which period the bride remained at home with her parents, and was under the same obligations of fidelity to her spouse as if the nuptials had been solemnized. See Matt. i. 18.—In general, however, only two or three months elapsed from the time of the espousals to that of the marriage.

2. It is seen, from several passages of Scripture, that the custom of purchasing the bride prevailed among the descendants of Abraham. Thus Shechem says to Jacob, whose daughter Dinah he wished to espouse, “Ask me never so much dowry and gifts,” &c. See also 1 Sam. xviii. 25. The custom still exists in many parts of the East, and hence a numerous family of daughters is a source of great wealth.—Where the bridegroom is not possessed of sufficient property to obtain the object of his desire by purchase, he obtains her by servitude. “They build houses, work in their rice plantations, and do all the services that may be necessary; and this often lasts three or four years before they can be married.”† This will illustrate Gen. xxix. 27.

3. This sacred and important obligation was contracted at a very early age among the Jews, in compliance with Eastern customs; and hence the bride calls her husband, “the guide of my youth” (Prov. ii. 17. see also ver. 18). At the age of eighteen the males could marry, and the females when they were twelve and a day; till which time they were called little maids: but that very day they became young women.‡ Celibacy and sterility were considered great afflictions (Judg. xi. 37; 1 Sam. i. 11, &c.), and large families as peculiar marks of the providential blessing of God, Prov. xvii. 6.

4. Concerning their marriages, Dr. Brown has collected the following particulars from the Jewish writers. On the day of the marriage, the bride was as elegantly attired as her circumstances would permit. For she was led by the women into the dressing chamber, without her veil, and with dishevelled hair, marriage songs being sung before her as she went. There she was placed on a beautiful seat, where they disposed her hair in ringlets (hence compared to the long curled hair of a flock of goats on mount Gilead, in Cant. iv. 1), and ornamented it with ribbands and trinkets. They then decked her

\* See Josephus, *Antiq.* b. xiv. c. 15.

† Dapper's *Africa*, p. 399. See also Burckhardt's *Travels in Syria*, &c. p. 385.

‡ Lightfoot, *Hor. Heb.* Mark v. 23.

in her wedding attire, and veiled her, like Rebecca, amidst the songs and rejoicings of her attendants. Thus was she "prepared as a bride adorned for her husband," Is. lxi. 10; Rev. xxi. 2. A virgin was married on the fourth day of the week, that if any doubts were entertained of her virginity, they could be settled by the council of three, on the Thursday, which was a synagogue and court day; and a widow was married on the fifth day of the week. A woman who was either divorced, or a widow, neither married nor was espoused till after ninety days, that it might be ascertained whether she was *enceinte* by her former husband; and if two heathens, who had been married, became proselytes to Judaism, they lived separate for the same length of time, that it might be seen which of their children were heathens, and which were Jews.\* When the hour of marriage arrived, four persons walked before the bridegroom, carrying a canopy supported by four poles, that if the bride intended to walk home to the bridegroom's house after the ceremony, she might walk under it in company with her husband; and, in the interim, it either stood before the door, or was taken into the court, around which the house was built, if the marriage ceremony was to be performed there; all the bride's party exclaiming, "Blessed be he who cometh:" welcoming thus the bridegroom and his friends. During the ceremony, if the father gave away his daughter, he took her by the hand, as Raguel did Sarah, when she was married to Tobit, presented her to the bridegroom, and said, "Behold, take her, after the law of Moses, and lead her away;" blessing them, taking paper, writing an instrument of covenants, and sealing it, Tobit vii. 13, 14.—But if the father did not act as the celebrator, the bride stood on the right hand of the bridegroom, in allusion to Ps. xlv. 9, and the Rabbi or Hezen of the synagogue, who acted as celebrator, took the extremity of the *thelit*, which was about the bridegroom's neck, and covered with it the head of the bride, as Boaz did Ruth, ch. iii. 9. After which he consecrated a cup of wine, the bye-standers joining in the ceremony; and the cup being thus blessed, it was given to the two contracting parties. The bridegroom afterwards taking the ring (a modern invention, instead of the sum of money anciently given as the dowry), and putting it on the finger of the bride, said, "Lo, thou art married to me with this ring, according to the form of Moses and of Israel." Two witnesses were then called, to hear the marriage contract read; and after they returned, another cup of wine was consecrated and divided among the guests.

\* Lightfoot, Hor. Heb.; Matt. i. 18; 1 Cor. vii. 14,



5. Matters were next so ordered, as to prepare for setting out to the house of the bridegroom; when, if there was a canopy, the bride and bridegroom walked under it (hence, says the spouse, "His banner over me was love," Cant. ii. 4); but if none, the bride and her companions were veiled, she, however, far deeper than they. Sometimes, also, they used a palanquin, and were carried in state from one house to the other; and it seems to have been to this that David alludes in Ps. xlv. 13, "The king's daughter is all glorious within (the palanquin, *viz*), her clothing is of wrought gold." And to this Solomon refers, when he says, of the chariot of the bridegroom that "Its wood was of cedar, its pillars of silver, its bottom of gold, its covering of purple, and the midst thereof paved with love, or poetical amorous inscriptions or devices, for the daughters of Jerusalem," Cant. iii. 9, 10. The marriage processions were commonly in the night, by torch-light; and Lightfoot says, they carried before them ten wooden staves, having each of them at top a vessel like a dish, in which was a piece of cloth or wick, dipped in oil, to give light to the company.\* So that the parable of the ten virgins was evidently a delineation of national manners; since they required, in that case, not only to have oil in their lamps, but to have vessels containing a quantity of oil, in order to replenish these lamps from time to time. Indeed, we have several allusions to the same custom, in various passages of Scripture. Thus, the spouse, when speaking of the bridegroom, says, "My beloved is white and ruddy, the chiefest among ten thousand;" or, as the original expresses it, "lighted with ten thousand:" thereby meaning that he dazzled beholders as much as a bridegroom attended with ten thousand lamps, Cant. v. 10. And the bridegroom says of the spouse, that she is, "terrible as an army with banners," or, literally, that she is dazzling as women shone upon with the nuptial lamps, when their rich attire reflected a dazzling lustre. As they went to the bridegroom's house every person who met them gave place to the procession; a cup of wine was carried before them; and they were accompanied with music and dancing, Ps. xlv. 15. Hence, in one of the parables of our Lord, the children at their sport, when imitating a marriage procession, said, "We have piped unto you, and ye have not danced," Luke vii. 32. The praises of the bridegroom were also sung, in strains like those in Ruth iv. 11, 12; whilst the praises of the bride were celebrated in a similar manner.—Money was scattered among the crowd, to remind them, if

\* Hor. Heb. Matt. xxv. 1.

need required, that they had been present at the wedding; and barley also was sown before the newly married couple, as denoting their wishes for a numerous progeny.\*

6. Having reached the house of the bridegroom, they sat down to the marriage supper, each clothed with a wedding garment, Matt. xxii. 11; and etiquette required that the bride and bridegroom should remain silent, whilst the honours of the table were done by the Architriclinus, or governor of the feast, Eccles. xxxi. 1, 2; John ii. 8. 9. Besides the Architriclinus, there were two other official persons, called Paranymphei, or friends of the bridegroom and the bride (John iii. 39), whose office it was to be assisting to them as man and maid, especially at their entry into the nuptial chamber.† After the feast was ended, mirth and dancing prevailed (Jer. xxxiii. 11), which made the prophet mention the want of them as a mark of desolation (ch. vii. 34; xvi. 9; xxv. 10, 11); but whether the bride and bridegroom's parties remained together, or were in separate apartments, is not said: the last is most conformable with the manners of the East. When the bridegroom retired, he spread his skirt over his bride, to testify the claim which the law had given him, and sought for those signs which the Mosaic code required in such cases, Deut. xxii. 13—17.‡ In the case of young persons the marriage feast lasted seven days (Gen. xxix. 27; Judg. xiv. 12. 17; Job. xi. 19), and the bride retained the appellation for thirty days after the ceremony; but in the case of a widow or a widower, the feast lasted only three days. It was the custom for the father to give his daughter, when leaving his house, a female slave as a companion, as Laban did to each of his daughters; hence Solomon accounts those extremely poor who had none, Prov. xii. 9.§ In noticing the military affairs of the Jews, we remarked the exemption from military service for twelve months, which marrying a wife conferred: the reasons for which law were then stated, and therefore need not be repeated.

7. We have already glanced at the allusions to some parts of the nuptial ceremonies in the beautiful parable of the ten virgins. But we cannot close these remarks without laying before the reader the following illustration of that and another touching passage of holy writ, from the pen of Dr. Harwood, whose intimate acquaintance with the classic writers, to whom these ceremonies were well known, has enabled him to place many

\* Lightfoot, Hor. Heb. John ii. 1.

† Idem, *Ibid.*

‡ See Harmer's *Outlines on Sol. Song*, p. 11; Russell's *Nat. Hist. of Aleppo*, p. 113. note; Savary's *Letters on Egypt*, vol. iii. p. 38, &c.

§ Brown's *Jewish Antiquities*, b. ix. sect. 2.

**Psalmist** — “I had rather be a door-keeper in the house of my God, than to dwell in the [splendid] tents of the wicked,” **Ps. lxxxiv. 10.\***

2. The villages of Judea, which were situated in the plains, were probably built of mud, or clay, as they are to this day, in the East.† Through these mud walls, it is no uncommon thing for the thieves to dig: and hence the allusion of our Lord, “Lay not up for yourselves treasures on earth—where thieves *break through* and steal,” **Matt. vi. 19, 20.** To the destruction of such edifices, occasioned by violent rains, there is an allusion in **Matt. vii. 26 27.** See also **Ps. lxii. 3; Is. xxx. 13.**

3. Of the ordinary eastern buildings Dr. Shaw has given a very minute and interesting description; and as it illustrates several passages of Scripture, in a most satisfactory manner, we shall present it to the reader. He observes—

The general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages down to this time, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these hotter climates. The jealousy likewise of these people is less apt to be alarmed, whilst, if we except a small latticed window or balcony, which sometimes looks into the street, all the other windows open into their respective courts or quadrangles. It is during the celebration only of some *zeenah* (as they call a public festival), that these houses and their latticed windows or balconies are left open. For this being a time of great liberty, revelling and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture; whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty and restraint, go in and out where they please. The account we have, **2 Kings ix. 30,** of Jezebel’s painting her face, and tiring her head, and looking out at a window, upon Jehu’s public entrance into Jezreel, gives us a lively idea of an eastern lady at one of these *zeenahs* or solemnities.

The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gate-way, with benches on each side, where the master of the family

\* *Travels*, vol. i. p. 298.

† See Sir R. Wilson’s *Hist. of the Brit. Expedition into Egypt*, vol. i. p. 157.



guests, who were invited to the entertainment, were expected to be dressed in a manner suitable to the splendour of such an occasion, and as a token of just respect to the new-married couple; and that after the procession in the evening from the bride's house was concluded, the guests, before they were admitted into the hall, where the entertainment was served up, were taken into an apartment and viewed, that it might be known if any stranger had intruded, or if any of the company were apparelled in raiment unsuitable to the genial solemnity they were going to celebrate; and such, if found, were expelled the house with every mark of ignominy and disgrace. From the knowledge of this custom, the following passage receives great light and lustre:—When the king came in to see the guests, he discovered among them a person who had not on a wedding garment. He called him, and said, "Friend, how came you to intrude into my palace in a dress so unsuitable to this occasion?" The man was struck dumb—he had no apology to offer for the disrespectful neglect. The king then called to his servants, and bade them bind him hand and foot—to drag him out of the room—and thrust him out into midnight darkness.\*

8. In consequence of the universal prevalence of polygamy in the East, prior to the divine commission of Moses, we find the practice from prudential motives, tolerated, under certain restrictions, by his code of laws. See Deut. xxi. 15—17; Ex. xxi. 9, 10, &c. The secondary wives of a man were termed *concubines*, and they differed from the first wife, who was the principal, in two things—(1.) Where they had been bond slaves, they still continued under subjection, and were at the disposal of their proprietors so long as the husband continued to pay their matrimonial duty. If deprived of this, they obtained their freedom, Ex. xxi. 7—11. (2.) Their children did not inherit, if we may judge from the cases of Keturah and Hagar,† Gen. xxv. 5, 6. The same distinction prevails to this day in the East.

9. Upon the same ground as polygamy was tolerated by the Mosaic law, divorce also was allowed (Deut. xxiv. 1—4; Matt. xix. 8), but was to be effected in such a manner as gave an opportunity for the reform of many of those evils, which were its necessary attendants where these provisions were not known. It will be seen, upon reference to the law above cited, that the husband had the power of dissolving the mar-

\* Harwood's *Introd.* vol. ii. p. 122. See also Macknight's *Harmony*, p. 481. 2d edition.

† For an elaborate disquisition on the marriage laws of the Hebrews, see Michaelis on the *Laws of Moses*, vol. ii. pp. 1—122.

are generally much inferior in size to those of Europe, yet are so exceedingly populous, that great numbers of the inhabitants are swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr. Lightfoot\* upon 1 Cor. x. 16. In houses of better fashion, these chambers, from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of white, blue, red, green, or other colours (Esth. i. 6), suspended upon hooks, or taken down at pleasure; but the other part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fretwork. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah (xxii. 14), exclaims against the Eastern houses, that were ceiled with cedar, and painted with vermilion. The floors are laid with painted tiles,† or plaster of terrace; but as these people make little or no use of chairs (either sitting cross-legged, or lying at length), they always cover or spread them over with carpets, which, for the most part, are of the richest materials. Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by the “stretching themselves upon couches, and by the sewing of pillows to arm-holes,” as we have it expressed, Amos vi. 4; Ezek. xiii. 18—20. At one end of each chamber, there is a little gallery, raised three, four, or five feet above the floor, with a ballustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures, (Gen. xlix. 4; 2 Kings i. 6—16; Psal. cxxxii. 3), which may likewise illustrate the circumstance of Hezekiah’s turning his face,‡ when he prayed, towards the wall, (*i. e.* from his

\* “Solomon appointed that each place be appropriated to one man there, where there is a division into divers habitations, and each of the inhabitants receive there a place proper to himself, and some place also is left there common to all, so that all have an equal right to it, as a court belonging to many houses,” &c. “*The consorting together*, which those that dwell among themselves in the same court make, is called *the communion of courts*. And that consorting together which they make that dwell among themselves in the same walk or entry, or which citizens of the same city make among themselves, is called, *participating together*.”

† A pavement like this is mentioned, Esth. i. 6, 7. “The beds were of gold and silver, upon a pavement of red and blue and white and black marble.”

‡ In the Targum of Jonathan, turning towards the wall is explained by turning towards the wall of the sanctuary, or the western wall (as Abarbanel further

attendants), 2 Kings xx. 2, that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab (1 Kings xxi. 4), though probably not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment.

The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery, to the top of the house; whither they conduct us through a door, that is constantly kept shut, to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axle-tree or pivot; whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold. The stone door, so much admired, and taken notice of by Mr. Maundrell, \* is exactly of this fashion, and very common in most places.

I do not remember ever to have observed the stair-case conducted along the outside of the house, according to the description of some late very learned authors; neither, indeed, will the contiguity and relation which these houses bear to the street and to each other (exclusive of the supposed privacy of them), admit of any such contrivance. However, we may go up or come down by the stair-case I have described, without entering into any of the offices or apartments, and consequently without interfering with the business of the house.

The top of the house, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it has attained the name of *the terrace*. This is usually surrounded by two walls, the outermost whereof is partly built over the street, partly makes the partition with the contiguous houses; being frequently so low, that one may easily climb over it. The other, which I shall call *the parapet wall*, hangs immediately over the court, being always breast high,

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illustrates it) where the ark stood; this being their *kiblah*, or place towards which they were to worship, 1 Kings viii. 38, &c. But the like action that is recorded of the wicked and idolatrous king Ahab, can scarcely have such a construction put upon it; neither can we well suppose, that the like custom was observed in placing both their beds and their windows to face the sanctuary (Dan. vi. 10); for if the latter did so, the other, as lying in a corner, at a distance from them, must have a different situation.

\* See Maundrell's Journey from Aleppo to Jerusalem, p. 77, edit. Ox. 1707.

and answers to the *battlement* of Deut. xxii. 8. Instead of this parapet wall, some terraces are guarded, like the galleries, with balustrades only, or latticed work; in which fashion, probably, as the name seems to import, was the *net*, or *lattice*, as we render it, that Ahaziah (2 Kings i. 2) might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces, several offices of the family are performed; such as the drying of linen and flax (Josh. ii. 6), the preparing of figs and raisins; where, likewise, they enjoy the cool refreshing breezes of the evening (2 Sam. xi. 2, xvi. 22; 1 Sam. ix. 25, 26), converse with one another, and offer up their devotions, Zeph. i. 5; Isa. xv. 3; Acts x. 9.—In the feast of Tabernacles, booths were erected upon them, Neh. viii. 16. As these terraces are thus frequently used and trampled upon, not to mention the solidity of the materials wherewith they are made, they will not easily permit any vegetable substances to take root or thrive upon them; which perhaps may illustrate the comparison, Isa. xxxvii. 27, of the Assyrians, and Psal. cxxix. 6, of the wicked, “to the grass upon the house-tops, which withereth before it is grown up.”

When any of these cities is built upon level ground, one may pass along the tops of the houses from one end of it to the other, without coming down into the street. Such in general is the manner and contrivance of these houses. If then it may be presumed that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which has lately given great offence to some unbelievers. For among other pretended difficulties and absurdities relating to this fact, it has been urged\*, that “as the uncovering or breaking up of the roof (Mark ii. 4), or the letting a person down through it (Luke v. 19), supposes the breaking up of tiles, spars, rafters, &c. so it was well,” as the author goes on in his ludicrous manner, “if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles, and if the rest were not smothered with dust.” But that nothing of this nature happened, will appear probable from a different construction that may be put upon the words in the original. For it may be observed, with relation to the word we render *roof*, that it will denote, with propriety enough, any kind of *covering*, the veil which I have mentioned, as well as a roof or ceiling, properly so called; so, for the same reason, the verb we render *uncovered* may signify the undoing or the removal only, of such covering. The word which we render *breaking up*, is

\* See Woolston's Four Discourses, p. 57.

death of Christ, and was totally abrogated with the rest of the Mosaic ritual, at the destruction of the temple. Till that time the apostles allowed the Jews converted to Christianity, the use of it, but they expressly forbade that this yoke should be put upon the necks of the Gentile converts.

3. As soon as the children had arrived at a proper age to receive instruction, they were taught select sentences from the law by their parents, in conformity with Deut. iv. 9 ; vi. 7, &c.

4. It was a universal custom among the Jews to teach their children some trade, as appears from the following passage in the Talmud, "What is a father commanded to do to his son? To circumcise him ; to redeem him ; to teach him the law ; to teach him a trade ; and to take him a wife. Rabbi Judah saith, he who teacheth not his son a trade, does as if he taught him to be a thief. And Rabban Gamaliel saith, He who hath a trade in his hand, is like a vineyard that is fenced." \*

5. Among the Hebrews, as indeed, among most other nations, the *first-born* enjoyed particular privileges ; and wherever Polygamy existed it was necessary to fix them, See Deut. xxi. 15—17. These privileges consisted (1.) in a right to the priesthood, which before the law, was in the eldest of the family. — (2.) A double portion of the father's property. The double portion is explained two ways : some believe that half the entire inheritance was given to the elder brother, the other half being shared in equal parts among the rest. But the Rabbis inform us, on the contrary, that the first-born took for his share, twice as much as any of his brethren. If the first-born died before the division of the father's inheritance, and left any children, his right devolved to his heirs. First-born daughters however, were not invested with these privileges. The privileges of the first-born could be transferred to any other branch of the family, upon certain grounds, as in the case of Jacob and Esau ; Reuben and Joseph, and Adonijah and Solomon. †

6. Adoption, strictly speaking, does not appear to have been practised by the ancient Hebrews. Moses says nothing of it in his laws ; and Jacob's adoption of his two grandsons, Ephraim and Manasseh, (Gen. xlviii. 1), is rather a kind of substitution, by which he intended that they should have each his lot in Israel, as if they had been his own sons — "Ephraim and Manasseh are mine ; as Reuben and Simeon, they shall be mine." But as he gives no inheritance to their father Joseph, the effect of this adoption extended only to

\* Lightfoot, Harmony of the New Testament, Acts xviii.

† Calmet's Bib. Ency. art. "Birth-right."

Psalmist — "I had rather be a door-keeper in the house of my God, than to dwell in the [splendid] tents of the wicked," Ps. lxxxiv. 10.\*

2. The villages of Judea, which were situated in the plains, were probably built of mud, or clay, as they are to this day, in the East.† Through these mud walls, it is no uncommon thing for the thieves to dig: and hence the allusion of our Lord, "Lay not up for yourselves treasures on earth—where thieves *break through* and steal," Matt. vi. 19, 20. To the destruction of such edifices, occasioned by violent rains, there is an allusion in Matt. vii. 26 27. See also Ps. lxii. 3; Is. xxx. 13.

3. Of the ordinary eastern buildings Dr. Shaw has given a very minute and interesting description; and as it illustrates several passages of Scripture, in a most satisfactory manner, we shall present it to the reader. He observes—

The general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages down to this time, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these hotter climates. The jealousy likewise of these people is less apt to be alarmed, whilst, if we except a small latticed window or balcony, which sometimes looks into the street, all the other windows open into their respective courts or quadrangles. It is during the celebration only of some *zeenah* (as they call a public festival), that these houses and their latticed windows or balconies are left open. For this being a time of great liberty, revelling and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture; whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty and restraint, go in and out where they please. The account we have, 2 Kings ix. 30, of Jezebel's painting her face, and tiring her head, and looking out at a window, upon Jehu's public entrance into Jezreel, gives us a lively idea of an eastern lady at one of these *zeenahs* or solemnities.

The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gate-way, with benches on each side, where the master of the family

\* Travels, vol. i. p. 298.

† See Sir R. Wilson's Hist. of the Brit. Expedition into Egypt, vol. i. p. 157.



## SECTION VII.

## JEWISH MODES OF TRAVELLING.

1. Travelling provisions, &c. — 2. Hospitality shewn to Travellers. — 3. Description of an Eastern Caravan. — 4. Illustration of the Exodus. — 5. Preparations made for the Journeys of Eastern Monarchs.

1. When any of the Jews were going to travel to a distance they carried their provisions with them, in a scrip slung over the shoulder; they also provided themselves with a change of raiment, and sometimes with a bottle of water. Thus provided, they commenced their journey, taking a staff in their hand. It was not customary to travel in the heat of the day, unless in cases of urgent necessity; neither did they, when in haste, salute any one by the way, 2 Ki. iv. 29. The first thing to which they attended after reaching their place of rest, was the washing of the feet, which in eastern countries is a very great refreshment. In the houses of the superior classes this is always performed by a servant, which is considered as a mark of honour and respect. The beasts upon which the Jews generally rode were asses, of which white ones were in the greatest request, and were used by the more honourable ranks of society, Judg. v. 10.

2. We must not omit to notice here, the hospitality which is shewn to travellers in eastern countries, and to which there are so many scriptural allusions. When a traveller had no friend to resort to on his arrival at a town or village, he took his station at the city gate, or in the street, whence he was soon invited to enter some tent or house, and partake of the provisions of the table and the comforts of the bedchamber, Gen. xix. 2; Judg. xix. 15—21. The same hospitality prevails in the East to the present time.

3. In Gen. xxv. 2, there is mention made of one of those commercial caravans, by which so much of the traffic of the East is still carried on. The following description of one of these large companies, from Colonel Campbell's Travels to India, has furnished the late ingenious Editor of Calmet with the materials for illustrating some circumstances in the history of the Exodus, which has been a source of much embarrassment to commentators, both ancient and modern.

A caravan, which is often mentioned in the history and description of the East, and in all the tales and stories of

are generally much inferior in size to those of Europe, yet are so exceedingly populous, that great numbers of the inhabitants are swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr. Lightfoot \* upon 1 Cor. x. 16. In houses of better fashion, these chambers, from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of white, blue, red, green, or other colours (Esth. i. 6), suspended upon hooks, or taken down at pleasure; but the other part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fretwork. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah (xxii. 14), exclaims against the Eastern houses, that were ceiled with cedar, and painted with vermilion. The floors are laid with painted tiles, † or plaster of terrace; but as these people make little or no use of chairs (either sitting cross-legged, or lying at length), they always cover or spread them over with carpets, which, for the most part, are of the richest materials. Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by the “stretching themselves upon couches, and by the sewing of pillows to arm-holes,” as we have it expressed, Amos vi. 4; Ezek. xiii. 18—20. At one end of each chamber, there is a little gallery, raised three, four, or five feet above the floor, with a ballustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures, (Gen. xlix. 4; 2 Kings i. 6—16; Psal. cxxxii. 3), which may likewise illustrate the circumstance of Hezekiah’s turning his face, ‡ when he prayed, towards the wall, (*i. e.* from his

\* “Solomon appointed that each place be appropriated to one man there, where there is a division into divers habitations, and each of the inhabitants receive there a place proper to himself, and some place also is left there common to all, so that all have an equal right to it, as a court belonging to many houses,” &c. “*The consorting together*, which those that dwell among themselves in the same court make, is called *the communion of courts*. And that consorting together which they make that dwell among themselves in the same walk or entry, or which citizens of the same city make among themselves, is called, *participating together*.”

† A pavement like this is mentioned, Esth. i. 6, 7. “The beds were of gold and silver, upon a pavement of red and blue and white and black marble.”

‡ In the Targum of Jonathan, turning towards the wall is explained by turning towards the wall of the sanctuary, or the western wall (as Abarbanel further

large size; and they perform the offices both of quarter-master and aide-de-camp, leading the troops when the caravan is attacked, and assigning the quarters where the caravan is appointed to encamp. There are no less than five distinct kinds of caravans:—*first*, the heavy caravans, which are composed of elephants, dromedaries, camels, and horses; *secondly*, the light caravans, which have but few elephants; *thirdly*, the common caravans, which have none of those animals; *fourthly*, the horse caravans, where are neither dromedaries nor camels; and, *lastly*, sea caravans, consisting of vessels; from whence you will observe, that the word *caravan* is not confined to the land, but extends to the water also.

The proportion observed in the heavy caravan is as follows: When there are 500 elephants, they add 1000 dromedaries, and 2000 horses at the least: and the escort is composed of 4000 men on horseback. Two men are required for leading one elephant, five for three dromedaries, and seven for eleven camels. This multitude of servants, together with the officers and passengers, whose number is uncertain, serve to support the escort in case of a fight; and render the caravan more formidable and secure. The passengers are not absolutely obliged to fight; but, according to the laws and usages of the caravan, if they refuse to do so, they are not entitled to any provisions whatever from the caravan, even though they should agree to pay an extravagant price for them. The day of the caravan setting out, being once fixed, is never altered or postponed; so that no disappointment can possibly ensue to any one. Even these powerful and well-armed bodies are way-laid and robbed by the Arabian princes, who keep spies in all parts to give notice when a caravan sets out: sometimes they plunder them, sometimes they make slaves of the whole convoy.\*

4. This account may assist greatly in illustrating the history of the Exodus. In order to apply it to that event, we must premise, that the manners of the East, because resulting from the nature and the peculiarities of the countries, have ever been so permanent, that what was anciently adopted into a custom, as appears by the earliest relations which have reached us, is still conformed to, with scarcely any variation.

(1.) The officers of a caravan appear to be *FIVE*. This may explain the nature and use of the word, which signifies *five*, Ex. xiii. 18, which has embarrassed commentators, ancient and modern. Our translation renders it, *harnessed*, *i. e.* in arms; but puts in the margin, *five in a rank*. Other versions have the same difference. Mr. Harmer has some very ingenious thoughts on it; and we once had acquiesced so far in his

\* Campbell's Travels, P. ii. p. 40.



and answers to the *battlement* of Deut. xxii. 8. Instead of this parapet wall, some terraces are guarded, like the galleries, with balustrades only, or latticed work; in which fashion, probably, as the name seems to import, was the *net*, or *lattice*, as we render it, that Ahaziah (2 Kings i. 2) might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces, several offices of the family are performed; such as the drying of linen and flax (Josh. ii. 6), the preparing of figs and raisins; where, likewise, they enjoy the cool refreshing breezes of the evening (2 Sam. xi. 2, xvi. 22; 1 Sam. ix. 25, 26), converse with one another, and offer up their devotions, Zeph. i. 5; Isa. xv. 3; Acts x. 9.—In the feast of Tabernacles, booths were erected upon them, Neh. viii. 16. As these terraces are thus frequently used and trampled upon, not to mention the solidity of the materials wherewith they are made, they will not easily permit any vegetable substances to take root or thrive upon them; which perhaps may illustrate the comparison, Isa. xxxvii. 27, of the Assyrians, and Psal. cxxix. 6, of the wicked, “to the grass upon the house-tops, which withereth before it is grown up.”

When any of these cities is built upon level ground, one may pass along the tops of the houses from one end of it to the other, without coming down into the street. Such in general is the manner and contrivance of these houses. If then it may be presumed that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which has lately given great offence to some unbelievers. For among other pretended difficulties and absurdities relating to this fact, it has been urged\*, that “as the uncovering or breaking up of the roof (Mark ii. 4), or the letting a person down through it (Luke v. 19), supposes the breaking up of tiles, spars, rafters, &c. so it was well,” as the author goes on in his ludicrous manner, “if Jesus and his disciples escaped with only a broken pate, by the falling of the tiles, and if the rest were not smothered with dust.” But that nothing of this nature happened, will appear probable from a different construction that may be put upon the words in the original. For it may be observed, with relation to the word we render *roof*, that it will denote, with propriety enough, any kind of *covering*, the veil which I have mentioned, as well as a roof or ceiling, properly so called; so, for the same reason, the verb we render *uncovered* may signify the undoing or the removal only, of such covering. The word which we render *breaking up*, is

\* See Woolston's Four Discourses, p. 57.

(3.) The nature of the "mixed multitude" which accompanied the caravan of Israel, clearly appears in this extract.

(4.) The exact number of men, carriages, mules, &c. This we find was the custom also, in the time of Moses; as the returns made and registered in the book of Numbers, sufficiently demonstrate.

(5.) The time necessary for the formation of a caravan, justifies the inference, that the Israelites did not leave Egypt in that violent hurry which has been sometimes supposed; they must have had time to assemble; many, no doubt, from distant parts, which would require several days: they might be expelled in haste from the royal city; but to collect them all together at the place of rendezvous, must have been a work of time.

(6.) Another consideration, not unimportant, arises from the nature, the departments, and the powers of these officers. It appears from various passages of Scripture, that the LORD, or JEHOVAH, was considered as the chief guide, conductor, or commander of the Israelites, at the time of their exodus from Egypt. He therefore, was understood to be—(1.) *Caravan Bachi* to this people: in His name Moses acted; being, at the same time (2.) *Captain of the March*; (3.) Hur might be *Captain while resting*; (4.) Joshua, *Captain of the distribution*; and (5.) Aaron, *Treasurer*, or *Pay-master*.

This distribution of these offices appears probable, because Joshua is ordered (ch. xvii.) to go and fight Amalek, who attacked Israel, while encamped. Now, fighting appears to be part of the duty of No. 4; and who fitter for this than Joshua? That Hur should be *Captain of the resting* seems likely, from his being left in authority in conjunction with Aaron (ch. xxiv. 14), while Moses and Joshua went up into the mount: to what more proper person, or officer, could this charge be intrusted?—As Hur's office was suspended while the people were fighting under Joshua, he could be well spared with Aaron, to hold up the hands of Moses.

It remains, that Aaron could only fill a secondary, and subordinate, but equally important office: he, like others, while on the march, was under the authority and orders of the captain of the march; while at rest, he was under the authority and orders of the captain of the resting. If this be the fact, then we may fairly presume, that he acted but a subordinate part in the transactions of the camp; and, by consequence, in that famous one of the golden calf. It seems clear, that the people *forced* Aaron in that business. If the authority of the captain of the rest, or that of the captain of

the march, though now not on duty, supported the request of the people, how could Aaron, their treasurer only, not, as *afterwards*, the high priest, suppress it? Whence was he to get powers against "a people set on mischief?" Besides, if Aaron were concerned no further than by his office of treasurer, *i. e.* taking the money, the materials, and giving them to the workmen, some other *principal* officer might *promote* the making of the image, might direct and expedite it; and, in short, might get it completed before Aaron saw it, as appears credible from the order of the narrative, which stands thus (Ex. xxxii. 3, 4),—he took the ear-rings, &c. bound them in a bag, or bags (or valued, and placed them as purses, according to the present Turkish phrase); then, he made that into a calf by fusion (comp. ver. 35, "THEY made the calf"); then, "THEY said, these be thy Gods;—and when Aaron saw it," &c. Now had Aaron made it himself, personally, he must have seen it *before* the people saw it. It should seem, therefore, that Aaron had given the gold, of which he had the custody, to a workman appointed by the people; that he followed the people throughout this transaction; and, that he endeavoured to guide (perhaps even to controul) their opinion, in varying and appointing to the honour of JEHOVAH, what many, at least "the mixed multitude," would refer to the honour of the gods they had seen in Egypt. In this view, his expression deserves notice—"To-morrow is a solemnity to JEHOVAH:" not to Apis, or to any other god, but to JEHOVAH. Aaron, then, was less a principal in this crime than has been supposed; consequently, in one sense, he was less unfit for the office of priest, *afterwards* conferred on him. Moreover, if he were treasurer, then part of his duty was to keep *accurate JOURNALS of all material incidents*, &c. Is it very unlikely, then, that he assisted his brother in writing some parts of the books, now bearing the name of Moses? or, at least, that as he also kept journals of public transactions, these were made use of by Moses in compiling his history? If this be admissible, then we can account at once for what difference of style appears in these books, and for such smaller variations in different places, as would naturally arise from two persons recording the same facts. It accounts also for the third person being sometimes used, especially in the early books, when speaking of Moses: perhaps, too, for some of the praise and commendation bestowed upon Moses, which is most remarkable where Aaron is most in fault.

The reader will observe other particulars for himself: those here suggested, are offered but as hints to lead the enquiry;



and this is not the place to enlarge on them. The remark, however, is obvious, that the most intricate transactions appear perfectly easy, when set in their proper light; and that what we now find obscure, is evidently, not from any real obscurity in the original narration, but from our want of acquaintance with proper accompaniments, which might conduct our judgments. How greatly this applies to establish the authenticity and authority of Scripture, must be obvious to every reflecting mind.\*

5. We may not close this section without noticing the preparations which were made for the journeyings of Eastern monarchs. Whenever they entered upon an expedition, or took a journey, especially through desert and unfrequented countries, harbingers were sent before them, to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. In allusion to this practice, John Baptist is represented as "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain," Is. xl. 3, 4; Matt. iii. 3. The account which Diodorus has given of the march of Semiramis into India and Persia will give us a clear notion of the preparation of the way for a royal expedition. "In her march to Ecbatana she came to the Zarcean mountain; which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expence, she made a shorter and more expeditious road, which, to this day, is called from her, *the road of Semiramis*. Afterwards she went into Persia, and all the other countries of Asia, subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and, at great expence, made the ways passable."†

\* Calmet's Bib. Ency. art. "Aaron," and Fragments, No. 1.

† Dr. A. Clarke, on Matt. iii. 3; Critica Biblica, vol. i. pp. 460, 461; Fragments to Calmet, No. 171.

## SECTION VIII.

## THE JEWISH MANNER OF TREATING THE SICK AND THE DEAD.

1. Modes of treating the sick. — 2. Preparations for the funeral. — 3. Lamentations for the dead. — 4. Funeral rites. — 5. Cemeteries. — 6. Jewish notions of a future state.

1. The theory of physic seems never to have made any considerable advances in Judea. With regard to their treatment of the sick and indisposed, and the expedients they employed to assuage or expel disease, they appear to have proceeded by an invariable system, and uniformly to have practised certain rules and methods of cure, which had nothing to recommend them but the sacred prescription and sanction of antiquity. \* They seem to have regarded *oil* as a more efficacious remedy than any other discovery for mitigating or extirpating the various disorders of the human frame. The sick, whatever the distemper might be,† they appear to have anointed with oil, as the most powerful preservative they knew from the further progress of the disease, and the most effectual remedy for the recovery and re-establishment of their health. We have one of the medical prescriptions which is in this form. "He who is afflicted with pains in his head, or eruptions in his body, let him *anoint* himself with *oil*." ‡ Oil was deemed of such supreme efficacy, that one of the rabbies gave his dispensation for anointing the sick with it even on the sabbath. § To this common custom of treating sick persons, which obtained among the Jews, the two following passages in Scripture refer. We find that the apostles, whom our Lord invested with a divine commission, endowed with spiritual gifts and miraculous powers, and dispatched into the towns and villages of Judea to preach the Gospel, treated all the sick they found in the various places they visited, in the same manner in which all the Jews were accustomed to treat them: they ANOINTED THEM WITH OIL and healed them, Mark vi. 13.

\* Thus, Diodorus Siculus informs us that the Egyptian physicians administered medicines by a certain practised old formulary, from which they were not to depart, on pain of death, vol. i. p. 93.

† Lamy has given a list of the diseases mentioned in Scripture, App. Bib. b. iii. c. 6.

‡ Wetstein in Marc. vi. 13.

§ Ibid.

In conformity also to this general practice, the Apostle James, writing to the twelve tribes of Israel in their dispersion, ordains, that when any were sick among them, they should call together the elders of the church, pray over the indisposed, ANOINTING HIM WITH OIL in the name of the Lord, Jam. v. 14. — Not that this unction, either in the former or latter case, contributed any thing to the miraculous cure, which the immediate power of God alone could effect: it served only as a striking external sign to the sick person and to every spectator, to raise and engage the attention, and to impress their minds with the deepest conviction that the miracle was wrought to attest the divine authority and truth of the Gospel. The Jews considered a natural death as the expiation of all sins; and Buxtorf has given a formulary for the confession of sin at this time.\*

2. When the principle of life was extinguished, and the eyes were closed in death, the first funeral office among the Jews was the ablution of the corpse, with a warm infusion of camomile flowers and dried roses. See Acts ix. 37. After washing the corpse they embalmed it, by laying all around it a large quantity of costly spices and aromatic drugs, in order to imbibe and absorb the humours, and by their inherent virtues to preserve it as long as possible from putrefaction and decay. Thus Nicodemus brought a mixture of myrrh and aloes, about an hundred pounds weight, to perform the customary office to the deceased Saviour. This embalming was usually repeated for several days together (Gen. i. 2, 3), that the drugs and spices thus applied might have all their efficacy in the exsiccation of the moisture and the future conservation of the body. They then swathed the corpse in linen rolls or bandages, closely enfolding and enwrapping it in that bed of aromatic drugs with which they had surrounded it. Thus we find that Joseph of Arimathea and Nicodemus took the body of Jesus and wrapt it in linen clothes with the spices, as the manner of the Jews is to bury, John xix. 40. Thus, when our Lord had cried with a loud voice, "Lazarus, come forth!" it is said the dead came forth, bound hand and foot, in grave clothes! John xi. 44. We learn also from this place, that about the head and face of the corpse was folded a napkin, which was a separate thing, and did not communicate with the other bandages in which the body was swathed. Thus the face of Lazarus was bound about with a napkin—and when our Lord was risen, Peter, who went into the sepulchre, saw the linen clothes lie, and the napkin that had been folded

\* Syn. Jud. c. 49.

round his head, not lying with the linen clothes, but in a place by itself, and at some distance from them, John xx. 7. Josephus informs us of the method by which they preserved bodies from putrefaction, till they could be buried in the family vaults to which they belonged. He states that the dead body of Aristobulus, who had been poisoned by one of Pompey's party, lay above ground, preserved in honey, till it was sent to the Jews by Antony, in order to be buried in the royal sepulchres.\*

3. It was usual among the Jews to make very great and public lamentations for their departed friends. This we see in the case of Sarah, and especially in that of Jacob, Gen. l. 7—13. On the loss of near and dear relatives, and of amiable and affectionate friends, the grief of this people was violent and frantic. Tearing their hair, rending their clothes, and uttering doleful shrieks and piercing cries, were some of the expressions of it. Suetonius remarks this distinguished vehemence of the Jews in the expressions of their grief. In that great and public mourning, at the funeral of Julius Cæsar, a multitude of foreign nations, says the historian, expressed their sorrow according to their respective customs; but the mourning and lamentation the Jewish people made, exceeded all the rest—they continued about the funeral pile whole nights together. It appears also, that upon the demise of their friends they hired persons whose profession it was to superintend and conduct their public and private sorrows, who, in funeral odes, mournful songs, and doleful ejaculations, deplored the instability of human condition, celebrated the virtues of the deceased, and excited the grief and lamentations of the survivors. This we learn from the following passages of the prophets:—"Thus saith the Lord of hosts, consider ye, and call for the MOURNING WOMEN, that they may come; and let them make haste, and take up a wailing for us, that *our* eyes may run down with tears, and *our* eyelids gush out with waters," Jer. ix. 17, 18. "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them. Neither shall men tear themselves for them in mourning, to comfort them for the dead, neither shall men give them the cup of consolation to drink for their father or their mother," ch. xvi. 6, 7. See also ch. xlviii. 36, 37; Ezek. xxiv. 16, 17, 18. In the time of our Saviour these mournful songs had musical accompaniments. The soft and plaintive melody of the flute was employed to heighten the doleful lamentations and dirges. Thus, on the death of

\* Jewish Wars, b. i. c. 9.

the daughter of Jairus, a company of mourners, with pipes on the flute, according to the Jewish custom, attended upon this sorrowful occasion. When Jesus entered the governor's house, he saw the minstrels and the people wailing greatly, Matt. ix. 23.\* This custom still obtains among the Moors. At all their principal entertainments, says Dr. Shaw, and to shew mirth and gladness on other occasions, the women welcome the arrival of each guest by squalling out for several times together, *Loo, Loo, Loo*, a corruption, as it seems to be, of Hallelujah. *Αλαλη*, a word of the like sound, was used by an army, either before they gave the onset, or when they had obtained the victory. The Turks to this day call out *Allah, Allah, Allah*, upon like occasions. At their funerals, also, and upon other melancholy occasions, they repeat the same noise (*Loo*), only they make it more deep and hollow, and end each period with some ventriloquous sigh. The *wailing greatly*, as our version expresses it (Mark v. 38); upon the death of Jairus' daughter, was probably performed in this manner. For there are several women hired to act upon these lugubrious occasions, who, like the *præfice*, or mourning women of old, are *skilful in lamentation* (Amos v. 16), and great mistresses of these melancholy expressions: and indeed, they perform their parts with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. †

It should be stated that the ordinary mourning for the dead was divided into two periods: the first, between the time of the death and the burial, which was called *The Mourning*, by way of eminence; and the second, for thirty days after the funeral, Numb. xx. 29; Deut. xxxiv. 8. ‡

4. When the time of the burial arrived, which was commonly within twenty-four hours after death, the relations and friends were the attendants; but if the person deceased had been a highly beloved character, the company was very numerous. The widow of Nain had much people of the city at the funeral of her son, Luke vii. 12.

Coffins were not in general use in Judea; nor are they at present in the East. Dr. Henderson recently witnessed a funeral in the Crimea, and he observes, "It [the body] had not been put in a coffin, according to the manner of burials conferred upon even the poorest person in Europe, but was simply wrapped round with a white cloth, laid upon a bier

\* See also Josephus, Wars, b. iii. c. 10.

† Travels, p. 305. first edit. 1738.

‡ Brown's Jewish Antiquities, vol. ii. part ix. s. 14.

board, and borne by four men to the grave. This mode of performing the funeral obsequies obtains equally among the Jews, Christians, and Mohammedans, in these parts, with the exception of the European families, who naturally conform to the rites of their ancestors. Such appears to have been the manner in which Abner was interred (2 Sam. iii. 31), or it is said that David followed *the bier*, in Hebrew *metteh*; a 'bed or board,' and not *arun*, 'an ark or coffin,' such as that in which the body of Joseph was laid, Gen. l. 26. It has been supposed that what was done to Joseph, was designed as a mark of distinction by the Egyptians; but there is no proof from the text of Scripture, that the rite was performed by the Egyptians at all; and it seems more natural to conclude that his body was thus deposited, in order to its being preserved till such time as it could be conveyed to the end of Canaan. The *soros* or *bier* on which the widow of Simeon's son was carried, and which commentators generally interpret *arca relecta et aperta*, was most probably, nothing more than what we saw in the Crimea."\*

At the burial of a Rabbi, some books were commonly laid upon the bier; and it was reckoned honourable for a warrior to be buried in armour (Ezek. xxxii. 27); but a person dying under the sentence of excommunication, had a stone upon the bier, or a stone thrown into the grave, to show that he was worthy of death, because he applied not to have the sentence removed. When arrived at the sepulchre, they addressed a short prayer to God, as the giver and restorer of life, placed the bier on the ground, walked round it seven times, repeated another prayer; after which the relations threw a handful of earth on it, and then filled up the grave.

The entertainment of the company invited to a funeral, did not precede, but follow the solemnity. Among the heathen, it was either over, or around the grave (Ecclus. xxx. 18; Job. iv. 17; Jer. xvi. 7), but the Jews had it at home. This entertainment was commonly liberal: they drank two cups of wine before it, five while eating, and three after; at least, they had the offer of so many.† But as this implied greater abundance than was in the power of many to give, the want was supplied by the liberality of their neighbours, both as a mark of sympathy, and in the expectation that they would return the compliment, when themselves should be visited with a similar affliction, Jer. xvi. 7, 8; Ezek. xxiv. 17, 20.

5. The Jewish cemeteries were without the walls of the cities: the only exception was in favour of the city of Jeru-

\* Biblical Researches and Travels in Russia, p. 304.

† Lightfoot, Hor. Heb. Matt. ix. 23.



them, within whose walls the kings of the house of David, and the houses of Jehonada the high priest and of Habbai the prophets were laid, 2 Chr. xxv. 16. Their sepulchres were in gardens, in fields, and in the sides of mountains; and they were generally in solitary and unfrequented places. Thus the demoniac of Gadara wore no clothes, and abode not in any house, but had his dwelling among the tombs (Mark v. 2, 3, 5) : delighting in these gloomy and melancholy recesses, as most friendly and congenial to the wretched state of his mind. Josephus also informs us that these sepulchres were the haunts and lurking-places of those numerous and desperate bands of robbers with which Judæa was at the time infested. \*

Sometimes they buried their dead in the open field, over whom the opulent and families of distinction raised superb and ostentatious monuments, which they religiously maintained from time to time in their pristine splendour and magnificence. † To this custom our Saviour alludes in his address to the Pharisees, "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto *whited sepulchres*, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," Matt. xxiii. 27. The following extract from Dr. Shaw forcibly illustrates these passages. "If we except a few persons, who are buried within the precinct of the sanctuaries of their Marabutts, the rest are carried out to a small distance from their cities and villages, where a great extent of ground is allotted for the purpose. Each family has a particular part of it walled in, like a garden, where the bones of their ancestors have remained for many generations. For in these inclosures the graves are all distinct and separated, each of them having a stone placed upright, both at the head and feet, inscribed with the name and title (2 Ki. xxiii. 17) of the deceased, whilst the intermediate space is either planted with flowers, bordered round with stones, or paved with tiles. The graves of the principal citizens are further distinguished, by having cupolas or vaulted chambers of three, four, or more square yards built over them; and as these very frequently lie open, and occasionally shelter us from the inclemency of the weather, the demoniac might with propriety enough have had his dwelling among the tombs: and others

\* See Macknight on Mark v. 3.

† For a description of the various kinds of tombs among the Jews, see Fragments to Calmet, Nos. 210, 575, &c.

re said to 'remain among the graves, and to lodge in the monuments,' Isa. lx. 4. And as all these different sorts of tombs and sepulchres, with the very walls likewise of their respective cupolas and inclosures, are constantly kept clean, *terwashed* and *beautified*, they continue to illustrate those expressions of our Saviour, where he mentions the garnishing sepulchres, and compares the Scribes, Pharisees, and hypocrites to 'whited sepulchres, which indeed appear beautiful without, but within were full of dead men's bones and all uncleaness.' \*

The Jews call a cemetery, "the house of the living," to their belief in the immortality of the soul, and of the resurrection of the body; and when they come thither bearing a corpse, they address themselves to those who lie there, saying, "Blessed be the Lord who hath created you, fed you, clothed you up, and at last, in his justice, taken you out of this world. He knows the number of you all, and will in due time revive you. Blessed be the Lord, who causeth death, and restoreth life." They hold that it is not lawful to desecrate tombs, nor to disturb the repose of the dead, by burying another corpse in the same grave, even after a long time; nor to carry an aqueduct across the common place of burial; nor to go and gather wood, or suffer cattle to tread there. †

6. The Jewish idea of a future state seems to have been as follows. (1.) They believed in the existence of heaven, or the heaven of heavens, the place of God's peculiar residence, the dwelling of good angels, and the everlasting abode of the blessed, after the resurrection. (2.) They believed in the existence of hell, which they metaphorically styled "Gehenna," from the fires which were kept constantly burning in the valley of Hinnom (*Giahennem*); and "Tophet," from the topi, or drums, which were there employed to drown the cries of the children who were sacrificed to Moloch. This they considered as the residence of the devil and his angels, and the destined abode of the wicked, after the general judgment. (3.) They believed in an intermediate state, where the souls of all who died had their residence till the resurrection, in a state of comparative happiness, or misery, according to their previous characters, Is. xiv. 8—20; Ezek. xxxii. 23—30. This was named *Shaul* in the Old Testament; and *Hades*, in the New Testament, in the LXX. and in Jose-

\* Travels, p. 315. first edit. 1738.

† Harwood's Introduction, vol. ii. pp. 126—142; and Calmet Bib. Ency. art. "Burial."

phus. \* Accordingly, while the body was committed to the grave, the soul went to *Shaul*, to be rewarded or punished, in an inferior degree, between death and the resurrection. But in what particular place that state was, has been differently explained: some making it an immense cavern in the centre of the earth; some, the state of the dead in general; and some, an intermediate *state*, rather than an intermediate *place*, where the saints, though in heaven, are less happy; and the wicked, although in hell, are less wretched, than they will respectively be, after the resurrection. This last seems to have been the belief of the best informed among the Jews. Accordingly, it was a saying of theirs, that "Abraham and Moses, and all the righteous, when they die, are laid up under the very throne of God:"† implying, that those who are lying under the throne, between death and the resurrection, will after that, stand before the throne, more exalted and more happy. Towards the end of the Mosaic economy, when the Jews became acquainted with the philosophical opinions of the Greeks and Romans, they began to describe the intermediate state, by expressions somewhat corresponding to the *infernus* of their heathen neighbours, with its *Elysium*, *Tartarus*, and intersecting rivers.‡ For they supposed it to have had a place which contained the good, called Paradise, and Abraham's bosom (Lu. xxiii. 43; Rev. ii. 7; Lu. xvi. 23); a place which contained the wicked, called Tartarus (2 Pet. ii. 4); and a great gulf which divided between them, Lu. xvi. 26.

From the representation of Josephus, § Dr. Campbell is inclined to conclude, that in the time of that writer, a resurrection and future judgment (in the sense in which they were understood by the primitive Christians) were not, universally, the doctrine even of the Pharisees: but that the prevalent and distinguishing opinion was, that the soul survived the body; that vicious souls would suffer an everlasting imprisonment in Hades, and that the souls of the virtuous would not only be happy there, but in process of time would obtain the privilege of transmigrating into other bodies. In other words, that the immortality of human souls, and the transmigration of the good, were all that they comprehended in the resurrection of the dead. Several allusions to this doctrine of transmigration, however ridiculous it may appear to

\* In the common English version of the Scriptures, the words are translated, *hell*, *the pit*, and *the grave*, but the Jews, and many of the Christian commentators, explain them uniformly of the intermediate state.

† Lightfoot, Sermon on Luke xxiii. 42, 43.

‡ See particularly an extract from Josephus's discourse to the Greeks concerning Hades, in Whiston's translation of that author, vol. iv. p. 353, &c.

§ Jewish Wars, b. ii. c. 12.

us, seem to be made in the New Testament; for the question which was put by the disciples to our Lord, "Who sinned, this man, or his parents, that he was born blind?" and some popular notions concerning Jesus, whom they knew to have been born and brought up among themselves, that he was Elijah, Jeremiah, or one of the prophets, evidently presuppose it, Matt. xvi. 14; John ix. 2. There is reason to believe, however, that this strange doctrine was not universal; and that afterwards, when the doctrines of the Gospel concerning a future state became better known, the opinions of the Talmudists had a much greater conformity to them, than the opinions of some of their predecessors in and before the days of our Saviour. Thus were life and immortality more clearly brought to light by the Gospel.\* In the Miscellaneous Works of Mr. Harmer (8vo. London, 1823), there is a most valuable and interesting account of the Jewish doctrine of the resurrection of the dead. That this fact was admitted among the descendants of Abraham, Mr. Harmer satisfactorily proves, both from the sacred Scriptures, and from some of the most celebrated Jewish writers. But although they agree upon the fact, they differ materially as to the subjects of it. From a treatise on this subject, by Manasseh-ben-Israel, an eminent Jew of Amsterdam, and from another, by Dasso-vius, a later German Jew, it appears to be the general opinion of this people, that the resurrection will not extend to all dead men: but they find it difficult to decide upon the persons who will be excluded. Some of them have supposed that only the just of the Jewish nation will arise: the famous Rabbi David Kimchi was of this opinion. Rabbi Bechai, on the contrary, thought that the wicked as well as the good were to arise: but still he limits the resurrection to the Israelites. Others, among whom is the great Maimonides, differ from both these classes, as they do not exclude the Gentiles from the resurrection, but suppose that some good people among them shall partake of this honour: among these they reckon Plato and Socrates. But neither of these collections will enable us to determine with sufficient clearness and precision, what was the opinion of the Jews in the time of our Lord, as to the extent of the resurrection. This is only to be known by carefully comparing the sentiments of the modern Jews, with the hints given by St. Paul of the opinions of those in his time. †

\* Brown's Jewish Antiq. p. ix. s. 14.

† Harmer, *ubi supra*, pp. 223—236.

## SECTION IX.

## DOMESTIC CUSTOMS.

THEIR FOOD—1. Bread—2. Manner of preparing corn for bread — 3. Milk, butter, butter-milk, &c. — 4. Their meals, and nature of their repasts — 5. Manner of eating — 6. Posture at table — 7. Portions sent to the absent — 8. Grace at meals.

The Jewish people generally lived upon food of the plainest description. Boaz complimented Ruth, who was much his inferior in rank, by permitting her to partake of his meal, of the nature of which we may pretty well judge from the passage: "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left," Ru. ii. 14. Of as plain and simple a description was the supply of food brought to David and his companions in arms, when he had been obliged to fly from Jerusalem. "Two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine," 2 Sam. xvi. 1: — also ch. xvii. 28, 29, "And they brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him to eat."

1. Their simplest and most ordinary diet which was prepared by themselves, was bread, \* which was commonly baked in a wooden bowl, or kneading trough (Exod. viii. 3), in which the dough is mixed with leaven, or suffered to stand and ferment until it becomes sour. † Sometimes their bread was baked on the hearth (Gen. xviii. 6), which is still a common method in the East. ‡ Another kind of bread was baked in a shallow earthen vessel, like a frying-pan (Lev. ii. 7), and sometimes round the outside of a great stone pitcher, properly heated, on which was poured a thin paste of meal and water. Parkhurst thinks this is alluded to in Ex. xvi. 31. Sometimes also they bake it in an oven in the ground, four or five feet deep, well plastered with mortar, against the sides of which they place the bread, where it is instantly done.

\* See Shaw, p. 230; Niebuhr, tom. i. p. 188.

† Harmer's Observations, iv. Ob. 16.

‡ See Harmer, vol. i. p. 232, &c.

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2. The wheat was variously prepared for use. The threshing was done either by the staff or flail (Is. xxviii. 27, 28)—by the feet of cattle (Deut. xxv. 4)—or by “a sharp threshing instrument having teeth” (Isa. xli. 15), which was something in the form of a cart, and drawn over the corn by means of horses or oxen.\* When the corn is threshed, it is separated from the chaff and dust, by throwing it forwards across the wind, by means of a winnowing fan, or shovel (Matt. iii. 12); after which, the grain is sifted to separate all impurities from it, Amos ix. 9; Lu. xxii. 31. Hence it is seen that the threshing floors were in the open air, Judg. vi. 11; 2 Sam. xxiv. 18. The grain thus obtained was commonly reduced to meal by the hand-mill, which consisted of a lower mill-stone, the upper side of which was concave, and an upper mill-stone, whose lower surface was convex. The hole for receiving the corn was in the centre of the upper mill-stone; and in the operation of grinding, the lower was fixed, and the upper made to move round upon it, with considerable velocity by means of a handle. These mills are still in use in the East, and in some parts of Scotland. Dr. Clarke says, “In the island of Cyprus I observed upon the ground the sort of stones used for grinding corn called *querns* in Scotland, common also in Lapland, and in all parts of Palestine. These are the primæval mills of the world; and they are still found in all corn countries, where rude and ancient customs have not been liable to those changes introduced by refinement. The employment of grinding with these mills is confined solely to females; and the practice illustrates the observation of our Saviour, alluding to this custom in his prediction concerning the day of judgment [rather the day of Jerusalem’s destruction], “Two women shall be grinding at the mill; one shall be taken and the other left,” Matt. xxiv. 41.† Mr. Pennant, in his Tour to the Hebrides, has given a particular account of these hand-mills, as used in Scotland, in which he observes, that the women always accompany the grating noise of the stones with their voices; and that when ten or a dozen are thus employed, the fury of the song rises to such a pitch, that you would, without breach of charity, imagine a troop of female demons to be assembled.‡

As the operation of grinding was commonly performed in the morning at day-break, the sound of the females at the

\* A correct notion of the form of this instrument will help to illustrate many passages of Scripture. The annexed plate is copied from Fragments to Calmet, No. XLVIII, where the instrument is fully described.

† Travels in the Holy Land, p. 242. See also p. 429.

‡ pp. 327, 328.—Fragments to Calmet, No. 676.

hand-mill was heard all over the city, and often awoke their more indolent masters.\* And the Scriptures mention the want of this noise as a mark of desolation in Jer. xxv. 10; Rev. xviii. 22. There was a humane law that "no man shall take the nether or upper mill-stone in pledge, for he taketh a man's life in pledge," Deut. xxiv. 6. He could not grind his daily bread without it.†

3. In Eastern countries every preparation of milk is in general request. Coagulated sour milk, which is a most refreshing beverage, is prepared by the infusion of a certain herb, which causes fermentation. Butter is generally procured by putting the milk into a goat's skin, which is so tied up as to prevent the milk from running out, and then hung between the poles of a tent or house, where it is agitated in one uniform direction, till a separation is caused between the butter and the milk. Butter-milk is a luxury, and the chief dessert among the Moors; and when they speak of the extraordinary agreeableness of any thing, they compare it to butter-milk. It is no wonder, then, that Jael gave it to Sisera, Judg. v. 25.

4. The Eastern people have always been in the habit of rising early, commonly with the dawn, that they may have leisure to rest or sleep in the middle of the day; and, as soon as they are up, they take breakfast. This consists of bread, fried eggs, cheese, honey, and leban, or coagulated sour milk;‡ but sometimes they begin with grapes and other fruits, fresh gathered, and then have for breakfast, bread, coffee, and good wines, particularly one of an exquisite flavour, called muscadel.§ About 11 o'clock, forenoon, in winter, they dine, and rather earlier in summer. A piece of red cloth, cut in a round form, is spread upon the divan, under the table, to prevent it from being soiled, and a long piece of cloth is laid round, to cover the knees of such as sit at table; but the table itself has no covering, except the victuals. The dishes, &c. are disposed in proper order round the edges, and in the centre. Among the great, the dishes are brought in one by one, and after each person has eaten a little, they are changed.¶ The pottage, of which we read in Scripture, was made by cutting boiled meat into small pieces, with rice, flour, and parsley; and sometimes it consists of meal and herbs alone, for they eat but little animal food in the East.¶¶ When they intend to

\* Harmer, vol. i. pp. 250—253.

† Brown's Jewish Antiq. vol. ii. pp. 641—643.

‡ Russel, vol. i. p. 166; D'Arvieux, p. 24; Pococke, vol. i. p. 57; Clarke, vol. iii. p. 419, 4to.

§ Chandler, p. 18.

|| Russel, vol. i. p. 172.

¶ La Roque, p. 199.







honour any person at table, the master sends him a larger portion, as Joseph did Benjamin, Gen. xliii. 34.

In general they sup about five o'clock in winter, and six in summer: \* as their supper much resembles their dinner, it is unnecessary to describe it.

5. Their mode of eating must not be overlooked. The thick meats they take up with the thumb and the two fore-fingers, and their milk and pottage is eaten by dipping bread into it. When they drink water at table, it is usually out of shells, horns, or cups; but if from a river, they take it from the palm of the hands; or if from a pitcher, or ground, they suck it through their sleeve, for fear of leeches. Wines were formerly very common among the Jews, which were kept in leathern bottles (Matt. ix. 17), and cooled by the snow of Lebanon.

6. Sitting at meals, till near the end of the times of the Old Testament, appears to have been universal, Gen. xliii. 33; Ex. xxxii. 6; 1 Sam. xx. 5; Prov. xxiii. 1; Ezek. xlv. 3, &c. We have the first indications of the change of posture, from sitting to lying, in Amos vi. 4, and Judith xii. 15, *Greek*. In our Saviour's days the reclining posture at meals had become universal. Every time, therefore, that sitting at meat is mentioned in the New Testament, it ought to have been rendered "lying," to make it accord with the universal practice.† For want of proper discrimination and description, with regard to this attitude at table, several passages of the Gospels are not merely injured, but are rendered unintelligible in our translation. Thus, "A woman in the city who was a sinner, when she knew that Jesus SAT at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet BEHIND HIM, weeping: and began to wash his feet with tears, and did wipe them with the hairs of her head; and kissed his feet, and anointed them with the ointment," Lu. vii. 36. Now, according to our notions, a person sitting at meat, would, of necessity, have his feet on the floor under the table, and consequently BEFORE him, not behind him: and the impossibility of one standing at his feet behind him—standing, and while standing, kissing his feet, wiping them, &c. is glaring. By inspecting the accompanying print, however, the narration becomes intelligible: the feet of the person recumbent, being *outermost*, are most exposed to salutation, or to any other treatment, from one standing behind him. The same observations apply to John xii. 3: "Lazarus was one who reclined at table with Jesus; and Mary anointed the feet

\* Russel, vol. i. p. 166.

† Campbell on the Gospels, Dissert. viii. p. 3.



of Jesus," &c.\* It is only necessary to add, that at these times the people commonly throw off their sandals, and are therefore barefoot.

7. In former times, portions were sent to those who were absent (Neh. viii. 10, 12; Esth. ix. 22); and it should ever be recollected, that the men and the women in higher life had separate tables (Esth. i. 9), as is the case in the East at the present day.† The custom of the Arabs, also, who never preserve fragments of their meals, but invite the poor to partake of them, may explain the reason why Tobit sent for the poor to partake of his dinner (ch. ii. 2); and why the poor, the maimed, and the blind, were invited to the rich man's supper, in Lu. xiv. 21.

8. From the Mishna it appears that the Jews had forms of thanksgiving, not only at the eating of the passover, but before and after meals, and even on the introduction of many of the dishes. And Aristæus, as quoted by Rabbi Eleazar, says, "Moses commanded that when the Jews began their meals, the company should immediately join in sacrifice, or prayer." The duty of Christians on this subject is enforced, not only by the reason of the thing, and the practice of the Greeks, Romans, and Jews, but by the example of our Saviour in Mark viii. 6; John vi. 11, 23, and of Paul in Acts xxvii. 35. In the end of the fifth book of the Apostolical Constitutions, is a form of grace or prayer for Christians, which seems to have been intended for both before and after meat.‡

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## SECTION X.

### FORMS OF POLITENESS, AND MARKS OF HONOUR AND DISGRACE.

- I. FORMS OF POLITENESS.—1. Salutations—2. Prostration—  
3. Presents made to superiors—4. Manner of conducting visits.  
II. MARKS OF HONOUR.—Presentation of raiment. III.  
MARKS OF DISGRACE.—1. Cutting the beard—2. Clapping  
the hands and hissing—3. Refusing the rites of sepulture—  
4. Disinterment of the dead, &c.

I. Various are the modes of address and politeness which custom has established in different nations. In the East they

\* Fragments to Calmet, No. 104; and Critica Biblica, vol. ii. pp. 481—487.

† Murray's Account of Discov. and Trav. in Asia, b. ii. c. 8; Burekhardt's Travels in Syria, &c. pp. 484—488.

‡ Brown's Jewish Antiq. part ix. sect. 5.

were very ceremonious and exact in their outward decorum; and in their mutual behaviour scrupulously observed all the rules and forms in which civility was usually expressed.

1. We collect from several passages in the Old Testament, that their salutations and expressions of affection on meeting each other were extremely tedious and tiresome, containing many particular enquiries after the person's welfare, and the welfare of his family and friends; and when they parted, concluding with many reciprocal wishes of happiness and benediction on each other. Much time was spent in the rigid observance of these ceremonious forms: when our Lord, therefore, in his commission to the Seventy, whom he dispatched into the towns and villages of Judea to publish the Gospel, strictly ordered them to "salute no man by the way" (Lu. x. 4), he designed only by this prohibition that they should suffer nothing to retard and impede them in their progress from one place to another, and should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of life. Not that our Lord intended his disciples should studiously violate all common civility and decency, and industriously offend against the rules of courteousness and decorum; since he commanded them upon their entrance into any house to salute it (Matt. x. 12.), and observe the customary form of civility in wishing it peace, or universal happiness, Lu. x. 5. This injunction to salute no one on the road, means only that they should urge their course with speed, and advert to nothing so much as the duties of their commission. There is a parallel passage in the Old Testament, and which beautifully illustrates this. Elisha dispatching his servant Gehazi to recover the son of the Shunamite, strictly enjoins him to make all the expedition possible—"Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meet any man salute him not, and if any salute thee, answer him not again," 2 Ki. iv. 29.\*

Though the terms of these modes of address and politeness are expressive of the profoundest respect and homage, yet through constant use and frequency of repetition they soon degenerate into mere verbal forms and words of course, in which the heart has no share. To those empty, insignificant forms which men mechanically repeat at meeting or taking leave of each other, there is a beautiful allusion in the following expression of our Lord, in his last and consolatory discourse with his disciples, when he assured them he would soon leave

\* See Fragments to Calmet, No. 40.

them and go to the Father. "Peace I leave with you; my peace I give unto you; *not as the world giveth* give I unto you," John xiv. 27.—Since I must shortly be torn from you, I now bid you adieu, sincerely wishing you every happiness—not as the world giveth give I unto you—not in the unmeaning ceremonial manner the world repeats this salutation: for my wishes of peace and happiness to you are sincere, and my blessing and benediction will derive upon you every substantial felicity.

This sheds light upon one of the most beautiful pieces of imagery which the genius and judgment of a writer ever created. In the epistle to the Hebrews, (ch. xi.) the author informs us with what warm anticipating hopes of the Messiah's future kingdom those great and good men, who adorn the annals of former ages, were animated. *These all*, says he, *died in faith*—they closed their eyes upon the world, but they closed them in the transporting assurance, that God would accomplish his promises. They had the firmest persuasion that the Messiah would bless the world. By faith they antedated these happy times, and placed themselves, in idea, in the midst of all their fancied blessedness. They hailed this most auspicious period, *saluted* it, as one salutes a friend whose person we recognise, *at a distance*. *These all died in faith*, died in the firm persuasion that God would accomplish these magnificent promises, though they themselves had not *enjoyed* them, but only had seen them *afar off*. God had only blessed them with a *remote prospect of them*. *They were therefore persuaded of them*—they had the strongest conviction of their *reality*—*they embraced them*—with transport *saluted\** them *at a distance*—confessing that they were but *strangers* and *pilgrims* upon earth, but were all travelling towards a city which had foundations, whose builder and maker is God!

2. Among the Eastern nations it was ever customary for the common people, whenever they approached their prince, or any person of dignity, to prostrate themselves. This mode of address obtained also among the Jews. When honoured with admittance to their sovereign, or introduced to illustrious personages, they fell down at their feet and continued in this servile posture till they were raised. There occur many instances of this custom in the Scriptures. The wise men who came from the East, when they saw the child Jesus with his mother Mary, fell down and worshipped him. Great numbers of those who approached our Saviour, fell down at his feet, and worshipped him. It was also customary to kiss the

\* The word in the original is the same as is always used in *salutations*.



hand or the feet of the person approached, or to kiss the hem of his garment, or embrace his feet, Luke vii. 38, 45; Matt. xxviii. 9.

3. From time immemorial it has also been the universal custom in the East, to send presents one to another. No one waits upon a prince, or any person of distinction, without a present. This is a token of respect never dispensed with. Let the present be ever so mean and inconsiderable, yet the intention of the giver is accepted. Plutarch informs us, that a peasant happening to fall in the way of Artaxerxes, the Persian monarch, in one of his excursions, having nothing to present to his sovereign, according to the Oriental custom, the countryman immediately ran to an adjacent stream, filled both his hands, and offered it to his prince. The monarch smiled, and graciously received it, highly pleased with the good disposition this act manifested.\* All modern books of travels into the East, abound with examples of this universally prevailing custom. "It is accounted uncivil," says Maundrel, "to visit in Syria without an offering in hand. All great men expect it, as a kind of tribute to their character and authority; and look upon themselves as affronted, and even defrauded, when this compliment is omitted. Even in familiar visits among inferiors, you will seldom see them come without bringing a flower, or an orange, or some other token of respect, to the person visited; the Turks, in this point, keeping up the ancient Oriental custom, as hinted, 1 Sam. ix. 7, 8. 'If we go,' says Saul, 'what shall we bring the man of God? there is not a present,' &c.: which words are unquestionably to be understood in conformity to this Eastern custom, as relating to a token of respect, and not a price of divination."†

4. The same writer thus describes the mode of visiting in the East:—"When you would make a visit to a person of quality, you must send one before with a present to bespeak your admission, and to know at what hour your coming may be most seasonable. Being come to the house, the servants meet you at the outermost gate, and conduct you toward their lord's or master's apartment: other servants (I suppose of better rank) meeting you in the way, at their several stations, as you draw nearer to the person you visit. Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down, at one corner of it, according as he thinks it proper to maintain a greater or less distinction. Being come to the side of the duan, you

\* Harwood's Introduction, vol. ii. pp. 279—287.

† Journey, March 11.

slip off your shoes, and stepping up take your place, which you must do, first, at some distance, and upon your knees, laying your hand very formally before you. Thus you must remain till the man of quality invites you to draw nearer, and to put yourself in an easier posture, leaning upon the bolster. Being thus fixed, he discourses with you as the occasion offers, the servants standing round all the while in a great number, and with the profoundest respect, silence, and order imaginable. When you have talked over your business, or compliments, or whatever other concern brought you thither, he makes a sign to have things brought in for the entertainment, which is generally a little sweetmeat, a dish of sherbet, and another of coffee: all which are immediately brought in by the servants, and tendered to all the guests in order, with the greatest care and awfulness imaginable. And they have reason to look well to it; for should any servant make but the least slip or mistake, either in delivering or receiving his dish, it might cost him fifty, perhaps a hundred drubs, on his bare feet, to atone for the crime. At last comes the finishing part of your entertainment; which is perfuming the beards of the company; a ceremony which is performed in this manner. They have for this purpose a small silver chaffing-dish, covered with a lid, full of holes, and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece of lignum aloes, and then shutting it up, the smoke immediately ascends with a grateful odour, through the holes of the cover. It is held under every one's chin, and offered, as it were, a sacrifice to his beard. The bristly idol soon perceives the reverence done to it, and so greedily takes in and incorporates the gummy steam, that it retains the savour of it, and may serve for a nosegay a good while after. This ceremony may, perhaps, seem ridiculous at first hearing; but it passes among the Turks for a high gratification. And I will say this in its vindication, that its design is very wise and useful. For it is understood to give a civil dismissal to the visitants, intimating to them, that the master of the house has business to do, or some other avocation, that permits them to go away as soon as they please; and the sooner after this ceremony the better. By this means you may, at any time, without offence deliver yourself from being detained from your affairs by tedious and unseasonable visits, and from being constrained to use that piece of hypocrisy, so common in the world, of pressing those to stay longer with you, whom, perhaps, in your heart you wish a great way off, for having troubled you so long already." \*

\* Journey, March 13.

II. The common method in the East, of doing honour to an inferior, seems to have been by presenting him with a change of raiment. Thus Belshazzar promised Daniel, that if he could interpret the mysterious writing on the wall, he should be clothed in scarlet; have a golden chain about his neck, and be third ruler in the empire, Dan. v. 16. Alexander, the son of Antiochus Epiphanes, when he appointed Jonathan Maccabæus high priest, and declared him the king's friend, sent him a purple robe and a crown of gold (1 Mac. x. 20); he afterwards did him more signal honour, by sending him a buckle of gold, to wear on the shoulder, and to fasten his purple robe; as the use was to be given to such as were of the king's blood, ver. 89. See also chap. xi. 57, 58; 1 Esd. iii. 6.

The princes of the East, even at the present day, have many changes of raiment ready, both as an article of wealth, which large wardrobes have always been in that country, and to suit the occasion. This accounts for the ease with which Jehu's mandate was obeyed, when he ordered 400 vestments for the priests of Baal, that none might escape, 2 Kings x. 22. For a superior to give his own garment to an inferior, was esteemed a high mark of regard. Hence Jonathan gave his to David, 1 Sam. xviii. 4. And the following extract from Sir John Malcolm's History of Persia, may serve to throw some light on Elisha's request to have the mantle of Elijah, 2 Kings ii. 13.—“When the Khalifa, or teacher of the Sooffees, dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor; and the moment the latter puts on the holy mantle, he is vested with the power of his predecessor.”\*

III. The chief of the marks of disgrace noticed in the Scriptures are, subjecting men to the employment of women (Lam. v. 13); cutting off the beard, and plucking off the hair (2 Sam. x. 5; Is. l. 6); spitting in the face (Is. l. 6); clapping the hands, hissing, and making significant gestures, Ezek. xxv. 6; Job xxvii. 23; Lam. ii. 15; Is. lvii. 4. But marks of disgrace were not confined to the living. They often extended to the dead, by refusing them the rites of sepulture (Rev. xi. 1—12); raising them after they had been interred (Jer. viii. 1); forbidding them to be publicly lamented; allowing them to become the prey of ravenous beasts (Jer. xvi. 5—7; xix. 7); xxii. 18, 19; 2 Mac. v. 10); casting them into the common burial ground (Jer. xxvi. 23), and burning their bones into lime, Amos ii. 1.

\* Chap. xxii.



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## SECTION I.

### IMAGES BORROWED FROM THE THEATRE.

1. Theatrical exhibitions not adopted by the Jews—2. Allu  
Drama — 3. Allusions to combats in the Amphithe

1. WE have no intimations in the Scriptures, that had any places of public amusement, for games and exhibitions, as was the universal custom among the Greeks and Romans. Instead of these, the Hebrews seem to have been well satisfied with those grand and solemn festivals which the Holy Scriptures enjoined them to observe. When we duly consider the solemnity, the magnificence, the rejoicings which accompanied those festivals, the splendour of the Temple where they were celebrated, with the 32,000 Levites who officiated in the service, we do not feel surprise that they should prefer them to theatrical entertainments. Indeed, the Talmud affirms that games of games and spectacles, were not only prohibited and horred, by all good Israelites in consequence of the mischiefs which had befallen those who had ventured to be present at those of the neighbouring nations: and I have seen Ben Paki comments thus on Ps. i. 1.—“Blessed is

the death of their founder.\* Such being the distaste of this people for theatrical exhibitions, we are hardly prepared to expect any allusions to the stage or its amusements, in the sacred writings; and the consequence is, that we overlook the force and beauty of several passages where such allusions exist.†

2. In the writings of St. Paul, especially, do we meet with allusions to the drama, which has furnished him with some of the most beautiful metaphors that adorn his compositions. The drama was instituted for the purpose of exhibiting a striking picture of human life, and, in a faithful mirror, to hold up to the spectator's view, that variety of character with which it is diversified, and those interchanges and reverses of fortune with which it is chequered. It needs hardly be remarked, though the observation is proper for the purpose of illustrating a very beautiful passage in one of St Paul's epistles, that a variety of scenes are painted, and, by means of the requisite machinery, are very frequently shifting, in order to show the characters in a variety of places and fortunes. To the spectator, lively and affecting views are by turns displayed—every thing, from the beginning to the catastrophe, perpetually varying and changing according to the rules and conduct of the drama. Agreeably to this, with what elegance and propriety does St. Paul represent *the fashion of this world as continually passing away* (1 Cor. vii. 31), and all the *scenes* of this vain and visionary life as *perpetually shifting*. "The imagery," says Grotius, "is taken from the theatre, where the scenery is suddenly changed, and exhibits an appearance totally different." And as the transactions of the drama are not *real*, but *fictitious* and *imaginary*, such and such characters being assumed and personated, in whose joys or griefs, in whose domestic felicities and infelicities, in whose elevation or depression, the actor is not *really* and *personally* interested, but only supports a *character* perhaps entirely *foreign* from *his own*, and represents passions and affections in which his own heart has no share: how beautiful and expressive, when considered in this light, is that passage of Scripture in which the Apostle is inculcating a Christian indifference for this world, and exhorting us not to suffer ourselves to be unduly *affected* either by the joys or sorrows of so *fugitive* and *transitory* a scene.—"But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none: and

\* See Josephus, Antiq. b. xv. c. 8.

† The remaining part of this section is derived from Dr. Harwood.

they that weep as though they wept not : and they that rejoice as though they rejoiced not : and they that buy as though they possessed not : and they that use this world as though they abused it. For the fashion of this world passeth away," 1 Cor. vii. 29—31. The following illustration of this passage cannot fail to gratify the reader. "If we keep in mind the supposed allusion in the text (*the fashion of this world passeth away*), we shall discern a peculiar beauty and force in his language and sentiment. For the actors in a play, whether it be comedy or tragedy, do not act their own proper and personal concerns, but only personate and mimic the characters and conditions of other men. And so when they weep, in acting some tragical part, it is *as though they wept not* ; and there is more shew and appearance, than truth and reality, of grief and sorrow in the case. On the other hand, if they rejoice in acting some brighter scene, it is *as though they rejoiced not* ; it is but a feigned semblance of joy, and forced air of mirth and gaiety, which they exhibit to the spectators, no real inward gladness of heart. If they seem to contract marriage, or act the merchant, or personate a gentleman of fortune, still it is nothing but fiction. And so when the play is over, they have no wives, no possessions, or goods, no enjoyments of the world, in consequence of such representations. In like manner, by this apt comparison, I imagine the Apostle would teach us to moderate our desires and affections towards every thing in this world ; and rather as it were to personate such things, as matters of a foreign nature, than to incorporate ourselves with them, as our own proper and personal concerns." \*

The theatre is also furnished with dresses suitable to every age, and adapted to every circumstance and change of fortune. The persons of the drama, in one and the same representation, frequently support a variety of characters, the prince and the beggar, the young and the old — change their dress according to the characters in which they respectively appear, by turns laying aside one habit and assuming another, agreeably to every condition and age. The Apostle seems to allude to this custom, and his expressions regarded in this light have a peculiar beauty and energy, when he exhorts Christians to "*put off the old man*, with his deeds," and to "*put on the new man*" (Colos. iii. 9, 10); — to "*put off*, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your minds, and *put on the new man*, which after

\* Breckell's Discourses, p. 318.

God is created in righteousness and true holiness," Eph. iv. 22—24.

3. It is also well known, that in the Roman theatres and amphitheatres, malefactors and criminals were condemned to fight with lions, bears, elephants, and tigers, for which all parts of the Roman dominions were industriously ransacked, to afford this very polite and elegant amusement to this most refined and civilised people. The wretched miscreant was brought upon the stage, regarded with the last ignominy and contempt by the assembled multitudes, *made a gazing stock to the world*, as the Apostle expresses it, and a wild beast, instigated to madness, by the shouts and light missive darts of the spectators, let loose upon him, to tear and worry him in a miserable manner. 'To this bloody and brutal custom the following expressions allude.—"Ye endured a great fight of afflictions, partly whilst you were made a gazing stock, both by reproaches and afflictions," Heb. x. 32, 33. The original is very emphatic: *being openly exposed as on a public theatre* to ignominious insults and to the last cruelties.—In another passage, also, St. Paul speaking of the determined fierceness and bigotry with which the citizens of Ephesus opposed him, uses a strong metaphorical expression taken from the theatre. "If after the manner of men I have fought with beasts at Ephesus," 1 Cor. xv. 32. Not that the Apostle appears to have been actually condemned by his enemies to combat with wild beasts in the theatre: he seems only to have employed this strong phraseology to denote the violence and ferocity of his adversaries, which resembled the rage and fury of beasts, and to compare his contention with these fierce pagan zealots and fanatics, to the common theatrical conflicts of men with wild beasts.\*

\* The same metaphors are of frequent occurrence in the New Testament; Herod is called a *fox*, Lu. xiii. 32. Hypocrites are called *wolves* in sheep's clothing, Matt. vii. 15. Rapacious and mercenary preachers are styled wolves, that will enter and ravage the fold, Acts xx. 29. The Apostle uses a harsh metaphor to denote the malice and rage of his adversaries. "Beware of dogs," Phil. iii. 2. Had St. Paul been thus engaged, says Dr. Ward, it is difficult to apprehend how he could have escaped without a miracle. For those who conquered the beasts, were afterwards obliged to fight with men, till they were killed themselves.—It seems most reasonable, therefore, to understand the expression as metaphorical, and that he alludes to the tumult raised by Demetrius. He uses the like metaphor, and with respect to the same thing, 1 Cor. iv. 9, and again, ver. 13. alluding to another custom. As to the expression, *after the manner of men* the sense seems to be, *speaking after the manner of men*.—Dissertations on Scripture, Diss. xlix. pp. 200, 201. The very same word which the Apostle here employs to denote the fury and violence of his adversaries is used by Ignatius in the like metaphorical sense.—"All the way from Syria to Rome, by sea and by land, by night and by day, do I fight with wild beasts."—"I advise you to beware of beasts in the shape of men." So also

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Let it be further observed, for the elucidation of a very striking passage in 1 Cor. iv. 9, that in the Roman amphitheatre the *bestiarii*, who in the *morning* combated with wild beasts, had armour with which to defend themselves, and to annoy and slay their antagonist. But the *LAST* who were brought upon the stage, which was about noon, were a miserable number, quite naked, without any weapons to assail their adversary,—with immediate and inevitable death before them in all its horrors, and destined to be mangled and butchered in the direst manner. In allusion to this custom, with what sublimity and energy are the Apostles represented to *be brought out LAST upon the stage*, as being devoted to *certain death*, and *being made a PUBLIC SPECTACLE to the world*, to angels and men!—"For I think that God hath sent forth us the Apostles last, as it were, appointed to death: for we are made a spectacle to the world, to angels and men." Dr. Whitby's illustration of this distinguished passage is accurate and judicious. "Here the Apostle seems to allude to the Roman spectacles, that of the *bestiarii* and the *gladiators*, where in the morning men were brought upon the theatre to fight with wild beasts, and to them was allowed armour to defend themselves, and smite the beasts that assailed them: but in the meridian spectacle were brought forth the gladiators naked, and without any thing to defend them from the sword of the assailant, and he that then escaped was only reserved for slaughter another day; so that these men might well be called, *men appointed for death*; and this being the *last* appearance on the theatre for that day, they are said here to be set forth *the last*." \*

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the Psalmist, "My soul is among lions, even the sons of men, whose teeth are spears and arrows," Ps. lvii. 4. "Break their teeth, O God, in their mouths: break out the great teeth of the young lions, O Lord," lviii. 6.

\* Comment. *in loc.* — Harwood's Introduction, vol. ii. pp. 36—46.

## SECTION II.

## IMAGES BORROWED FROM THE GRECIAN GAMES.\*

1. Various exercises in the Olympic Games—2. Qualifications of the Candidates—3. Preparatory discipline—4. Introduction into the stadium—5. The foot race—6. Boxing—7. Manner of contending—8. Rewards of the victors—9. Record of the victors—10. Allusions to these Games in the New Testament.

The most splendid and renowned solemnities, which ancient history has transmitted to us, were the Olympic games. Historians, orators, and poets, abound with references to them, and their sublimest imagery is borrowed from these celebrated exercises. They were celebrated every fifth year by an infinite concourse of people from almost all parts of the world. They were celebrated with the greatest pomp and magnificence: hecatombs of victims were slain in honour of the immortal gods; and Elis was a scene of universal festivity and joy. We find that the most formidable and opulent sovereigns of those times were competitors for the Olympic crown:—judging their felicity completed, and the career of all human greatness and glory happily terminated, if they could but interweave the Olympic garland with the laurels they had purchased in fields of blood. Hence, Horace, Ode 1.

In clouds the Olympic dust to roll,  
To turn with kindling wheels the goal,  
And gain the palm, victorious prize,  
Exalt a mortal to the skies.

FRANCIS.

1. The Olympic exercises principally consisted in running, wrestling, and the chariot-race; for leaping, throwing the dart and discus, were parts of what they called the *Pentathlon*.

2. The candidates were to be freemen, and persons of unexceptionable character. A defect in legitimacy, or in personal character, totally disqualified them. It was indispensably necessary for them previously to submit to a severe

\* The materials composing this section have been derived from Harwood's *Introd.* vol. ii. pp. 1—22; West's *Dissertation on the Olympic Games*; and Dr. A. Clarke, and Macknight, on the passages cited.



regimen, and preparatory exercises. They prescribed themselves a particular course of diet: and they were required, when they had given in their names as candidates to be enrolled in the list of competitors, to resort to Elis and reside there thirty days before the games commenced; where their regimen and exercises were regulated and directed by a number of illustrious persons, who were appointed every day to superintend them. This form of diet they authoritatively prescribed and religiously inspected, that the combatants might acquit themselves in the conflict in a manner worthy the Grecian name, worthy the sacred solemnity of the occasion, and worthy those crowds of illustrious spectators by whom they would be surrounded.

3. Many passages in the Greek and Roman classics make mention of the extreme strictness, temperance, and continence which the candidates were obliged to observe. Those who taught the gymnastic art, prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. (This was called *αναγκοφαγειν*.) They prescribed to them likewise, the hours of their exercise and rest. They forbade them the use of wine and women.\* So Horace tells us, (Art. Poet. lin. 412.)

A youth, who hopes the' Olympic prize to gain,  
All arts must try, and every toil sustain;  
Th' extremes of heat and cold must often prove,  
And shun the weak'ning joys of wine and love.

FRANCIS.

But the following passage in Epictetus is, perhaps, most full and in point: "Do you wish to gain the prize at the Olympic games?—Consider the requisite preparations, and the consequences, and then, if it be for your advantage, engage in the affair: you must conform to rules; observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must drink nothing cooling; take no wine as formerly: in a word, you must put yourself under the directions of a *pugilist*, as you would under those of a *physician*; and afterwards enter the lists. Here you may dislocate your arm, put your foot out of joint, swallow abundance of dust, receive many stripes, and, after all, be conquered. When you have reckoned up all this, if your inclination still holds, set about

\* This whole course which lasted for many years, was called *Ασκησις*, exercise. Hence the ancient monks, who imitated and even out-stripped the Athletes in their rules of temperance, and in the laboriousness of their exercises, were called *Ασκηται*, *Ascetics*.

the combat.\* Thus the body was to be purified and lightened by strict temperance, braced by exercise, and hardened by being inured to the changes of the atmosphere.

4. After this preparatory discipline, on the day appointed for the celebration, a herald, or crier, publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for that purpose by the judges, who were called *Hellanodics*. When their names were published, the combatants appeared, and were examined, whether they were free men, and Grecians, and of an unspotted character. No person who was not of respectable family and connections was permitted to be a competitor at the Olympic games. St. Chrysostom, in whose time these games were still celebrated, assures us that no man was suffered to enter the lists who was either a servant or a slave. And if any such was found after he had got himself inserted on the military list, his name was erased, and he was expelled and punished. To prevent any person of bad character from entering the lists at the Olympic games, the *Kerux*, or herald, was accustomed, after the examination of the candidates, to proclaim silence, and then, laying his hand on the head of each combatant, led him in that manner along the stadium, demanding with a loud voice of all the assembly, "Is there any one who can accuse this man of any crime? Is he a robber, or a slave, or wicked and depraved in his life and manners?" For which Chrysostom gives this reason: "That, being free from all suspicion of being in a state of slavery, (and elsewhere he says of being a thief, or of corrupt morals), he might enter the lists with credit."

Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, swore that they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games, but that they would observe the strictest honour in the contention.

5. Those who were to engage in the foot-race were now brought to the barrier, along which they were arranged, and waited, in all the excess of ardour and impatience, for the signal. The cord being dropped, they all at once sprung forward, fired with the love of glory, conscious that the eyes of all-assembled Greece were now upon them, and that the envied palm, if they won it, would secure them the highest honours and immortalize their memory. It is natural to imagine with what rapidity they would urge their course,

\* Mrs. Carter's translation of Arrian, pp. 268, 269, London, 1758, 4to.

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and, emulous of glory, stretch every nerve to reach the goal  
This is beautifully represented in the following elegant epigram (translated by Mr. West) on Arius of Tarsus, victor in the stadium.

The speed of Arius, victor in the race,  
Brings to thy founder, Tarsus, no disgrace ;  
For able in the course with him to vie,  
Like him, he seems on feather'd feet to fly.

The barrier when he quits, the dazzled sight  
In vain essays to catch him in his flight.  
Lost is the racer through the whole career,  
Till victor at the goal he re-appear.

Of the manner of boxing at these games, Virgil's account of the match between *Entellus* and *Dares*, so well told, (*Æneid* v. ver. 426, &c.) will give us a lively picture. We give Dryden's translation.

Both on the tiptoe stand, at full extent ;  
Their arms aloft, their bodies inly bent ;  
Their heads from aiming blows, they bear afar,  
With dashing gauntlets then provoke the war.  
One (*Dares*) on his youth and pliant limbs relies ;  
One (*Entellus*) on his sinews, and his giant size.  
The last is stiff with age, his motions slow ;  
He heaves for breath, he staggers to and fro. —  
Yet equal in success, they ward, they strike ;  
Their ways are different, but their art alike.  
Before, behind, the blows are dealt ; around  
Their hollow sides the rattling thumps resound.  
A storm of strokes well meant, with fury flies,  
And errs about their temples, ears, and eyes :  
Nor always errs ; for oft the gauntlet draws  
A sweeping stroke along the crackling jaws.

Hoary with age, Entellus stands his ground ;  
But with his warping body wards the wound ;  
His head and watchful eye keep even pace,  
While Dares traverses and shifts his place ;  
And like a captain who beleaguers round  
Some strong-built castle, on a rising ground ;  
Views all the approaches, with observing eyes,  
This and that other part, in vain he tries ;  
And more on industry than force relies.  
With hands on high, Entellus threatens the foe ;  
But Dares watch'd the motion from below,  
And slips aside, and shuns the long-descending blow.  
Entellus wastes his forces on the wind ;  
And thus deluded of the stroke designed,  
Headlong, and heavy fell, his ample breast,  
And weighty limbs, his ancient mother press'd.  
So falls a hollow pine, that long has stood  
On Ida's height, or Erymanthus' wood. —

Dauntless he rose, and to the fight returned,  
 With shame his cheeks, his eyes with fury burn'd :  
 Disdain and conscious virtue fir'd his breast,  
 And, with redoubled force, his foe he press'd ;  
 He lays on loads with either hand amain,  
 And headlong drives the Trojan o'er the plain,  
 Nor stops, nor stays, nor rest, nor breath allows ;  
 But storms of strokes descend about his brows ;  
 A rattling tempest, and a hail of blows.

No man who had not *seen* such a fight, could have given such a description as that above : and we may fairly presume that when Virgil was in Greece, he saw such a contest at the Isthmian games ; and therefore was enabled to paint from *nature*.

7. In all the athletic exercises the combatants contended naked ;\* and their bodies were rubbed all over with oil, or with a certain ointment composed of a due proportion of oil, wax, and dust, mixed up together, which they called Ceroma. These unctions were, as some say, peculiar to the wrestlers and pancratiasts, whose combats were thereby rendered more toilsome and various ; while each combatant endeavoured to seize upon the other, whose efforts to escape or break the hold of his antagonist were assisted by the slipperiness, as well as the force and agility of his body.

But in order to qualify a little the extreme lubricity of the skin, occasioned by these unctions, the Athletes were accustomed, before they came to an engagement, either to roll themselves in the mud of the Palæstra, or in the sand, kept for that purpose in a place called *Κωνίτηριον*, or that with which the place of combat seems to have been covered, as well for the use just now mentioned, as to prevent the combatants from bruising or injuring themselves in falling ; which, were it not for this bed or covering of sand, they would be liable to do.

8. The victory in these contests was adjudged to him who gave his adversary three falls ; as is evident from the following famous epigram upon Milo, translated by Mr. West.

When none adventur'd in th' Olympic sand  
 The might of boist'rous Milo to withstand ;

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\* Thucydides, lib. i. sect. vi. tom. i. pp. 16, 17, edit. Glasg. The Athletes at first wore a scarf round the waist ; but in the xivth Olympiad, one Orsippus, a racer, happened to be thrown down by his scarf tangling about his feet, and was killed : though others say, that he only lost the victory by the fall ; which ever way it was, occasion was taken from thence to make a law, that all the Athletes for the future should contend naked. West's Pindar, vol. i. p. 72, 12mo.

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Th' unrivall'd chief advanc'd to seize the crown,  
But 'mid his triumph slipp'd unwary down.  
The people shouted, and forbade bestow  
The wreath on him, who fell without a foe.  
But rising, in the midst he stood, and cry'd,  
Do not three falls the victory decide ?  
Fortune indeed hath given me one, but who  
Will undertake to throw me th' other two ?

To excite the ardour and emulation of the competitors, by placing in their view the object of their ambition, *the crowns*, the rewards of victory, were laid open upon a tripod, or table, which during the solemnity, was brought out, and placed in the middle of the *stadium*.

The crowns, whose blooming honours grace  
The coursers in th' Olympic race,  
Tempestuous rushing to the goal,  
With rapture fill the victor's soul.

DUNKIN'S *Pinder*.

There were also branches of palm exposed, which the victors were to receive along with the crowns, and which they carried in their hands as emblems, says Plutarch, of the insuppressible vigour of their body and minds. Near the goal was erected a tribunal, on which sat the presidents of the games, called Hellanodics, personages venerable for their years, and characters, who were the sovereign arbiters and judges of these arduous contentions, and impartial witnesses of the respective merit and pretensions of each combatant, and with the strictest justice conferred the crown.

But though the conquerors, immediately on their gaining the victory, were entitled to the chaplet and the palm, yet Pet. Faber, (*Agonis. lib. i. c. 30.*) conjectures, from a passage of Chrysostom, that they who contended in the morning exercises, did not receive their crowns till noon; at which time it may also be inferred from the same passage, that the spectators, as well as the candidates, were dismissed in order to take some refreshment before the afternoon exercises came on; the conquerors in which were in like manner obliged to wait for their reward till the evening. To this custom the Apostle is supposed to allude, Heb. xi. 40.—And indeed, as every part of these games was conducted with the utmost order and decency, it is not natural to suppose that the course of the exercises was interrupted, by giving the crown to every single conqueror as soon as he had obtained his victory, especially as that solemnity was attended with a great deal of ceremony.



The following is the manner, according to Mr. West, in which this ceremony was performed :

The conquerors being summoned by proclamation, marched in order to the tribunal of the Hellanodics, where a herald, taking the crowns of olive from the table, placed one upon the head of each of the conquerors ; and giving into their hands branches of palm, led them in that equipage along the stadium preceded by trumpets, proclaiming at the same time with a loud voice, their names, the names of their fathers, and their countries ; and specifying the particular exercise in which each of them had gained the victory. The form made use of in that proclamation, seems to have been conceived in these or such like terms ; viz. " Diagoras the son of Damagetus, of Rhodes, conqueror in the *cæstus* in the class of men ;" and so of the rest, whether men or boys, *mutatis mutandis*.

That different degrees of merit were rewarded with different degrees of honour, and consequently with different crowns, is inferred from the words of St. Basil : " No president of the Games, " says he, " is so devoid of judgment, as to think a man, who, for want of an adversary, hath not contended, deserves the same crown as one who hath contended and overcome."\*

Though the olive chaplet seems to have been the only reward which the Hellanodics conferred upon the conquerors, yet were there many other, no less glorious and no less pleasing recompences attending their victories, as well from the spectators in general, as from their own countrymen, friends, and relations in particular ; some of which they received even before they were put in possession of the crown. Such were the acclamations and applauses of that numerous assembly, the warm congratulations of their friends, and, even the faint and extorted salutations of their maligners and opponents.

As they passed along the stadium, after they had received the crown, they were again saluted with the acclamations of the spectators, accompanied with a shower of herbs and flowers poured on them from every side.

It was farther customary, for the friends of the conquerors to express their particular respect for them, by going up to them accosting them, and presenting them with chaplets of herbs, &c.

9. To perpetuate the glory of these victories, the Hellanodics entered into a public register the names of the conquerors ; specifying, without doubt, the particular exercise and class, whether of men or boys, in which each had been victorious ;

\* Apud Fab. Agon. l. iii. cap. 1.



together with the number of the Olympiad ; and then set up their statues in the altis, or sacred grove of Jupiter at Olympia.

10. These particulars respecting the sacred games of the Grecians, which were held in the highest renown in the days of the Apostles, explain and illustrate various passages in their writings, the beauty, energy, and sublimity of which consist in metaphorical allusions to these games, from the various gymnastic exercises in which their elegant and expressive imagery is borrowed.

1 Cor. ix. 24—27.—“ Do ye not know, that they **who run in the stadium**, run, indeed, all, but one only receiveth the prize? So **run, that ye may lay hold on the prize:**” Know you not that in the Grecian stadium great numbers run with the utmost contention to secure the prize, but that only one person wins and receives! With the same ardour and perseverance do you run, that you may receive the garland of celestial glory. You must observe all the rules prescribed by Christ, otherwise you cannot hope to receive the prize—“so run that ye may lay hold on the prize.” Here it is evident the Apostle places the Christian race in contrast with the Grecian games ; in them, only one received the prize, though all ran : in this, if all run all will receive the prize. “ Now every one who contendeth for the mastery is temperate in all things :” Every one who enters the list as a combatant, submits to the very rigid and severe regimen, “ They indeed that they may receive a fading crown, but we one that does not fade :” They do this to obtain a fading chaplet, that is only composed of the decaying leaves of a wild olive, but in our view is hung up the unfading wreath of immortality. The crowns for which the Greeks contended in the games, were for the most part of the leaves of trees, which though evergreens soon withered. In the Olympic games, the crowns were of the wild olive ; in the Pythian they were of laurel ; in the Isthmian, of pines ; and in the Nemæan, of smallage, or parsley. The honours likewise of which these crowns were the pledges, by length of time lost their agreeableness and at last perished, being all confined to the present life. But the crown for which Christians contend being a crown of righteousness (2 Tim. iv. 8), and a crown of life (James i. 12 ; Rev. ii. 10), it never fades, as the Apostle observes in the next clause ; that is, there shall never be any period put to the honours and advantages of which this crown is the pledge. “ I therefore run, not as uncertainly.” \*

\* “ The word ἀδελως, which we translate *uncertainly*, has other meanings. It signifies *ignorantly* : I do not run like one *ignorant* of what he is about ; or of the laws of the course : I know that there is an eternal life : I know the way

The reward being so great, I do not exert myself with just so much agility and strength as is sufficient to secure the prize; but I exert myself to the utmost, as one who is sensible that the object is worthy the greatest exertion, and that he is always in the view of his judge. "So I box, as not beating the air:" I engage as a combatant but deal not my blows in empty air. Kype observes that there are three ways in which persons were said *αερα δειν*, to beat the air. (1.) When in practising for the combat, they throw their arms and legs about in different ways, thus practising the attitudes of offence and defence. This was termed *σκιαμαχια*, fighting with a shadow. To this Virgil alludes when representing Dares swinging his arms about, when he rose to challenge a competitor in the boxing match, *Æn. v. ver. 375.*

Thus glorying in his strength, in open view  
His arms around the towering Dares threw;  
Stalk'd high, and laid his brawny shoulders bare  
And dealt his whistling blows in empty air.

PITT.

(2.) Sometimes boxers were to aim blows at their adversaries which they did not intend to take place, and which the others were obliged to exert themselves to prevent, as much as if they had been really *intended*; and, by these means, some dexterous pugilists vanquished their adversaries by mere fatigue, without giving them a single blow. (3.) A pugilist was said to beat the air, when he contended with a nimble adversary, who, by running from side to side, stooping, and various contortions of the body, eluded his blows; and thus, by causing him to miss his aim, and frequently, perhaps, to overturn himself in attempts to strike, made him emphatically to spend his strength on the wind. We have an ex-

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that leads to it; and I know and feel the power of it. 2. It signifies without observation; the eyes of all the spectators were fixed on those who ran in these races; and to gain the applause of the multitude, they stretched every nerve; the Apostle knew that the eyes of all were fixed upon him.—1. His false brethren waited for his halting—2. The persecuting Jews and Gentiles longed for his downfall—3. The church of Christ looked on him with anxiety—4. And he acted in all things as under the immediate eye of God." Dr. A. Clarke in loco.—"The Greek adverb *αδηλως*," says Dr. Macknight, "comes from *αδηλα*, a word which signifies a thing not manifest or apparent, Luke x. 44. Ye are, *ως τα μνημεια τα αδηλα*, as graves which appear not." And he paraphrases the passage as follows. 'I run according to all the rules prescribed, and with the greatest activity; knowing that in no part of the course I am out of the view of my judge, and of a great concourse of spectators.' Christ the judge of the world observes how every man behaves in the station assigned to him, and that with as much attention, as the judges and spectators observed the manner in which the athletes contended." Dr. Macknight in loco,

ample of this in Virgil's account of the boxing-match between Entellus and Dares, before cited, which will give us a proper view of the subject to which the Apostle alludes.

Homer has the same image of missing the foe and *beating the air*, when describing Achilles attempting to kill Hector: who, by his *agility* and *skill* (poeticè by Apollo), eluded the blow.—Hom. b. xx. ver. 445.

Thrice struck Pelides with indignant heart,  
Thrice, in *impassive air*, he plunged the dart.

Pope.

“But I bruise my body, and lead it captive\*, lest, perhaps, having proclaimed to others, I myself should be one not approved.” I inure my body to the severest discipline, and bring all its appetites into subjection; lest when I have proclaimed† to others, I should at last be rejected as unworthy to obtain it. This representation of the Christian race must have made a strong impression upon the minds of the Corinthians, as they were so often spectators of those games, which were celebrated on the Isthmus, upon which their city was situated. It is very properly introduced with *KNOW YOU NOT?* for every citizen of Corinth was acquainted with the most minute circumstance of this most splendid and pompous solemnity.

What has been observed concerning the spirit and ardour with which the competitors engaged in the race, and concerning the prize they had in view to reward their arduous contention, will illustrate the following sublime passage of the same writer, in his epistle to the Philippians, iii. 12—14. “Not as though I had already attained, either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I

\* The word *δυναλωγω*, is applied to the *leading an enemy away captive from the field of battle*. It denotes therefore an absolute victory. This and the former word are very emphatical, conveying a lively idea of the Apostle's activity in the battle against the animal part of his nature, and of the obstinacy of his enemy, and so heightening the victory.

† We have already noticed that it was the office of the herald, at these festivals, to proclaim the conditions of the games, display the prizes, exhort the combatants, excite the emulation of those who were to contend, declare the terms of each contest, pronounce the names of the victors, and put the crown on their heads. In allusion to that office, the Apostle calls himself *κηρυξ*, the herald, in the combat for immortality; because he was one of the chief of those who were employed by Christ, to introduce into the stadium such as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view. See Drs. Adam Clarke and Macknight, *in loco*.



do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus:" Not that *already* I have acquired this *palm*: not that I have *already* attained perfection; but I *pursue my course*, that I may *seize* that *crown* of immortality, to the hope of which I was raised by the gracious appointment of Jesus Christ. My Christian brethren, I do not esteem myself to have obtained this glorious prize: but one thing occupies my whole attention; forgetting what I *left behind*, I *stretch every nerve* towards the *prize* before me, pressing with *eager* and *rapid steps* towards the *goal*, to *seize* the immortal *palm*\* which God, by Christ Jesus, *bestows*.

That affecting passage, also, of the same Apostle, in the *second* epistle of Timothy, written a little before his martyrdom, is beautifully allusive to the above-mentioned race, to the crown that awaited the victory, and to the Hellanodics or judges who bestowed it. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing," 2 Tim. iv. 7, 8.

The writer of the epistle to the Hebrews—an epistle which, in point of composition, may vie with the most pure and elaborate of the Greek classics—says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Wherefore lift up the hands that

\* Every term here employed by the Apostle is agonistical. The whole passage beautifully represents that ardour which fired the combatants when engaged in the race. Their spirit and contention are in a very striking manner described in the following truly poetical lines of Appian, (Pisc. lib. iv. ver. 101), which happily illustrate this passage. We give Jones's translation:—

As when the thirst of praise and conscious force  
Invite the labours of the panting *COURSE*,  
Prone from the lists the blooming rivals strain,  
And spring exulting to the distant plain,  
Alternate feet with nimble-measure bound  
Impetuous trip along the refluant ground,  
In every breast ambitious passions rise,  
To seize the goal, and snatch th' immortal prize.

hang down, and the feeble knees : and make straight paths for your feet, lest that which is lame be turned out of the way," Heb. xii. 1—3. 12, 13. In allusion to that prodigious assembly, from all parts of the world \*, which was convened at Olympia, to be spectators of those celebrated games, the Apostle places the Christian combatant in the midst of a most august and magnificent theatre, composed of all those great and illustrious characters, whom in the preceding chapter he had enumerated, the fancied presence of whom should fire him with a virtuous ambition, and animate him with unconquered ardour to run the race that was set before him.—“ Wherefore, seeing we are compassed about with so great a cloud of witnesses,” whose eyes are upon us, who expect every thing from the preparatory discipline we have received, and who long to applaud and congratulate us upon our victory, “ let us lay aside every weight and the sin that doth so easily beset us :” † let us throw off every impediment, as the competitors for the Olympic crown did, and that sin that would entangle and impede our steps, and prove the fatal cause of our losing the victory ; and “ let us run with patience the race set before us,” like those who ran in the Grecian stadium : let us, inflamed with the idea of glory, honour, and immortality, urge our course with unremitting ardour toward the destined happy goal, for the prize of our high calling in God our Saviour ; “ looking unto Jesus, the author and finisher of our faith :” As the candidates for the Olympic honours, during the arduous contention, had in view those illustrious and venerable personages from whose hands they were to receive the envied palm, and who were immediate witnesses of their respective conduct and merit ; in imitation of them, let us Christians keep our eyes stedfastly fixed upon Jesus, the original introducer and perfecter of our religion, who, if victorious, will rejoice to adorn our temples with a crown of glory that will never fade ; “ who, for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of God :” Jesus himself, that he might seize the glorious palm which his God and Father placed full in his view, in order to inspirit him with that ardour and alacrity in the race he had set before him, cheerfully submitted to sorrows and sufferings, endured the cross, condemning the infamy of such a death, and, in consequence of perseverance and victory, is now

\* Not merely the inhabitants of Athens, of Lacedemon, and of Nicopolis, but the inhabitants of the whole world are convened to be spectators of the Olympic exercises. Arrianis Epictetus, lib. iii. p. 456. Upton.

† Entangle by wrapping round. An allusion to the garments of the Greeks, which were long, and would entangle and impede their steps, if not thrown off in the race. See Hallet, *in loco*.

exalted to the highest honours, and placed on the right hand of the Supreme Majesty. "For, consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds:" consider him who contended with such opposition; wicked men all confederated against him, and let reflections on his fortitude prevent your being languid and dispirited; "wherefore, lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way:" exert in the Christian race those nerves that have been relaxed, and collect those spirits which have been sunk in dejection: make a smooth and even path for your steps, and remove every thing that would obstruct and retard your velocity. \*

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### SECTION III.

#### PHILOSOPHICAL SECTS.

##### 1. The Stoics. — 2. The Epicureans.

In treating of the several books of the New Testament, we have had occasion to notice some of those pernicious *misnamed* philosophical notions with which the Jewish and Christian churches had been then infected. There are two sects, however, which demand a more specific consideration, and of which we proceed to give some account; viz. the Stoics, and the Epicureans.

1. The **STOICS**, mentioned Acts xvii. 18, were a sect of heathen philosophers, of which Zeno, who flourished about 350 B. C. was the original founder. Their distinguishing tenets were — the eternity of matter, the corporeity of God, and the conflagration and renovation of the world. They were most rigid necessarians, and believed all things were subjected to an irresistible and irreversible fatality. They strenuously asserted, that man was self-sufficient to his own virtue and happiness, and stood in no need of divine assistance: that virtue was its own sufficient reward, and vice its own sufficient punishment. The grand end and aim of their severe philo-

\* See the authorities before referred to, and *Critica Biblica*, vol. i. pp. 97—115.  
s s 2



sophy, was to divest human nature of all passions and affections — and they made the highest attainment and perfection of virtue consist in a total apathy and insensibility of human evils. They affected great austerity in their manners, a proud singularity of dress and habit, and were distinguished above all the other sects of philosophy, for their superior haughtiness and supercilious arrogance. Concerning the whole moral system of the Stoics, it must be remarked, that although in many select passages of their writings it appears exceedingly brilliant, it is nevertheless founded in false notions of nature and of man, and is raised to a degree of refinement which is extravagant and impracticable. The piety which it teaches is nothing more than a quiet submission to irresistible fate. The self-command which it enjoins annihilates the best affections of the human heart. The indulgence which it grants to suicide is inconsistent, not only with the genuine principles of piety, but even with that constancy which was the height of Stoic perfection. And even its moral doctrine of benevolence is tinctured with the fanciful principle, which lay at the foundation of the whole Stoic system, that every being is a portion of one great whole, from which it would be unnatural and impious to attempt a separation. On the doctrine of Divine providence, which was one of the chief points upon which the Stoics disputed with the Epicureans, much is written, and with great strength and elegance, by Seneca, Epictetus, and other later Stoics. But we are not to judge of the genuine and original doctrine of this sect, from the discourses of writers, who had probably improved their notions, or at least corrected their language, on this subject, by visiting the Christian school. The only way to form an accurate judgment of their opinions concerning Providence, is to compare their popular language upon this head with their general system, and explain the former consistently with the fundamental principles of the latter. If this be fairly done it will appear, that the agency of the Deity is, according to the Stoics, nothing more than the active motion of a celestial ether, or fire, possessed of intelligence, which at first gave form to the shapeless mass of gross matter, and being always essentially united to the visible world, by the same necessary agency, preserves its order and harmony. The Stoic idea of Providence is not that of an infinitely wise and good being, wholly independent of matter, freely directing and governing all things, but that of a necessary chain of causes and effects, arising from the action of a power which is itself a part of the machine it regulates, and which, equally with that machine, is subject to the immutable law of necessity. Providence, in

the Stoic creed, is only another name for absolute necessity, or fate, to which God and matter, or the universe, which consists of both, is immutably subject. In like manner, we must be careful what ideas we attach to the language which some of their writers have employed in treating of the resurrection from the dead. Seneca, who has written on this subject with much elegance and effect says, "Death, of which we are so much afraid, and which we are so desirous to avoid, is only the interruption, not the destruction, of our existence; the day will come, which will restore us to life."\* But that this doctrine of the Stoics is not to be confounded with the Christian doctrine is evident both from the passage in the Acts of the Apostles to which we have before referred, and from a comparison of other parts of their system. According to them, men return to life, not by the voluntary appointment of a wise and merciful God, but by the law of fate; and are not renewed for the enjoyment of a better and happier condition, but draw back into their former state of imperfection and misery. Accordingly, Seneca says, "This restoration many would reject, were it not that their renovated life is accompanied with a total oblivion of past events."†

2. THE EPICUREANS, mentioned in connection with the Stoics, in Acts xvii. were the followers of Epicurus, who flourished about 300 B. C. The principal tenets of his philosophy were, that the world was formed by a fortuitous concourse of atoms—that the government of the world was unworthy the majesty of the gods, who lived in indolence and pleasure; but who were, nevertheless, the proper objects of reverence and worship.—They derided the doctrine of providence, and denied the doctrine of future rewards and punishments. The doctrine of Epicurus concerning nature differs from that of the Stoics chiefly in these particulars: that while the latter held God to be the soul of the world, diffused through universal nature, the former admitted no primary intelligent nature into the system, but held atoms and space to be the first principles of all things; and that, whilst the Stoics conceived the active and passive principles of nature to be connected by the chain of fate, Epicurus ascribed every appearance in nature to a fortuitous collision and combination of atoms. Death he considered as the privation of sensation, in consequence of the separation of the soul from the body. He held that when a man dies, the soul

\* Epistle 36.

† See an able and interesting account of this sect, in Enfield's *Hist. of Philosophy*, vol. I. pp 315—361.

is dispersed into the corpuscles or atoms, of which it was composed, and therefore can no longer be capable of thought or perception. The *moral philosophy* of Epicurus, which is unquestionably the least objectionable part of his system, made the ultimate good of man to consist in *pleasure*, of which there are two kinds; one consisting in a state of rest, in which both body and mind are undisturbed by any kind of pain; the other arising from an agreeable agitation of the senses, producing a correspondent emotion in the soul. Upon the former of these Epicurus considered the enjoyment of life to depend. From this statement it is evident that this philosopher was not the preceptor of luxurious and licentious pleasures which he has been represented to be. It is true, he describes pleasure as the ultimate end of living; but pleasure is, in his system, only another term for happiness. Of the Epicureans, then, there were two sorts; the one, called the *strict* or *rigid* Epicureans, who placed all pleasure in the happiness of the mind, arising from the practice of moral virtue: the other, called *loose* or *remiss* Epicureans, who understood their master in the gross sense, and placed all their happiness in the pleasure of the body, in brutal and sensual pleasure, in living voluptuously, and indulging every desire.\* It was with some of this latter description that the apostle came in contact at Athens; and of whom Seneca says, they were profligates, not led into their irregularities by the doctrines of Epicurus; but, being themselves strongly addicted to vice, sought to hide their crimes in the bosom of philosophy, and had recourse to a master who encouraged the pursuit of pleasure, not because they set any value upon that sober and abstemious kind of pleasure which the doctrine of Epicurus allowed, but because they hoped in the mere name, to find some pretext or apology for their debaucheries.†

\* See Enfield's History of Philosophy, vol. i. pp. 444—481.

† De Vit. Beat. c. 12.

## APPENDIX.

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IN discussing the subjects of biblical Interpretation and Antiquities, the author originally designed to avail himself of the very judicious distribution of their several parts which had been adopted by his esteemed friend, the Rev. John Whitridge, in his "Outlines of a Scripture Encyclopædia," published in the *Critica Biblica*. He had not proceeded far in the work, however, before he ascertained that the peculiar nature of his design would necessarily render the scientific arrangement very defective, and was, therefore, obliged to abandon it in favour of the old, but in many respects objectionable method of handling these subjects. It is much to be wished that Mr. Whitridge may be induced to fill up the "outlines" which he has so ably drawn, and favour the Christian world with a work which cannot but materially serve the interests of biblical literature. In the mean time the reader will not be displeased with the following analysis of its contents.

- PART I. LITERATURE— *Comprising,*  
Language—Grammar—Writings—Learning.
- II. COSMOGRAPHY—  
Astrography—Meteorology—Geography.
- III. THEOLOGY—  
Prefatory Introduction—the Divine Being—Created  
Beings—Institutions—Church—Sectaries—  
Idolatry.
- IV. NATURAL SCIENCE—  
Geology—Botany—Zoography.
- V. MANUFACTURES—  
Food—Raiment—Arithmetic.
- VI. ARTS—  
Agriculture—Architecture—Music—Engraving and  
Writing.
- VII. SCIENCES—  
Natural Philosophy—Moral Philosophy—Medicine  
—Jurisprudence.
- VIII. HISTORY—  
Chronological—Biographical—Mythological—Uni-  
versal.

## SCRIPTURE LESSONS,

### FOR DAILY READING, IN HISTORICAL ORDER.

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In the first part of this work, the author has fully stated his opinion on the importance of reading the whole Scriptures in regular order. The following tables, which are constructed upon the arrangement, of the Rev. Geo. Townsend, are designed to promote and assist in the practice of daily reading.

#### JANUARY. — 31 Days.

1. Gen. i. ii. 4—25, 1—3. iii.
2. Gen. iv. 1—16, 25, 17—24, 26. v. vi.
3. Gen. vii. viii. and ix.
4. Gen. xi. 1—9. x. xi. 10—26. Job i.
5. Job ii. iii. iv. and v.
6. Job vi. vii. and viii.
7. Job ix. x. and xi.
8. Job xii. xiii. and xiv.
9. Job xv. xvi. and xvii.
10. Job xviii. xix. and xx.
11. Job xxi. xxii. xxiii. and xxiv.
12. Job xxv. xxvi. xxvii. and xxviii.
13. Job xxix. xxx. and xxxi.
14. Job xxxii. xxxiii. and xxxiv.
15. Job xxxv. xxxvi. and xxxvii.
16. Job xxxviii. and xxxix.
17. Job xl. xli. and xlii.
18. Gen. xi. 27—32. xii.—xv.
19. Gen. xvi. xviii. and xix.
20. Gen. xx. xvii. and xxi.
21. Gen. xxii. xxiii. and xxiv.
22. Gen. xxv. 1—6, 19—28, 7—11. xxvi. 1. xxv. 29—34. xxvi. xxv. 17, 18, 12—16. xxvii.
23. Gen. xxviii. xxix. and xxx.
24. Gen. xxxi. and xxxii.
25. Gen. xxxiii. xxxviii. 1—5. xxxiv. xxxv. 1—27.
26. Gen. xxxvi. xxxvii. and xxxix. 1—6.
27. Gen. xxxviii. 6—30. xxxix. 7—23. xl. xxxv. 28, 29.
28. Gen. xli. and xlii.
29. Gen. xliii. xlv. and xlv.
30. Gen. xlv. xlvii. and xlviii.
31. Gen. xlix. 1. and Exod. i.

## FEBRUARY. — 28 Days.

1. Exod. ii. Ps. lxxxviii. Exod. iii. iv. 1—28.
2. Exod. iv. 29, to end. v. vi. and vii.
3. Exod. viii. ix. and x. 1—20.
4. Ex. xii. 1—20. x. 21—27. xi. 1—8. x. 28, 29. xi. 9, 10. xii. 21—36, 40—42.  
Numb. xxxiii. 1—5. Ex. xii. 37—39, 43—51,
5. Numb. xxxiii. 6—8. Ex. xiii. xiv. xv. 1—26.
6. Numb. xxxiii. 9—15. Exod. xv. 27. xvi. xvii. xix.
7. Exod. xx. xxi. and xxii.
8. Exod. xxxiii. xxiv. and xxv.
9. Exod. xxvi. xxvii. and xxviii.
10. Exod. xxxix. and xxx.
11. Exod. xxxi. xxxii. xxxiii. and xxxiv.
12. Exod. xxxv. xxxvi. and xxxvii.
13. Exod. xxxviii. xxxix. and xl.
14. Levit. i. ii. iii. iv. and v.
15. Levit. vi. vii. and viii.
16. Levit. ix. x. Numb. ix. 1—14. Lev. xi.
17. Levit. xii. xiii. and xiv.
18. Levit. xv. xvi. xvii. and xviii.
19. Levit. xix. xx. xxi. and xxii.
20. Levit. xxxiii. xxiv. and xxv.
21. Levit. xxvi. xxvii. Numb. i.
22. Numb. ii. iii. and iv.
23. Numb. v. vi. and vii.
24. Numb. viii. x. 1—10. ix. 15—23. Ex. xviii. 1—26. Numb. xxxiii. 16. x. 11—28.
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